IMPERIAL GAZETTEER

OF

INDIA.

VOLUME X.

Múltán (*Mooltan*).—Division or Commissionership in the Punjab, lying between 29° 1′ and 32° 4′ N. lat., and between 70° 36′ and 74° 2′ E. long., and comprising the four Districts of MULTAN, JHANG, MONTGOMERY, and MUZAFFARGARH, each of which see separately. The Division is bounded on the north by Sháhpur District, on the east by Gujránwála and Lahore Districts; on the south by the river Sutlej, which separates it from the Native State of Baháwalpur; and on the west by the river Indus, which separates it from Dera Ismáil Khán District. Area (1881), 20,295 square miles, containing 25 towns and 4339 villages, with 297,668 houses. Population (1868) 1,477,936; (1881) 1,712,394, namely, males 936,356, and females 776,038. Total increase in the thirteen years 1868–1881, 234,458, or 15·9 per cent. Number of families, 359,294. Average density of population, 84 persons per square mile. Classified according to religion, there were in 1881—Muhammadans, 1,385,782, or 80·9 per cent.; Hindus, 304,164, or 17·7 per cent.; Sikhs, 20,314, or 1·2 per cent.; Jains, 63; Pársís, 67; Christians, 1998; and 'others,' 6.

Múltán Division contains 25 municipal towns, with an urban population of 9·95 per cent. of the total population of the Division; while of the total of 4364 towns and villages, 3413 contained less than five hundred inhabitants, and 612 from five hundred to a thousand. Average area under cultivation for the five years 1877–78 to 1881–82, 2397 square miles; cultivated area in 1883–84, 2519 square miles. Total revenue in 1883–84, £291,630, of which £154,727 was derived from the land-tax.—For further information, see the District notices for MULTAN, JHANG, MONTGOMERY, and MUZAFFARGARH.

Múltán (*Mooltan*).—A British District in the Lieutenant-Governorship of the Punjab, lying between 29° 22′ and 30° 45′ N. lat., and between 71° 4′ and 72° 54′ 30″ E. long. Area in 1881, 5880 square miles; population in the same year, 551,964 persons. Múltán forms the southern District of the Bári Doáb. It is bounded on the north by Jhang District; on the east by Montgomery District; on the south by Baháwalpur State, from which it is separated by the Sutlej; and on the west by Muzaffargarh District, from which it is separated by the Chenáb. The administrative head-quarters are at the city of MULTAN.

Physical Aspects.—The District of Múltán consists of an obtuse wedge of land, enclosed by the confluent streams of the Chenáb and the Sutlej, which unite at its south-western extremity. The irregular triangle thus cut off lies wholly within the Bári Doáb, but the District boundaries have been artificially prolonged across the Ráví in the north, so as to include a portion also of the Rechna Doáb. The past or present courses of four of the great rivers of the Punjab determine the conformation of the Múltán plateau. At present, the Sutlej forms its southern and the Chenáb its north-western boundary, while the Ráví intersects its extreme northern angle. Along the banks of these three modern streams extend fringes of cultivation, varying in width from 3 to 20 miles; but the interior presents the usual barren appearance of the Punjab table-land. Mid-way between the boundary rivers, a high dorsal ridge enters this District from MONTGOMERY, forming a part of the sterile region known as the *bár*. It dips into the lower plateau on either side by abrupt banks, which mark the ancient beds of the Ráví and the Beas (Biás). These two rivers once flowed for a much greater distance southward before joining the Chenáb and the Sutlej than is now the case; and their original course may still be distinctly traced, not only by the signs of former fluvial action, but also by the existence of dried-up canals. The Ráví still clings to its ancient watercourse, as observed by General Cunningham, and in seasons of high flood finds its way as far as Múltán by the abandoned bed. When the District was thus abundantly intersected by four mighty rivers, the whole wedge of land, except the dorsal ridge of the *bár*, could obtain irrigation from one or other of their streams. Numerous villages then dotted its whole surface; and Al Mazudi, in the 10th century, describes Múltán, with oriental exaggeration, as surrounded by 120,000 hamlets. At the present day, the Beas (Biás) is totally lost to the District; the Ráví merely waters a small corner; and the only rich cultivation is that which stretches along the Chenáb and the Sutlej. Elsewhere, a wild jungle of brushwood covers the soil, which, though naturally good, requires abundant irrigation to bring it under efficient tillage. Numerous canals supply water from the Sutlej to the surrounding country. Pools or *jhíls* collect during the rainy weather

in the hollows formed by the old watercourses, and are utilized by embankments and artificial channels for fertilizing the neighbouring fields.

The general aspect of the District may be briefly described as follows:—Starting from the present banks of the Chenáb and Sutlej rivers, is a strip of land subject to the annual overflow of those rivers during the rains. This strip extends inland about three miles from the Sutlej, and rather further from the banks of the Chenáb and Rávi. This tract is intersected by the canals, but does not generally receive much canal water. Beyond this riverain strip comes a belt of higher land where wells can be sunk without difficulty, the water being from 20 to 30 feet below the surface; and canal irrigation is also generally plentiful. The breadth of this belt depends chiefly on the canals. Where there are none, as in most parts of Sarái Sidhu *tahsíl*, it is not more than four or five miles across; along the Chenáb, where the canals run almost parallel with the river, it is six or seven miles; and along the Sutlej, where the canals strike more inland, it is upwards of ten miles. Farther inland and extending up to the *bár*, the country is known as the Ráwá. Where water is reached by the canals, the cultivation is good; but where there are no canals, it is only in favourable hollow spots where drainage water collects that wells can be worked with any profit. Filling the centre of the District comes the barren plateau of the *bár*. The *bár* lands are principally available for pasture; and the proceeds of the grazing tax form an important item of Government revenue. The sale of *ghí* (clarified butter) is a lucrative source of income to the pastoral tribes. The only valuable articles of jungle produce are *sajji*, an impure carbonate of soda, saltpetre, and vegetable dyes. *Kankar*, or nodular limestone, is found in certain localities sparsely scattered over the surface. Of wild animals, wolves are very common; and during the five years ending 1882, £133 was paid in the shape of rewards for the destruction of 350 wolves.

History. — The city now known as Múltán probably bore in the earliest times the name of Kasyapapura, derived from Kasyapa, father of the Adityas and Daityas, the Sun-gods and Titans of Hindu mythology. Under various Hellenic forms of this ancient designation, Múltán figures in the works of Hecatæus, Herodotus, and Ptolemy. General Cunningham believes that the Kaspeiræa of the last-named author, being the capital of the Kaspeiræi, whose dominions extended from Kashmír (Cashmere) to Muttra, must have been the principal city in the Punjab towards the 2nd century of our era. Five hundred years earlier, Múltán appears in the history of Alexander's invasion as the chief seat of the Malli, whom the Macedonian conqueror utterly subdued after a desperate resistance. He left Philip as Satrap at Múltán itself; but it seems probable that the Hellenic power in this distant

quarter soon came to an end, as the country appears shortly afterwards to have passed under the rule of the Gupta dynasty of Magadha. At a later period, Greek influence may once more have extended to Múltán under the Bactrian kings, whose coins are occasionally found in the District. The early Arab geographers mention Múltán as forming part of the kingdom of Sind, ruled over by the famous Rájá Chach. During his reign, the well-known Chinese Buddhist pilgrim, Hiuen Tsiang, visited Múltán, where he found a golden image of the sun, from which General Cunningham derives the modern name of the city, though other authorities connect it rather with that of the Malli.

Sind early fell a prey to the aggressive Muhammadan power, and Múltán District, like the rest of the kingdom, was conquered for the Khalifat by Muhammad Kásim. During the decline of the Khalifs, their influence naturally grew weak in the remote Province of Sind; and about the close of the 9th century, two independent kingdoms sprang up, with their capitals at Mansura and Múltán. A native Arab dynasty of Amírs continued to reign over the country about the junction of the Chenáb and the Sutlej, until the rise of the Ghazni Empire.

In 1005, Sultán Mahmúd laid siege to Múltán city, and having conquered it, with the whole of Sind, continued thereafter to appoint the governors. After passing for a time under the dynasties of Sumra and Ghor, the District regained a brief independence in 1442, under Sháikh Yusaf, an officer appointed by the people themselves. But when the Mughal princes consolidated the whole of Upper India into a single Empire, Múltán passed under their wider sway; and it remained the capital of one of their *subahs* till the imperial organization fell to pieces. On Nádir Sháh's invasion in 1738–39, Zahíd Khán, a Sadozai Afghán, was appointed by Muhammad Sháh to be Nawáb of Múltán. He founded a family which long continued to rule in the Bári Doáb, in spite of frequent interruptions by Maráthás and Afgháns.

The history of the District during the latter half of the 18th century comprises the usual tangled details of Sikh and Muhammadan dynastic revolutions and internal warfare. At length, in 1779, Muzaffar Khán, one of the Sadozai family, succeeded in obtaining the governorship of Múltán. Though constantly harassed by the Bhangi Sikhs, he managed to develop considerably the resources of his Province. Ranjít Singh several times attacked his capital, but was compelled to retire. At length, in June 1818, the Sikhs conquered the city, after a long siege, by a desperate assault, in the course of which Muzaffar Khán was slain, with five of his sons.

After passing rapidly through the hands of two or three Sikh

governors, Múltán District was made over in 1829 to the famous Sáwan Mall, together with the modern Districts of Dera Ismáil Khán, Dera Ghází Khán, Muzaffargarh, and Jhang. The whole country had almost assumed the aspect of a desert from frequent warfare and spoliation; but Diwán Sáwan Mall induced new inhabitants to settle in his Province, excavated numerous canals, favoured commerce, and restored prosperity to the desolated tract. After the death of Ranjít Singh, however, quarrels took place between Sáwan Mall and the Kashmír Rájá; and on the 11th of September 1844, the former was fatally shot in the breast by a soldier. His son Múlráj succeeded to his governorship, and also to his quarrel with the authorities at Lahore. Their constant exactions at last induced him to tender his resignation. After the establishment of the Council of Regency at Lahore, as one of the results of the first Sikh war, difficulties arose between the Díwán Múlráj and the British officials, which culminated in the murder of two British officers, and finally led to the Múltán rebellion. That episode, together with the second Sikh war, belongs rather to imperial than to local history. It ended in the capture of Múltán and the annexation of the whole of the Punjab by the British. The city offered a resolute defence, but, being stormed on 2nd January 1849, fell after severe fighting; and though the fort held out for a short time longer, it was surrendered at discretion by Múlráj on the 22nd January. Múlráj was put upon his trial for the murder of our officials, and, being found guilty, was sentenced to death; but this penalty was afterwards commuted for that of transportation. The District at once passed under direct British rule.

Population.—The first regular Census in 1855 returned the number of inhabitants of Múltán District at 411,386. That of 1868 disclosed a total population of 472,268, showing an increase of 60,882, or 14·7 per cent., in the thirteen years ending 1868. At the last enumeration in 1881, the population of the District was returned at 551,964, or a further increase of 79,696, or 16·9 per cent., between 1868 and 1881. This increase is largely due to immigration, caused by the immense development of canal irrigation in late years.

The results of the Census of 1881 may be briefly summarized as follows:—Area of District, 5880 square miles, with 6 towns and 1287 villages; number of houses, 117,098, of which 93,599 were occupied, and 23,499 unoccupied; number of families, 115,847. Total population, 551,964, namely, males 304,517, and females 247,447. Proportion of males in total population, 55·2 per cent. The average density of the population throughout the District is returned at 94 per square mile. It must, however, be remembered that nearly half the whole area consists of great pasturage grounds, the property of Government, and scantily inhabited by nomad graziers. The area included

within village boundaries is only 2922 square miles, and on that area the density of population is 188 per square mile. Classified according to sex and age, there were in 1881—under 15 years of age, boys 119,528, and girls 101,141; total children, 220,669, or 40 per cent. of the population: 15 years and upwards, males 184,989, and females 146,306; total adults, 331,295, or 60 per cent.

Religion.—Classified according to religion, Muhammadans numbered 435,901, or 78·9 per cent. of the District population, while the Hindus are returned at 112,001, or 20·3 per cent. The remainder is made up of—Sikhs, 2085; Christians, 1861; Pársís, 63; Jains, 47; and 'others,' 6. In the following return of the principal castes and tribes, it must be remembered that nearly every caste, although generally possessing a dominating preponderance of one religion, also includes many members of other religions. Thus, the Játs, numbering 102,952, and the Rájputs 59,627, are almost entirely Muhammadans, with a sprinkling of Hindus; while the Aroras (76,842), Bráhmans (4183), and Khattris (9798) are almost exclusively Hindus, with a slight Muhammadan element. The other leading tribes and castes (including both Muhammadans and Hindus) are—Chuhra, 29,489; Arain, 23,981; Juláha, 23,753; Mochi, 16,596; Kumbhar, 13,716; Tarkhán, 11,915; Charhoa, 11,452; Machhí, 9610; Mirásí, 7510; Nai, 6035; Kassab, 5914; and Khojah, 5640. The Muhammadan population by race, as distinguished from descendants of converts, comprises Baluchís, 18,547; Shaikhs, 12,649; Patháns, 9067; Sayyids, 8908; Mughals, 4601; and Dáúdputras, 1315. According to sect, the Muhammadans are returned as follows:—Sunnís, 431,656; Shiás, 3830; Wahábís, 79; and unspecified, 336. The Christian population numbered 1861, of whom 1709 are Europeans, 110 Eurasians, and only 42 Natives.

Town and Rural Population, etc.—Múltán District contains 6 municipal towns—namely, MULTAN CITY, population 68,674; SHUJABAD, 6458; KAHROR, 4804; JALALPUR, 3875; TALAMBA, 2231; and DUNYAPUR, 2041. These towns contain a total urban population of 88,083, or 15·9 per cent. of the District population. Of the 1293 towns and villages comprising Múltán District in 1881, 997 contained less than five hundred inhabitants; 189 from five hundred to a thousand; 88 from one to two thousand; 11 from two to three thousand; 6 from three to five thousand; and 2 upwards of five thousand. The villages are nearly all situated in the irrigated lowland tracts bordering the great rivers, the sterile *bár* tract containing only a nomadic population of graziers. As regards occupation, the Census Report returned the adult male population under the following seven main classes:—(1) Professional class, including all Government officials and servants, civil and military, 9717; (2) domestic and menial class, 5304; (3) commercial and trading class, including carriers, 11,500;

(4) agricultural and pastoral class, including gardeners, 74,[illegible]; (5) industrial and manufacturing class, 46,393; (6) indefinite and non-productive class, 23,659; (7) unspecified, 13,473. The language of the great majority of the population is a dialect known as Jatki or Múltání, classed by many as a dialect of Sindhi, between which language and Punjabí it occupies an intermediate position. Numerous ruins occur throughout the District. Those at Atari have been identified by General Cunningham with the 'City of the Brachmans,' taken by Alexander during his invasion of India.

Agriculture.—The returns of 1883–84 state the total area under assessment for land revenue at 3,785,361 acres. Of this area, 518,622 acres were returned as under cultivation; 3,021,277 acres as grazing land, or land capable of being brought under cultivation; and 245,462 acres as uncultivable waste. Cultivation has steadily though not rapidly increased since the British annexation. The character of the agriculture remains slovenly, as the Ját tribes who compose the mass of the rural population have not yet lost their predatory and pastoral propensities. Only where Hindu capitalists of the Arora, Khattri, or Baniyá castes have obtained a hold upon the soil, does the husbandry reach even the ordinary standard of the Punjab plains. Ill-ploughed land, seldom manured, sown with seed broadcast, and producing thin or irregular crops, shows a marked contrast to the fertility which might naturally be expected in a District, the cultivated portions of which are so abundantly irrigated. Near the city, however, capitalist farmers have brought their estates to a high state of cultivation. The creaking of the wooden Persian wheel, worked by bullocks, and lifting a steady supply of water from the wells, may be incessantly heard around Múltán, from before daybreak to long after dusk.

The area under various crops in 1883–84 (including lands bearing double crops), for the two great harvests of the year, is returned as follows:—*Rabí*—Wheat, 237,912; *joár*, 58,9[illegible]8; barley, 4801; gram, 11,050; peas, 28,514; *masurí*, 3293; oil-seeds, 500[illegible]; drugs and spices, 1231; miscellaneous, 49,067 acres. *Kharif*—Rice, [illegible]5,209 acres; *bájra*, 12,224; *chiná*, 3598; other cereals, 5[illegible]; pulses, 4099; oil-seeds (*til*), 12,978; cotton, 34,413; indigo, 62,39[illegible]; sugar-cane, 2953; and miscellaneous, 495 acres. Of these, indigo forms the most important commercial staple, its cultivation having been largely encouraged by the Diwán Sáwan Mall, and later by the British Government. With the exception of one small European concern, there are no indigo factories in Múltán. Each well, where indigo is grown, has its own vats; the manufacture is carried out on the spot by the *zamíndár* and his assistants, and the dye, made up into balls, is bought by traders who come in the cold weather from Bombay and Kábul. Sugar-cane forms a very valuable crop, but with the exception

of a little grown in the neighbourhood of Múltán city as fodder for the Commissariat elephants, its cultivation is confined to a few villages in Shújábád *tahsíl*. Cotton occupies a considerable proportion of the *kharíf* area, but it is grown almost entirely for home consumption. The average produce per acre of the various crops was returned as follows in 1883:—Rice, 800 lbs.; indigo, 31 lbs.; cotton, 104 lbs.; wheat, 752 lbs.; inferior grains, 472 lbs.

Irrigation extends over 326,057 acres from Government canal works, and over 97,732 acres supplied by private enterprise, mainly from wells. Rents are almost universally paid in kind. Unskilled labourers are paid at the rate of from 3¾d. to 9d. per diem, while skilled labourers receive from 1s. to 1s. 6d. The average prices of food-grains for twenty years ending 1882 is returned as follows:—Wheat, 15½ *sers* per rupee, or 7s. 3d. per cwt.; barley, 22¾ *sers* per rupee, or 4s. 11d. per cwt.; gram, 19¾ *sers* per rupee, or 5s. 8½d. per cwt.; *bájra*, 20½ *sers* per rupee, or 5s. 5½d. per cwt.; and *joár*, 20¾ *sers* per rupee, or 5s. 5d. per cwt.

Commerce and Trade, etc.—The city of Múltán forms the great commercial centre of the District, but there are also *bázárs* at Shújábád, Kahror, Sarái Sidhu, Talamba, Lodhrán, Jalálpur, and other smaller towns. Thence the surplus produce of the District finds its way to the markets of MULTAN CITY (*q.v.*). The chief articles of trade are sugar and indigo from the lowlands, and wool and *ghí* from the pasture lands of the *bár*. Silk and fine cotton fabrics are produced at Múltán; coarse cotton cloth for home consumption is woven in every village. Indigo is also largely manufactured from the raw material. Woollen and cotton pile carpets are largely manufactured in Múltán city, which has also a wide reputation for its blue and green glazed pottery, and enamel work. The Múltán branch of the Sind, Punjab, and Delhi Railway, opened in 1864, connects the city with the Northern Punjab, and has its terminus at Ramuwálá, a temporary station on the left bank of the Chenáb, two miles beyond Sher Sháh. The intermediate stations on the line within Múltán District are Channu, Kacha-khú, Khanewálá, Rashida, Tatipur, Múltán City and Cantonments, Muzaffarábád junction, and Sher Sháh; total length, 74 miles. The Indus Valley State Railway, opened for traffic in 1878, starts from Múltán cantonments, and makes use of the Sind, Punjab, and Delhi Railway as far as Muzaffarábád junction, whence it runs south, with stations at Buch, Shújábád, Gelewálá, Lodhrán, and Adamwáhan, where it leaves Múltán District, after a course of 61 miles, by the Empress bridge over the Sutlej, and passes into Baháwalpur State. The Government telegraph line from Lahore to Karáchi (Kurrachee) passes through Múltán, and a branch line goes to Dera Ghází Khán. Telegraph lines also run along the whole length of the railway, with offices at each station. The principal lines of road radiate from Múltán to Sher Sháh, Jhang,

Lahore, Mailsi, Kahror, Baháwalpur, and Sukkur, with numerous branch lines and cross-country tracks. Total length of metalled roads, 51 miles; unmetalled roads, 1131 miles. Water communication is afforded by the Sutlej, Chenáb, and Rávi rivers, which are navigable throughout the whole of their length of 245 miles. With the exception of the railway bridge over the Sutlej, none of the rivers are bridged, but there are ferries at all the chief crossings.

Administration.—The District is under the control of the Commissioner of the Múltán Division, who is stationed at Múltán city. The ordinary head-quarters staff of the District comprises a Deputy Commissioner, with a Judicial Assistant, an Assistant Commissioner, and two extra-Assistant Commissioners, besides the usual fiscal, constabulary, and medical officers. Each *tahsíl* is in charge of a *tahsíldár*, assisted by a *náib tahsíldár*, with a village staff of petty revenue officers. There are two *munsifs*, or subordinate civil judges, both of whom hold their courts at Múltán city, and exercise jurisdiction over the whole District. The executive staff is supplemented by a cantonment magistrate, and a bench of honorary magistrates in the city. The total imperial revenue in 1872–73 amounted to £92,042, of which sum the land-tax contributed £65,486. In 1883–84, the total land revenue of the District was returned at £102,715, of which £56,282 was derived from the direct land-tax. The other principal items are grazing dues, salt, customs, and stamps. The total direct income of the 'Lower Sutlej and Chenáb Inundation Canals' Division in 1873–74 amounted to £12,147. A small provincial and local revenue is also raised in the District. In 1883, the number of civil and revenue judges amounted to 13, and that of magistrates to 22. The imperial police force in 1883 consisted of 646 men of all ranks, supplemented by a municipal police of 233 men, and a cantonment constabulary of 38 men. Besides these there is a force of 604 village *chaukídárs* or rural police, who are maintained by a cess levied on the villagers. The total machinery, therefore, for the protection of person and property numbered 1521 policemen, being 1 to every 3·8 square miles of the area and every 362 of the population. Besides the District jail and lock-up for the criminals of the District there is also a central jail at Múltán, which receives long-term prisoners from other parts of the Division. The total number of inmates in both jails in 1883 was 4630, and the daily average 1313.

Education remains in a very backward state, the Muhammadan population being especially apathetic in this matter. In 1881, the Census returned the number of children receiving instruction at 7241, of whom the Hindus contributed 48 per cent., though they only amount to 20 per cent. of the whole population. The total number of schools under the supervision of the Education Depart-

ment in Múltán District in 1883–84 was 79. Of these 9 are represented by the District school and its branches in Múltán city, 1 is the railway school for Europeans and Eurasians, 4 are aided missionary boys' schools, and 4 are aided missionary girls' schools. All the others are vernacular schools, 2 of the middle and 59 of the primary grade. The total number of pupils attending these schools in 1883–84 was 3924, with an average attendance of 3080. Besides these, there were 8 indigenous schools, with 148 pupils inspected by the Department. The uninspected indigenous schools include—394 schools where the Kurán alone is taught; 122 schools where Persian is taught together with the Kurán; 18 Sanskrit schools; 13 Arabic schools; 10 Maháјání or commercial schools, where a high standard of arithmetic is taught; and 7 Gurmukhi schools.

For fiscal and administrative purposes, the District is divided into 5 *tahsíls*, having their head-quarters at Múltán, Shújábád, Lodhrán, Mailsi, and Sarái Sidhu. The 6 municipal towns of MULTAN, SHUJABAD, KAHROR, TULAMBA, JALALPUR, and DANYAPUR had an aggregate revenue, in 1883–84, of £11,767, being at the average rate of 2s. 8d. per head of the population (88,083) within municipal limits.

Medical Aspects.—The climate of Múltán is proverbial, even among the hot and dusty Punjab plains, for its heat and dust in the dry season, although the cold weather is very pleasant. The annual mean temperature is about 77° F. In 1883, the thermometer in May ranged from a maximum of 111·9° to a minimum of 68·2°; in July, from a maximum of 105·9° to a minimum of 70·8°; and in December, from a maximum of 75·9° to a minimum of 37·0°. The average annual rainfall is returned by the Meteorological Department at 7·17 inches, that for 1883 being 6·5 inches. The total number of deaths reported in 1883 was 16,530, being at the rate of 30 per thousand, of which 11,508 were assigned to fevers. The District contains 6 Government charitable dispensaries, which afforded relief in 1883 to 39,933 persons, of whom 1926 were in-patients. [For further information regarding Múltán, see the *Gazetteer of Múltán District*, published under the authority of the Punjab Government (Lahore, 1884); the *Punjab Census Report* for 1881; and the several annual Administration and Departmental Reports of the Punjab Government.]

Múltán.—*Tahsíl* in Múltán District, Punjab, stretching from the bank of the Chenáb. Area, 949 square miles, with 287 towns and villages, 31,511 houses, and 16,147 families. Population (1868) 138,272; (1881) 170,610, namely, males 95,374, and females 75,236. Increase of population since 1868, 32,338, or 23·3 per cent., in thirteen years. Classified according to religion, there were in 1881—Muhammadans, 122,831; Hindus, 44,950; Sikhs, 935; Jains, 46; Pársís, 63; Christians, 1763; and 'others,' 4. Of the 287

towns and villages, 225 contain less than five hundred inhabitants, and 38 between five hundred and a thousand, while only 24 contain a population exceeding a thousand souls. The average area under cultivation for the five years 1877–78 to 1881–82 is returned at 190 square miles, or 121,602 acres, the area under the principal crops being as follows:—Wheat, 44,433 acres; *jodr*, 12,672 acres; cotton, 12,096 acres; indigo, 6941 acres; *bájra*, 5993 acres; rice, 4864 acres; barley, 2616 acres; gram, 2457 acres; and vegetables, 7159 acres. Revenue of the *tahsíl*, £17,450. The administrative staff, including the officers attached to the Divisional and District head-quarters, comprises 1 Commissioner, 1 Deputy Commissioner, 1 Judicial Assistant Commissioner, 3 Assistant or extra-Assistant Commissioners, 1 Small Cause Court Judge, 1 *tahsíldár*, 2 *munsifs*, and 1 honorary magistrate. These officers preside over 10 civil and 9 criminal courts. Number of police circles (*thánás*), 3; strength of regular police, 244 men; village watch or rural police (*chaukídárs*), 95.

Múltán (*Mooltan*).—City, municipality, and administrative headquarters of Múltán District, Punjab; situated in lat. 30° 12′ N., and long. 71° 30′ 45″ E., on a mound, the accumulated debris of ages, at a distance of four miles from the present left bank of the Chenáb, enclosed on three sides by a wall from 10 to 20 feet in height, but open towards the south, where the dry bed of the old Rávi intervenes between the town and citadel. As late as the days of Timúr, the Rávi seems to have flowed past Múltán, joining the Chenáb 10 miles lower down; and the original site consisted of two islands, which are now picturesquely crowned by the city and citadel, at an elevation of some 50 feet above the surrounding country. The fortifications were dismantled in 1854, but the fort still remains a place of some strength, and is occupied by a European garrison. Large and irregular suburbs have grown up outside the wall since the annexation in 1849. Within the city proper one broad *bázár*, the Chauk, runs from the Husáin gate for a quarter of a mile into the centre of the city, ending at the Walí Muhammad gate, from which three broad streets lead to the various gates of the city. The other streets are narrow and tortuous, often ending in *culs-de-sac.*

Múltán is a town of great antiquity, being identified with the capital of the Malli, whom Alexander conquered in his invasion of the Punjab; but the history of the city is included in that of MÚLTÁN DISTRICT. The principal buildings include the shrines of the Muhammadan saints, Baha-ud-dín and Rukhn-ul-alam (of the Arab tribe of Koresh, to which the Prophet belonged), which stand in the citadel. Close by are the remains of an ancient Hindu temple of the Narasinha Avatár of Vishnu, called Pahládpuri, partially blown down by the explosion of the powder magazine during the siege of 1848–49. The great temple of

the Sun, from which General Cunningham derives the name of the city, once occupied the very middle of the citadel, but was destroyed during the reign of the zealous Musalmán Emperor Aurangzeb, who erected a Jamá Masjid or 'cathedral mosque' in its place. This mosque afterwards became the powder magazine of the Sikhs, and was blown up as mentioned above.

The population in Múltán city and suburbs (excluding the cantonments), in 1868, was 43,385, or including cantonments, 54,652. In 1881, the total population of the city and suburbs was 57,471, namely, males 31,088, and females 26,383, or including cantonments, 68,674, of whom 38,988 were males and 29,686 females. Classified according to religion, the total population of the city and cantonments in 1881 consisted of—Muhammadans, 36,294; Hindus, 29,962; Sikhs, 661; Jains, 46; and 'others' (mainly the European civil and military population), 1711. Number of houses, 12,617. Municipal revenue in 1875-76, £8240; in 1883-84, £10,214, or 3s. 6¾d. per head of population (57,471) within municipal limits.

The civil station of Múltán, which lies north and west of the city proper, contains a court-house and treasury, Commissioner's offices, the dwellings of the civil residents, jail, post-office, church, telegraph office, dispensary, staging bungalow, and municipal hall with clock-tower. Besides the public institutions, there is a branch of the Arya Samáj in the city, which numbers about 100 members. There are two railway stations at Múltán, one at the city, and one at the cantonments. Within the fort, and overlooking the town, is the plain, massive obelisk, 70 feet in height, erected in memory of Mr. Vans Agnew and Lieutenant Anderson, two British officers, murdered in April 1848, at the outbreak of Múlráj's rebellion. The Church Missionary Society maintains a station at Múltán. East of the city is the Amkhás, formerly the audience hall and garden house of the Hindu governors of Múltán, now used as the *tahsíli* building. North of this is the cenotaph of the Díwán Sáwan Mall, and the European cemetery. A fine public garden lies to the west of the city.

As a trade centre, Múltán ranks of first importance, being connected by rail with Lahore and Karáchi; and by the Rávi, Jehlam (Jhelum), and Chenáb with the whole central Punjab. It therefore collects into a focus all the trade of the Province with Karáchi (Kurrachee), and, through Karáchi, with Europe. Large quantities of raw produce were formerly shipped by country boats and by the steamers of the Indus flotilla, and of the Sind, Punjab, and Delhi Railway, from Sher Sháh, the port of Múltán, to Karáchi; but the steamer service has ceased since the opening throughout of the Indus Valley State Railway. The local merchants correspond with firms in all parts of the Punjab, west of the Sutlej, and in most of the

smaller towns with any export trade; and there is probably no large firm at Lahore, Amritsar, Jálandhar, Pind Dádan Khán, or even Bhiwání and Delhi, which has not its agents at Múltán.

The trade of Múltán comprises every article of produce, manufacture, and consumption in the whole Province; the chief imports being cotton and other piece-goods; while the main staples of export are sugar, cotton, indigo, and wool. Leaving out of consideration what the city requires for its own use, the use of Múltán as a trade centre seems to be to collect cotton, wheat, wool, oil-seeds, sugar, and indigo from the surrounding country, and to export them to the south; to receive fruits, drugs, raw silk, and spices from Kandahár traders, and to pass them on to the east. The Afghán traders take back indigo, European and country cotton cloth, sugar, and shoes. Múltán receives European piece-goods and European wares generally, and distributes them to the western Districts and in its own neighbourhood. The total value of the imports, as shown in the municipal returns for 1881–82, was £871,435, and of the exports, £400,121. The chief local manufactures are silk and cotton weaving and carpet-making; country shoes are also made in large quantities for exportation. The glazed pottery and enamel work of Múltán, although not industries on a large scale, have a high reputation.

Múltán.—Cantonment in Múltán District, Punjab; 1½ mile east of the city. Lat. 30° 11′ 15″ N., long. 71° 28′ E. Population (1881) 11,203, namely, males 7900, and females 3303. Usually occupied by a European regiment of infantry and a battery of artillery, and by two regiments of Native infantry. See previous article.

Múltán.—Town in Dhár State, Bhopáwar Agency, Central India; situated on the Ratlam-Dhár road, 5 miles from Badnáwar and 36 from Dhár city. The residence of a *thákur* or chief, who is related to the Rahtor Rájput chiefs of Ratlam State, and on this account enjoys the high consideration of the people. He holds 29 villages from Dhár State, for which he pays a tribute of £1804. The soil is rich, water is abundant, and opium and wheat are produced in considerable quantities. Revenue of the chief, £6200.

Mundargi.—Town in Gadag Sub-division, Dhárwár District, Bombay Presidency. Population (1881) 3826. Mundargi is situated at the base of a hill on which stands a ruined fort, about 24 miles south-east of Gadag town. Its position on the Nizám's frontier has helped it to grow into a large market town. Post-office, and two schools with 365 pupils in 1883–84.

Mundhrí.—Town in Tarorá *tahsíl*, Bhandárá District, Central Provinces. Population (1881) 2314, namely, Hindus, 2046; Kabírpanthís, 124; Muhammadans, 92; and aboriginal tribes, 52.

Mundlána.—Town in Gohána *tahsíl*, Rohtak District, Punjab;

situated on the Gohána-Pánípat road, 6 miles from Gohána town. Population (1881) 5469, namely, 5130 Hindus, 288 Muhammadans, and 51 Jains. A large agricultural village rather than a town, possessing no commercial or administrative importance. Post-office and school.

Mundra.—Port in the Native State of Cutch (Kachchh), Bombay Presidency; situated in lat. 22° 48′ 40″ N., and long. 69° 52′ 30″ E., on the coast of the Gulf of Cutch, 29 miles south of Bhúj, the capital of the State. Population (1872) 7952; (1881) 8900, namely, 4189 males and 4711 females. Hindus numbered 3241; Muhammadans, 4350; Jains, 1307; and 'others,' 2. There is no made road from the port to the town, which is 3½ miles distant. The fort, which is situated 2½ miles north of the port, contains a white mosque distinguishable a good way off.

Mungapákam (*Munagapáka*).—Village in Anakápalli *táluk*, Vizagapatam District, Madras Presidency; situated in lat. 17° 38′ N., and long. 83° 3′ 30″ E., in the fertile proprietary estate of Mungapákam. Population (1881) 5267. Number of houses, 1230. Hindus numbered 5215, and Muhammadans 52. The estate originally comprised 8 villages, paying a *peshkash* (revenue) of £2465, but has now been incorporated with the estate of Anakápalli.

Mungelí.—Western *tahsíl* or Sub-division of Biláspur District, Central Provinces. Area, 1613 square miles; number of villages, 1212; houses, 89,713. Total population (1881) 322,117, namely, males 158,106, and females 164,011. Average density of population, 199·7 persons per square mile. Of the total area of the *tahsíl*, 511 square miles are comprised within the revenue-free estates (*zamíndárís*) of Pandaria and Kanteli, leaving an area of 1102 square miles, with a population of 243,391, forming the Government portion of the Sub-division. Even of this area, 283 square miles pay neither revenue nor quit-rent, and the total area assessed for Government revenue is only 818 square miles. Of these, 472 square miles are under cultivation, 283 square miles are cultivable but not under tillage, and 63 square miles are uncultivable waste. Total Government land revenue, including local rates and cesses, £11,193, or an average of 8⅞d. per cultivated acre. Total rental paid by cultivators, £22,614, or an average of 1s. 5⅞d. per cultivated acre. In 1883, Mungelí *tahsíl* contained 1 civil and 2 criminal courts, 2 police circles (*thánás*), 5 outpost stations (*chaukís*), a regular police force numbering 67 men, and a village watch of 780 *chaukídárs*.

Mungelí.—Town in Biláspur District, Central Provinces, and headquarters of Mungelí *tahsíl*; situated in lat. 22° 4′ N., and long. 81° 44′ E., 36 miles west of Biláspur town. Population (1881) 4757, namely, Hindus, 3568; Kabírpanthís, 417; Satnámís, 350; Muhammadans,

353; Jains, 4; and aboriginal tribes, 65. The river Agar winds round three sides of Mungelí, which lies on the direct road from Biláspur to Jabalpur (Jubbulpore), and carries on an increasing trade in cereals, salt, and skins. Police station-house and town school; 2 large markets are held weekly.

Mungír.—District, Sub-division, and town in Bengal.—*See* MONGHYR.

Munír.—Town in Ballia District, North-Western Provinces.—*See* MANIAR.

Múnj.—Village and ruins in Etáwah District, North-Western Provinces; situated in lat. 26° 53′ 45″ N., and long. 79° 12′ 1″ E., on a plain 14 miles north-east of Etáwah town. Population (1881) 2391. Large mound, identified by Mr. Hume with the Múnj taken by Mahmúd of Ghazní in 1017, after a desperate resistance on the part of the Rájput garrison. Local tradition connects the site with the wars of the Pándavas and the Kauravas, chronicled in the *Mahábhárata*, when the Rájá of Múnj and his two sons fought on the side of Rájá Yudhishthira. The position of the great gateway and traces of two bastions are still pointed out. Curious square well, built of sculptured blocks. The mound forms an inexhaustible quarry of ancient bricks, from which the villagers construct their huts.

Munjpur.—Petty State in Káthiáwár, Bombay Presidency.—*See* MUJPUR.

Munoli.—Town in Belgáum District, Bombay Presidency.—*See* MANOLI.

Munshíganj.—Sub-division of Dacca District, Bengal. Area, 401 square miles, with 825 villages and 58,614 houses. Population (1881), males 241,441, and females 278,006; total, 519,447. Classified according to religion, there were—Muhammadans, 275,329; Hindus, 244,088; and Christians, 30. Average density of population, 1295 persons per square mile; villages per square mile, 2·06; persons per village, 630; houses per square mile, 150; persons per house, 8·8. This Sub-division consists of the 2 police circles of Munshíganj and Srínagar. In 1883 it contained 4 civil and magisterial courts, a regular police of 52 men, and a village watch of 861 men.

Munyeru.—River in Kistna District, Madras Presidency. One of the large affluents of the Kistna river, rising in the Nizám's Dominions, and joining the main stream about 20 miles above the anicut at Bezwáda. It crosses the high road to Haidarábád (Hyderábád), 25 miles from, and north-west by west of, Bezwáda. It is fordable, except for a few days in the rainy season.

Murádábád.—District, *tahsíl*, and town in the North-Western Provinces.—*See* MORADABAD.

Murádábád.—Town in Unao District, Oudh; situated 36 miles

from Unao town, and 19 from Safipur, on the Hardoi road. Said to have been founded about 300 years ago by Murád Sher Khán, after whom the place is named. Population (1881) 4149, namely, 2945 Hindus and 1204 Musalmáns, residing in 50 brick and 930 mud houses. Bi-weekly market, and 3 annual religious fairs; vernacular school.

Murádnagar.—Village in Meerut (Merath) District, North-Western Provinces. Distant from Meerut city 18 miles south-west, and a station on the Sind, Punjab, and Delhi Railway. Population (1881) 4393, namely, Muhammadans, 2487, and Hindus, 1906. Founded 300 years ago by Mírzá Muhammad Marád Mughal, whose mausoleum still exists. Large *sarái* built by founder; school, police station, post-office. A weekly market is held every Tuesday.

Murarái.—Village in Murshidábád District, Bengal; from which the greater part of the *áman* rice crop, almost exclusively produced in the Rárh or western half of the District, is exported to Calcutta. Lat. 24° 27′ 15″ N., long. 87° 54′ E. Murarái is a station on the East Indian Railway, distant from Calcutta (Howrah) 155 miles.

Murassapur.—Town in Partábgarh (Pratápgarh) District, Oudh; 4 miles from Mánikpur, on the road from that place to Rái Bareli. Population (1881) 1527, namely, 1013 Hindus and 514 Musalmáns. Adjoining this village is the *bázár* of Nawábganj, a flourishing grain mart, the annual sales at which amount to an average of £3300. Large fair on the occasion of the *Dasahara* festival, attended by about 30,000 people. Cotton-printing is carried on to a considerable extent. Government school.

Murbád.—Sub-division of Thána District, Bombay Presidency. Area, 351 square miles, containing 171 villages. Population (1872) 57,203; (1881) 63,934, namely, males 32,842, and females 31,092, occupying 10,715 houses. Hindus number 61,814; Muhammadans, 1640; and 'others,' 480. The people are mostly Thákurs, Kolís, and Maráthás. Land revenue (1882), £9027. This Sub-division lies in the east of the District; most of it is very hilly, and fairly wooded. It is difficult of access, and suffers from the want of means of exporting its produce. The water supplied by wells is fairly good, but scanty. The climate is oppressive though not unhealthy; after the rains, however, it is feverish. Of the 351 square miles, 10¾ are occupied by the lands of alienated or part-alienated villages. The remainder contains 127,495 acres of cultivable land, 16,498 acres of Government forests, 61,072 acres of public pastures and forest lands, 7875 acres of grass, and 4820 acres of village sites, roads, ponds, and river-beds. Of the total area of the Government villages, 217,760 acres, alienated land in Government villages occupied 341 acres. In 1880–81, of 101,691 acres, the total area of occupied land, 50,272 acres were fallow. Of the

remaining 51,419 acres, 131 acres were twice cropped. Grain crops occupied 42,714 acres; pulses, 4832 acres; oil-seeds, 2663 acres; fibres, 1317; and miscellaneous crops, 24 acres. In 1880 there were 7180 holdings with an average area of $14\frac{1}{2}$ acres, and an average rental of £1, 5s. $3\frac{1}{2}$d. In 1883 the Sub-division contained 1 civil and 2 criminal courts; police circle (*tháná*), 1; regular police, 51 men.

Murdárá.—Town in Tirorá *tahsíl*, Bhandárá District, Central Provinces. Population (1881) 2142. Hindus numbered 1755; Kabírpanthís, 294; Muhammadans, 43; and aboriginal tribes, 50.

Murdeswar.—Port in Honáwár Sub-division, North Kánara District, Bombay Presidency; situated in lat. 14° 6′ N., and long. 74° 36′ E., 13 miles south of Honáwár, and in the Bhútkul *peta*. The rocky promontory jutting out into the sea is crowned by a temple and a ruined fort; and, at its foot, on the shore, is a small bungalow. The port is the small bay to the south-east of the rocks, with the villages of Kaikiní and Mawalli adjacent. Two schools. Population (1881) 2185. Annual average value of trade during the five years ending 1881–82 — imports, £1999; exports, £1792. In 1881–82, the imports were valued at £1129; the exports at £660. Murdeswar is one of the six ports forming the Honáwár Customs Division.

Murgod.—Town in the Parasgarh Sub-division, Belgáum District, Bombay Presidency; situated 27 miles east of Belgáum town, in lat. 15° 53′ 35″ N., and long. 74° 58′ 10″ E. Population (1881) 4895. Murgod is a considerable market for cotton and grain, and a small business is done in printing coarse cloth. A fair is held annually, attended by 300 to 400 people. Post-office.

Murliganj.—Town in Bhágalpur District, Bengal; situated 12 miles east of Madahpura, on the Dáús river, which has now become the main channel of the Kúsi. Large *bázár*. Near the village are numerous *gháts* or landing-places, used at different times of the year for the purposes of trade, according to the height of water in the river. Imports—salt, spices, sugar, iron, and fine rice; exports—rice, oil-seed, a little cotton, and coarse saltpetre.

Murnád.—Village in Coorg, Southern India; situated on the Merkára-Cannanore road, 9 miles from Merkára. Head-quarters of the Párpattigár of Kauntmurnád. Travellers' bungalow, and village school with 102 pupils. Population (1881) 913.

Murree (*Marri*).—Northern *tahsíl* of Ráwal Pindi District, Punjab, lying between 33° 41′ 30″ and 34° 5′ 15″ N. lat., and between 73° 15′ and 73° 38′ E. long., and comprising the forest-clad range of hills on which the sanitarium of MURREE is built. The Murree chain of hills consists of a series of ridges, mostly of grey sandstone and red clay strata, running south-westward from the valley of the Jehlam (Jhelum). On the northern borders of Ráwal Pindi District, the hills culminate to a

height of about 10,000 feet in the mountains beyond the Murree sanitarium, and stretching onwards into Hazárá, blend at last with the snowy ranges which shut in Kashmír.

Around Murree the scenery is rich and varied. The mountain-sides are clothed with forests of oak and pines, which are, as usual, most dense on their northern slopes; and these, set off by the rich valleys below, and the background of the snowy Kashmír ranges, form a prospect which cannot be equalled in many parts of the lower Himálayas. Farther south the hills change in aspect. They are less lofty and more irregular, but are still adorned by beautiful trees; their shapes become more diversified, the valleys broader, and there is more cultivation. The villages and hamlets are picturesquely placed on the hill-sides in nooks or on projecting spurs; while occasionally the ruins of an old castle recall the bygone splendours of a Ghakkar chief, or a fort the tyranny of the Sikhs. Still farther south, the trees are less lofty, and gradually give place to brushwood; the hills are rounded, and the scenery more tame and uniform. Gradually too, as the hills approach the southern frontier of the District, the length of the ranges grows less and less until, near the borders of Jehlam District, only a narrow line of upland separates the Jehlam river from the plains. The most northern of these parallel ranges within Ráwal Pindi District projects far out into the plains as an isolated ridge a few hundred feet in height. This ridge passes westwards about 10 miles to the north of Ráwal Pindi city, and ends in some stony eminences two miles west of the Márgalla pass, and the Grand Trunk Road. At the Márgalla pass there is a handsome monument and fountain, erected to the memory of General John Nicholson, killed at the storming of Delhi. The monument can be seen for miles on either side of the pass; and the fountain, to which water is carried from a perennial spring, is a great boon to travellers. Here the range meets, or slightly overlaps, the extremity of another range of hills, that of the Chitta Pahár, which enters Ráwal Pindi District from the direction of the Indus.

Total area of Murree *tahsíl*, 210 square miles, with 94 towns and villages, 6299 houses, and 7168 families. Population (1881) 39,198, namely, males 22,135, and females 17,063. Classified according to religion, the population consisted of— Muhammadans, 36,620; Hindus, 1987; Sikhs, 175; Christians, 414; and Jains, 2. Of the 94 towns and villages, 72 contained less than five hundred inhabitants, 18 between five hundred and one thousand, while four had a population exceeding one thousand. Of the 210 square miles comprising the *tahsíl*, only 26 square miles, or 12 per cent., are returned as the average area under cultivation for the five years from 1877-78 to 1881-82, the principal crops being—Indian corn 8786 acres, and wheat 4085 acres. Revenue of the *tahsíl*, £769.

The administrative staff consists of an Assistant Commissioner and a *tahsíldár*, who preside over 2 civil and 2 criminal courts. Number of police circles (*thánás*), 2; strength of regular police force, 79 men; rural police (*chaukídárs*), 81 men.

Murree (*Marri*). — Sanitarium and hill station in Ráwal Pindi District, Punjab, and head-quarters of Murree *tahsíl*. Lat. 33° 54′ 30″ N., long. 73° 26′ 30″ E. Situated on a ridge of the MURREE HILLS, 7517 feet above sea-level. Murree forms the great northern sanitarium for the Punjab, and until 1877 was the ordinary summer resort of the local Government, which has now forsaken it for Simla. The site was selected in 1850, almost immediately after the annexation of the Province, and building operations commenced at once. In 1851, temporary accommodation was provided for a detachment of troops; and in 1853, permanent barracks were erected. The station grew rapidly in size and population, and now attracts large numbers of visitors from Lahore, Ráwal Pindi, Peshàwar, and the plains generally. A road, passable throughout by wheeled conveyances, connects the sanitarium with Ráwal Pindi city, distant about five hours' journey. The houses crown the summit and sides of an irregular ridge, commanding magnificent views over forest-clad hill-sides, into deep valleys studded with villages and cultivated fields, with the snow-covered peaks of the Kashmír ranges as a background. Broad and easy roads intersect the station.

The climate is well adapted to the constitution of Englishmen. The lowest recorded temperature is 21° F., the highest 96°. Earthquakes occur almost annually. Epidemic cholera has twice appeared: in 1858 it committed great ravages among the soldiers of the European depôt; in 1867 it attacked the native population and visitors. Commissioner's, Assistant Commissioner's, and *tahsíldár's* court; post and telegraph offices; branch treasury; charitable dispensary; four hotels, three kept by Europeans. Churches of the Anglican, Presbyterian, and Roman Catholic denominations. English and Pársí shops; branch of the Alliance Bank of Simla; Club; Assembly Rooms; Lawrence Memorial Asylum, for the education of sons and daughters of European soldiers. A school for children of residents is transferred to Ráwal Pindi during the cold weather. A brewery established in 1860, the property of an English company, does an extensive business. Brisk imports of food-stuffs during the summer months from Ráwal Pindi and Hazárá. Municipal revenue in 1883–84, £2089. During the height of the season, the population of Murree probably amounts to about eight thousand. The Census of February 1881, which was taken in the depth of winter, represents only the permanent population, and takes no account of visitors. That Census returned the population at 2489, namely, Muhammadans, 1374; Hindus, 702; Jains, 2; and 'others,' 411. Number of houses, 410.

Murree Hills. — Range in Ráwal Pindi District, Punjab, taking their name from the sanitarium which crowns one of their principal ridges; situated between 33° 53′ 30″ and 33° 54′ 30″ N. lat., and between 73° 25′ 15″ and 73° 26′ 30″ E. long. They form a series of lateral spurs of the Himálayan system, running down from the main Kashmír (Cashmere) and Hazárá chain at right angles towards the plains, with a general direction from north-east to south-west. The loftiest peaks, behind the sanitarium of Murree, attain a height of 10,000 feet. Thence they stretch down to the Murree ridge itself, whose highest portion, the Kashmír Point, has an elevation of 7517 feet above sea-level. The houses of European residents cover the space of 3½ miles to Pindi Point, 7266 feet in height. Farther south, the hills change in aspect. The rich and varied scenery of Murree, with its pine-clad mountains, deep glens, and distant glimpses of the snowy range, gives place to a less grand but perhaps more picturesque and romantic country, consisting of angular hills, divided by broader and cultivated valleys, with hamlets perched on projecting spurs or hidden in nooks upon the hill-side, while the ruined castles at their summits recall the former greatness of some Ghakkar or Sikh chieftain. Still farther south, the trees yield to brushwood, the hills grow tame and uniform; and at length, near the borders of Jehlam (Jhelum) District, only a narrow line of upland separates the valley of the Jehlam river from the great alluvial plain of the Punjab. See also *ante*, MURREE TAHSIL, which necessarily covers part of the same ground as the present article.

Mursán. — Town in Alígarh District, North-Western Provinces; situated in lat. 27° 34′ 40″ N., and long. 77° 59′ E., on the Muttra (Mathurá) road, 7 miles west of Háthras (Hattras), and 24 south-west of Alígarh town. Population (1881) 4708. Residence of a family of Ját Rájás, whose present representative is Rájá Ghansyám Singh, grandson of the late Rájá Tíkam Singh, C.S.I. Fort, dismantled in 1817. Agricultural and rather neglected town. Two schools, police station, post-office.

Murshidábád (*Maksudábád* or *Muxadábád*).—British District in the Lieutenant-Governorship of Bengal, lying between 23° 43′ 15″ and 24° 52′ N. lat., and between 87° 43′ and 88° 47′ E. long. It forms the north-western corner of the Presidency Division, and is bordered along its entire frontier from north to south-east by the main stream of the Ganges, locally known as the Padma, separating it from Maldah and Rájsháhí District; on the south by Bírbhúm; and on the west by the Santál Parganás. The area was returned in 1881 at 2144 square miles; and the population at 1,226,790 persons. The administrative head-quarters are at BARHAMPUR, but MURSHIDABAD CITY is the most populous place in the District.

Physical Aspect.—The District is divided into two nearly equal portions by the river Bhágírathí, the ancient channel of the Ganges, which flows due north and south. The two tracts form a striking contrast to each other in their geology and agriculture. The country west of the Bhágírathí, known as the Rárh, forms a continuation of the hard clay and nodular limestone, which extends through the neighbouring District of Bírbhúm from the mountains of Chutiá Nágpur. The general level is high and slightly undulating, but interspersed with *bíls* or broad marshes and seamed by hill torrents; at many points the formation terminates in clay cliffs overhanging the Bhágírathí. The soil of the Rárh tract is greyish or reddish, mixed with lime and oxide of iron; and beds of *kankar* or nodular limestone are scattered here and there. The rivers are liable to sudden freshets, but they never lay the entire country under water for any long space of time. The fields, therefore, do not possess the fertility of a deltaic tract. They rarely produce more than one crop in the year, the *áman* or winter rice.

The Bágri, or eastern division of Murshidábád, differs in no respect from the ordinary alluvial plains of Eastern Bengal. It lies enclosed within the Ganges, Bhágírathí, and Jalangí rivers, and is also intersected by minor offshoots of the Ganges. There are a few permanent swamps; but the whole country is low-lying, and liable to annual inundations, which sometimes, as in the present year (1885), are so severe as to cause widespread suffering, but usually do no more than deposit a top-dressing of inexhaustible fertility. In variety of crops, this portion of the District is not surpassed by any part of Bengal. The *áus* or early rice crop forms the great staple of agriculture. A second or cold-weather crop is also yielded by many of the fields.

In the north-west of the District there are a few small detached hillocks, which are said to be of basaltic formation. The river system is constituted by the Ganges, its offshoots and tributaries. The Ganges or Padma forms the eastern boundary of the District along its entire length, but nowhere enters it. Its banks are extremely subject to alluvion and diluvion. It is navigable throughout the year by boats of four tons burthen, and is nowhere fordable. The only marts of importance on the Murshidábád side of the Ganges are Bhagwángolá or Alátalí and Dhulián. The offshoots of the Ganges on this bank comprise the Bhágírathí, Bhairab, Siálmári, and Jalangí. The Bhágírathí, which branches off from the parent stream near the police station of Sutí, is far the most important river in Murshidábád. Though now only navigable during half the year, it carries a large trade, and flows past all the ancient and modern sites of interest in the District. Its channel undoubtedly represents the original bed of the Ganges, and also the farthest south-western limit of the Gangetic delta. The Bhágírathí retains the sanctity which the Great River here loses; and

until the opening of the railway it formed the main line of communication with Behar and the North-west. On its east or left bank are situated Jangipur, Jiáganj, Murshidábád, Kásimbázár, and Barhampur; on the right bank are to be seen the ruins of Badrihát and Rángámáti. From the west, the Singá joins the Ganges; and the Páglá, Bánsloi, Dwarká, Bráhminí, Mor, and Kuiyá ultimately find their way into the Bhágírathí by numerous inter-connections. The left bank of the Bhágírathí is embanked along its entire length, except for the first 25 miles, which are unprotected. There are no canals in the District.

The mineral products of Murshidábád are entirely confined to the elevated western tract, known as the Rárh. Iron is found in places, but not in sufficient quantity to repay smelting. Calcareous earth called *ghutin* also occurs in several places, and is extensively used for making lime. *Kankar* or nodular limestone crops up generally over the western half of the District, and is applied to road-making purposes. Jungle products consist of *tasar* silk, beeswax, medicinal roots and drugs, and lac; the lac insect is domesticated on jute plants and the Butea frondosa tree, by jungle tribes of Santáls and Dhángars. In the south-west of the District, at the confluence of the Mor and Dwarká rivers, there is a tract of low-lying country, about 16 square miles in extent, known as the Hejál, which is used for pasturing cattle. During the rains it is covered with water, and yields crops of *áus* and *boro* rice; but during the dry season, the Goálás utilize it for pasturing large herds of cattle. Besides the Hejál, there are numerous smaller pasturage grounds scattered over the District. Wild beasts are now very uncommon in Murshidábád, and are yearly becoming more and more scarce, being driven away by the advance of cultivation. Several kinds of deer are, however, found in the Rárh tract.

The History of Murshidábád District centres round the city of the same name, the latest Muhammadan capital of Bengal, and still the residence of the titular Nawáb. In 1704, Murshid Kulí Khán, also known in English histories as Jafar Khán, changed the seat of Government from Dacca to the little town of Maksudábád, where he built a palace, and called the place after his own name. This change was undoubtedly determined by the superior position of the new capital, with reference to the growing wants of the administration. Dacca had served its purpose as a frontier station against the inroads of the Arakan and Portuguese pirates; and danger in that quarter was now terminated by the conquest of Chittagong, and the relinquishment of all designs upon the independent kingdom of Assam. The rising importance of the European Settlements on the Húglí, together with the growth of commerce and manufacture at Kásimbázár, were sufficient reasons to determine a wise ruler to post himself permanently on the main line of communication between the upper Ganges valley

and the sea, at a spot which was also the most central in his wide dominions. And Murshid Kulí Khán, by birth a Bráhman, by education a courtier, was one of the most able administrators that ever served the Mughal Empire in time of peace. Only second to the Nawáb in establishing the importance of Murshidábád, was the Jain banker, Mánik Chánd Jagat Seth, by whose predominating influence as a financier the residence of the Governor became also the centre of the revenue collections for the three Provinces of Bengal, Behar, and Orissa.

The dynasty founded by Murshid Kulí Khán did not continue in the direct line beyond two generations; but when Alí Vardí Khán won the throne by conquest in 1740, he found Murshidábád to be most conveniently situated for maintaining his hold upon the rebellious Province of Orissa, and subsequently for keeping the plundering Maráthá horsemen behind the frontier of the Bhágírathí river. During these troublous times, the city itself never suffered either from domestic or foreign war. Each successive prince, after the Eastern fashion, built for himself one or more new palaces; and the great family of Jagat Seth preserved their position as State bankers from generation to generation. On entering Murshidábád after the victory of Plassey, Colonel Clive wrote:—'This city is as extensive, populous, and rich as the city of London, with this difference, that there are individuals in the first possessing infinitely greater property than in the last city. . . . The inhabitants, if inclined to destroy the Europeans, might have done so with sticks and stones.'

Even after the conquest of Bengal by the British, Murshidábád remained for some time the seat of administration. Plassey was fought in 1759, just beyond the present southern limits of Murshidábád District; but that battle was not regarded at the time as interfering with Muhammadan independence beyond the substitution of a subservient Nawáb for the savage Siráj-ud-daulá. The only apparent result was that the commercial Chief of the Factory at Kásimbázár was superseded by a Political Resident to the Darbár, who took up his quarters nearer the city, at Motíjhíl,—'the Pearl Lake,'—in the palace of a former Nawáb. In 1765, the East India Company received the grant of the *díwání* or financial administration of Bengal, Behar, and Orissa from the Mughal Emperor, Sháh Alam, as the prize of the victory at Baxár; and in the following year Lord Clive, as Governor of Bengal, presided in person at the *Punyá* or annual settlement of the revenues. But even on this occcasion, the young Nawáb sat on the *masnad*, with the Governor on his right hand. The entire work of administration still remained, without serious check or supervision, in the hands of the Muhammadan officials; and Jagat Seth continued to be the State banker. The first great reform was effected in 1772 by Warren Hastings, who removed the Supreme Civil and Criminal Courts from

Murshidábád to Calcutta. After an experience of three years, the tribunal of criminal justice was re-transferred to Murshidábád; and it was not till 1790, under Lord Cornwallis, that both the entire revenue and judicial staff was ultimately fixed at the present capital of India.

The Mint, the recognised emblem of metropolitan pre-eminence in the East, was abolished in 1799. About the same date, the civil headquarters of the District were transferred to Barhampur, which had been from the first the site of the military cantonments. Murshidábád city was thus left only as the residence of the Nawáb Názím, a descendant of Mír Jafar, who till 1882 retained certain marks of sovereignty within his palace, and received a pension of £160,000 a year. The last holder of the title was for many years resident in England. On his return to India, he abdicated his position in favour of his son, who succeeded him, but without any sovereign rights, and on a diminished pension. The title of the present descendant of the once independent rulers of Bengal, Behar, and Orissa, is now simply that of 'Nawáb Bahádur of Murshidábád.'

The importance of the District of Murshidábád declined with the decay of its chief city. When a Collector was first appointed to the charge in 1772, its area extended over the neighbouring *zamíndárís* of Bírbhúm and Bishnupur. These outlying tracts had always been noted for lawlessness; and for the better administration of justice they were finally severed from Murshidábád in 1787. The District was thus reduced to very much its present size; but the irregularity of the western boundary line, which marches with Bírbhúm, has been a constant source of perplexity to the local officials. The historical interest attaching to the ruins of KASIMBAZAR, and to BARHAMPUR, which has now ceased to be an important military station, has been explained under those headings. In 1875, the District of Murshidábád was transferred from the Division or Commissionership of Rájsháhí to the Presidency Division.

People.—Early estimates of the population, ranging from 1801 to 1852, which were based upon no trustworthy data, uniformly returned the inhabitants of the District at about one million. The Census of 1872 returned the real population of Murshidábád, on an area corresponding to that of the present District (2144 square miles), at 1,214,104. At the last Census in 1881, the population was ascertained to be 1,226,790, showing an increase of only 12,686, or 1·04 per cent., in the nine years from 1872 to 1881. This very small increase is partly due to the ravages of fever, which prevailed virulently in Murshidábád during the autumn of 1880; but it also denotes the decay of a once thriving commercial centre, and the decreasing population of a great city.—*See* MURSHIDABAD CITY.

The results of the Census of 1881 may be briefly summarized as

follows:—Area, 2144 square miles, with 5 towns and 3580 villages; total number of houses, 278,027, of which 257,967 were occupied, and 20,060 unoccupied. Total population, 1,226,790, namely, males 586,483, and females 640,307; proportion of males, 47·86 per cent. Average density of population, 572·2 persons per square mile; towns and villages per square mile, 1·67; persons per town or village, 342; houses per square mile, 129·7; inmates per occupied house, 4·7. Classified according to sex and age, there were—under 15 years of age, boys 243,088, and girls 227,376; total children, 470,464, or 38·3 per cent. of the population: 15 years and upwards, males 343,395, and females 412,931; total adults, 756,326, or 61·7 per cent. of the population.

Religion.—One of the surprises first disclosed by the Census of 1872 was that the Muhammadans form a minority of the population. Even in the city and suburbs of Murshidábád itself, they are outnumbered by the Hindus, and they predominate only in the agricultural tracts in the north-east and south-east of the District. In 1881, Hindus numbered 634,796, or 51·7 per cent. of the population; Muhammadans, 589,957, or 48·1 per cent.; Jains, 675; Christians, 470; Brahmos, 14; Buddhist, 1; and aboriginal tribes still professing their primitive faiths, 877. The general character of the population is mixed. Bengalís of the delta, hill tribes from Chutiá Nágpur, and the peculiar Hindu castes of Behar are all represented; while the presence of the court has introduced Rájputs from the North-west for military service or trade, Afgháns and Persians from beyond the frontier, and a body-guard of Habshís from the east coast of Africa.

Tribes, Castes, etc.—Besides the 377 aborigines still professing their primitive faiths, the Census of 1881 returned 25,350 others of aboriginal descent, but included as Hindus in the religious classification. Of Hindu castes proper, the Bráhmans number 33,935; Rájputs, 8955; Baniyás, 14,333; and Káyasths, 15,655. By far the most numerous caste is the Kaibartta, 100,355 in number; following on which, in numerical order, come the Sadgop, 36,927; Goálá, 35,411; Bágdi, 30,568; Chamár, 22,550; Tánti, 19,818; Chandál, 17,972; Koch, 17,582; Nápit, 13,493; Sunri, 13,038; Telí, 12,088; Kumbhár, 10,487; Mál, 9687; Barhai, 9673; Karmakar or Lohár, 8952; Kalu, 8642; Hari, 7753; Tior, 7729; Dom, 7505; Madak, 7253; Dhobi, 7048; Mallah, 6265; and Jugi, 5240. The native Christians number 250. Among the Hindus are included the Vaishnavs, numbering 25,034; the Jains, who are especially influential at the trading centres of Azímganj and Jiáganj; the Bráhma Samáj, which has a regular meeting-house at Barhampur; and other minor sects.

Towns, etc.—For a Bengal District, Murshidábád contains a fair share of large towns; but it appears certain that the urban population is not now on the increase. The five following places are returned in the

Census of 1881 as each containing a population of more than 5000:—MURSHIDABAD CITY, population 39,231; BARHAMPUR, 23,605; KANDI or Jamu-Kandi, 10,661; JANGIPUR, 10,187; BELDANGA, 5455. The last is a mere aggregate of rural villages. Other places of some importance are—the river marts of JIAGANJ and AZIMGANJ, situated opposite one another on the Bhágírathí; BHAGWANGOLA (Old and New) and DHULIAN on the Ganges; the railway stations of MURARAI and NALHATI. The urban population appears to be steadily decreasing. In 1872, 6 towns contained a population exceeding five thousand, with an aggregate of 108,472 inhabitants. In 1883 there were only 5 towns exceeding five thousand, containing a total urban population of 89,139, or 7·2 per cent. of the total population of the District. This decrease, although largely owing to the falling off in the population of Murshidábád since that city ceased to be a metropolis, is also due to the decay in the weaving trade, caused by the introduction of English piece-goods. The interests of the District have now become almost purely agricultural, instead of manufacturing. Sites of historical interest include KASIMBAZAR, with the neighbouring ruins at Kálkapur and Sayyidábád; BADRIHAT or Ghiásábád, RANGAMATI, and the battle-field of GHERIA.

The towns and villages are thus classified according to size in the Census Report:—Out of a total of 3585 villages, 1712 contain less than two hundred inhabitants; 1266 from two hundred to five hundred; 463 from five hundred to a thousand; 121 from one to two thousand; 13 from two to three thousand; 5 from three to five thousand; and 5 more than five thousand. As regards occupation, the Census Report returned the male population under the following 6 classes:—(1) Professional and official class, 14,662; (2) domestic servants, inn and lodging-house keepers, etc., 14,329; (3) commercial class, including bankers, merchants, carriers, etc., 21,869; (4) agricultural and pastoral class, including gardeners, 201,090; (5) manufacturing and industrial class, 61,046; and (6) indefinite and non-productive class, including male children, 273,487.

Agriculture.—Rice constitutes the staple crop throughout the District; the *áman* or late rice being prevalent in the western half, and the *áus* or early rice in the eastern. To this latter tract also are mainly confined the second or cold-weather crops, consisting of wheat, barley, and many varieties of oil-seeds and pulses. It is estimated that these latter crops nowhere form more than 10 per cent. of the food supply, and in some parts only 3 per cent. Jute is but little grown; and the cultivation both of indigo and mulberry for silkworms is on the decline. The area now under mulberry is estimated at about 17,000 acres. The use of manure and the practice of irrigation are limited to the Rárh or western half of the District. Water is conducted over the fields from tanks or

natural watercourses. Wells and artificial canals do not exist. Very little spare land remains that has not been brought under the plough. It is estimated that the average produce of an acre of land varies from 15 to 40 cwts., according as it produces one or two crops; the value is put at from £1, 10s. to £4. The rates of rent in Murshidábád are low, as compared with neighbouring Districts, nor have they been much enhanced by the effect of recent legislation. They vary exceedingly, according to the position of the field, the quality of the crop grown, and the social status of the cultivator. According to an official return, dated 1872, the rates paid for high lands suitable for *áus* or early rice, range from 1s. 6d. to 7s. 6d. per acre; those paid for low lands suitable for *áman* or late rice, range from 1s. 6d. to £1, 10s. per acre. Lands growing special crops, such as vegetables, garden produce, etc., in the neighbourhood of the cultivators' homesteads, pay from £2, 2s. to £2, 8s. an acre. There is little that is peculiar in the land tenures of the District, beyond the *rámnás* or deer-parks held revenue-free by the Nawáb, and the cultivating tenure known as *utbandí* or *faslí-jamá*, according to which the *ráyat* pays rent, not for his entire holding, but only for the land actually cultivated, the amount being determined by the nature of the crop grown. This tenure is mainly confined to the Hejál tract, in the south-west of the District, watered by the Dwarká river, and to some of the *chars* or alluvial accretions on both sides of the Bhágírathí. There is also a tenure, in which the rent is paid in kind, called *bhog-jot*, according to which the *ráyat* pays to the landlord one-half of the produce of his fields, instead of money. The sub-infeudation of estates has been carried out into many stages, their peculiar character and incidents differing in the several *parganás*.

The ordinary rates of wages have risen somewhat of late years, but the price of food appears to have increased in a yet larger ratio. Between 1858 and 1880 the wages of a common coolie are reported to have increased from 6s. to 8s. or 9s. per month; of an agricultural labourer, from 8s. to 10s., paid partly in kind; of village smiths and carpenters, from 12s. to 16s. and 18s.; of town artisans, from 13s. to 15s. or £1 per month. On the other hand, a table giving the prices of common rice during a period of thirty-four years, between 1836 and 1869, shows an average for the first twenty years of 2s. 7d. per cwt., against an average for the last fourteen years of 4s. 1d. per cwt. For the twelve years 1870 to 1881, the average price of common rice was about 19 *sers* per rupee, or 5s. 11d. per cwt. In 1870, the price of common rice was 4s. 11d. per cwt.; in 1866, the year of dearth, it had risen as high as 18s. 2d.; in 1874, the rate was 9s. 2d. per cwt.; in 1878, 9s. per cwt.; in 1881 (an unusually favourable year), 4s. 4d. per cwt.; and in 1883–84 (an unfavourable year), from 4s. 8d. to 8s. per cwt.

Murshidábád is not specially liable to flood or drought, and the

differing circumstances of the two halves of the country tend to modify the intensity of either calamity. In addition, the means of communication and the activity of local trade are sufficiently ample to prevent a local scarcity from developing into famine. In 1866, in 1874, and again in 1885, Murshidábád lay on the border-land of distress, but in neither year was a large system of Government relief required. The population mainly depends for its food supply upon the *áman* rice crop; and if the price of rice were to rise in January to 6s. 10d. per cwt., that should be regarded as a sign of approaching scarcity.

Manufactures, etc.—The manufactures of Murshidábád are not in a flourishing state. The winding of silk is still the staple industry, but it has steadily declined since the day when the Company closed their great factory at Jangipur in 1835. At present, sericulture is most common in the south-east of the District, and a considerable quantity of cocoons are imported from neighbouring Districts to be wound off there. There were in 1872, 45 filatures under the management of Europeans; and the number of basins, including those belonging to natives, was about 5000, employing 10,000 persons. The out-turn of raw silk in 1872 was estimated to be 246,000 lbs., worth £168,000 valued at the low price of 14s. per lb. In 1881 there were only 23 silk filatures under European management, besides 73 in the hands of natives; giving employment to an average of 3904 persons, and yielding an out-turn of 155,308 lbs. of raw silk, of an estimated value of £118,716. The weaving of silk cloth is also conducted in several villages, the annual production being about 100,000 pieces, valued at £60,000. The material condition of the weavers is very low. Indigo cultivation has never recovered from the unfortunate disturbances of 1860. At the present time, the annual out-turn from twelve concerns averages about 2200 cwts., valued at £70,000. In 1881, the out-turn of indigo was only 1047 cwts., valued at £38,471. At Murshidábád city and Barhampur there are special industries of ivory-carving, bell-metal work, and gold and silver embroidery. The skilled artisans thus employed are in comfortable circumstances.

Murshidábád occupies a favourable position for trade, both by river and rail; and some of the Jain merchants of Azímganj take rank among the richest men in Bengal. There is also a brisk road traffic between the different parts of the District. Owing to the gradual silting up of the river bed, despite the constant attention of the engineering staff, the through trade on the Bhágírathí has greatly fallen off in recent years. During the ten years from 1840 to 1850, the traffic registered at Jangipur amounted to an annual average of nearly 400,000 tons; for the ten years ending 1881–82, the registered traffic at Jangipur toll averaged only 170,000 tons. In 1881 the traffic was only 151,000 tons, the lowest since 1874. The tolls paid at Jangipur for the ten years ending

1881-82 averaged £7591 per annum. According to the returns furnished by the old registration system, Murshidábád stands twelfth among the Bengal Districts in the total value of its exports and imports. In 1876-77 the exports were valued at £1,020,124, of which £553,690 was carried by river and £466,452 by rail; the imports were valued at £739,906, of which £523,036 was carried by river and £216,870 by rail. The total export of rice was 1,061,900 *maunds*, of gram and pulses 342,400 *maunds*, of wheat 184,300 *maunds*, of silk 10,377 *maunds* (valued at £518,850), and of indigo 1560 *maunds* (valued at £31,200). The chief items of import were European piece-goods (£200,550), almost entirely conveyed by rail; salt (278,000 *maunds*), chiefly conveyed by river; raw cotton (22,100 *maunds*, valued at £33,150). The four leading marts are thus arranged:—Murshidábád, exports (in 1876-77) £129,000, imports £25,000; Dhulián, exports £68,000, imports £118,000; Jangipur, exports and imports, £89,000 each; Jiáganj, exports £38,000, imports £123,000. Owing to an alteration in the system of registration, details of District trade are not available for a later year than 1876-77.

The little State railway from Nalháti to Azímganj runs for about 14 miles within the limits of Murshidábád. In 1871 there were 13 principal lines of road in the District under local management, with a total length of 182 miles, maintained at an annual cost of £2410. In addition, 44 miles of the main road from Nadiyá to Bhagwángola, passing through Barhampur, were under the charge of the Public Works Department. Since that date, the introduction of the Road Cess has given a great impulse to the extension of means of communication.

Administration.—In the year 1870-71 the net revenue of Murshidábád District amounted to £192,046, towards which the land-tax contributed £133,062, or 69 per cent.; the net expenditure was £57,692, or less than one-third of the revenue. In 1883-84 the six main items of revenue yielded £176,822, as follows:—Land revenue, £124,235; excise, £15,864; stamps, £22,978; registration, £1471; road cess, £6278; and municipal taxes, £5996. In 1883 there were 3 covenanted officers stationed in the District; 8 magisterial, 9 civil, and 8 revenue courts. For police purposes, the District is divided into 25 *thánás* or police circles. In 1883, the regular District and town police force numbered 785 men of all ranks, maintained at a total cost of £12,947. There was also a rural police or village watch of 4034 men, maintained by the villagers themselves. The total machinery, therefore, for the protection of person and property, consisted of 4819 officers and men, giving 1 man to every 0·44 of a square mile of the area, or to every 255 persons of the population. The estimated total cost was £26,369, averaging £12, 6s. per square mile, and 5d. per head of population.

Murshidábád District has always borne a bad reputation for certain classes of crime, viz. *dakáiti* or gang robbery and housebreaking. In 1883, the total number of persons convicted of any offence, great or small, was 2870, being 1 person to every 428 of the population. By far the greater proportion of the convictions were for petty offences. The District contains one jail and two lock-ups. In 1883, the average daily number of prisoners was 161·96, of whom 12 were females. These figures show 1 prisoner to every 7573 of the population.

Education has widely extended during recent years. In 1856 there were only 6 inspected schools, attended by 717 pupils. By 1883 these numbers had risen to 430 schools, with upwards of 12,000 pupils, showing an average of 4·9 square miles to each school, and 9·7 pupils to every thousand of the population. This great increase is due to the extension of the grant-in-aid rules to the *páthsálás* or village schools, a reform inaugurated by Sir G. Campbell in 1872. The above figures are exclusive of uninspected and unaided schools. The Census of 1881 returned 15,845 boys and 423 girls as under instruction, besides 32,967 males and 815 females able to read and write, but not under instruction. Among special institutions may be mentioned — the Barhampur College, founded in 1853, which now teaches up to the first Arts course of the university examination; the Nizámat College, limited to the education of the relatives of the Nawáb; and the Nizámat free school in Murshidábád city. In 1883, the average daily attendance at the Barhampur College was 30; the cost to Government was £1075, or an average of £32, 12s. for each pupil.

The District is divided into 4 administrative Sub-divisions, containing 23 *thánás*. There are 68 *parganás* or Fiscal Divisions, with an aggregate in 1883 of 2383 revenue-paying estates, owned by 10,757 proprietors and coparceners, each estate paying an average land revenue of £52, 8s., and each proprietor £11, 10s. to Government. In 1883 there were 8 civil judges and 10 stipendiary magistrates; the maximum distance of any village from the nearest court was 33 miles. There are 5 municipalities in the District—Murshidábád city, Barhampur, Kándi, Jangipur, and Beldangá—with a total population of 89,442 persons; their aggregate municipal income in 1883-84 was returned at £7418, the average rate of taxation being 1s. 4d. per head.

Medical Aspects.—The climate of Murshidábád does not differ from that common to Lower Bengal, except that it experiences, to some extent, the burning winds of Central India during the hot season. The mean atmospheric pressure of the year is returned at 29·715; the annual average temperature at 78·6° F. In 1883, the maximum temperature recorded by day was 105·2°, in the month of May; the minimum by night was 46·2°, in December. The average annual

rainfall over a period of twenty-eight years is 56·0 inches. The rainfall in 1883 was only 40 inches, or 20 inches below the average.

As regards health, Murshidábád District ranks perhaps below the general standard of Bengal. The stagnant pools formed by the Bhágírathí during the dry season constitute a perennial source of malaria; and cholera is rarely absent from the city and suburbs of Murshidábád. Enlargement of the spleen is found in nine out of every ten cases observed. Elephantiasis and hydrocele are also endemic. It is on record that not only the trading emporium of Kásimbázár, but also several flourishing weaving villages, have been absolutely depopulated by malarious fever within the present century. The vital statistics show a death-rate during 1883 of 24·67 per thousand.

There were, in 1883, five charitable dispensaries in the District, at which 1076 in-door and 34,099 out-door patients were treated during the year. There is a Government lunatic asylum at Barhampur, constructed out of a portion of the old barracks in 1874. [For further information regarding Murshidábád, see *The Statistical Account of Bengal*, by W. W. Hunter, vol. ix. pp. 1–265 (Trübner & Co., London, 1876); *The Statistical and Geographical Report of Murshidábád District*, by Colonel Gastrell, Revenue Surveyor (1857); *Report on the Rivers of Bengal*, by Captain W. S. Sherwill (1858); the *Bengal Census Reports* for 1872 and 1881; and the several annual Administration and Departmental Reports of the Bengal Government.]

Murshidábád Sub-division.—*Sadr* or head-quarters Sub-division of Murshidábád District, Bengal. Area, 997 square miles; number of towns and villages, 1381; houses, 112,718. Population (1881) 551,745, of whom 260,614 were Hindus, 290,671 Muhammadans, 402 Christians, and 58 of other religions. Number of persons per square mile, 553; villages per square mile, 1·4; houses per square mile, 122; inmates per house, 4·9; proportion of males, 48 per cent. This Sub-division comprises the 10 police circles of Sujáganj, Gorábázár, Barwán, Nawáda, Hariharpára, Jalangi, Gowás, Daulatbázár, Gokaran, and Kaliánganj. In 1873 it contained 7 revenue and magisterial courts.

Murshidábád Sub-division.—Properly the City of Murshidábád Sub-division.—*See* LALBAGH SUB-DIVISION, by which name it is distinguished from the *Sadr* Sub-division of Murshidábád District.

Murshidábád (or *Maksudábád*).—Principal city in the District of the same name, Bengal; situated in 24° 11′ 5″ N. lat., and 88° 18′ 50″ E. long., on the left bank of the Bhágírathí. Murshidábád is still the most populous town in the District, though its historical importance has entirely departed. The diminution in the number of inhabitants probably commenced immediately from the date when it ceased to be the capital of Bengal, in 1772. We have no estimate of the population in

those days, but it must have been very great. The circumference of the extensive suburbs has been put as high as 30 miles; but the largest dimensions of the city proper in 1759 are said to have been 5 miles along the Bhágírathí in length, and 2½ miles in breadth on each bank of the river. In the beginning of the present century, by which time the decay of the city had already set in, we have several estimates of the population; but we neither know the area which the city was then supposed to cover, nor the modes of enumeration adopted. In 1815, the number of houses was estimated at 30,000, and the total population at 165,000 souls. In 1829, the Magistrate, Mr. Hawthorn, returned the city population at 146,176. In 1837, Mr. Adam found the inhabitants of Murshidábád city to amount to 124,804 persons, which shows a decrease of nearly 15 per cent. in eight years.

At the first regular Census in 1872, the population of Murshidábád city had dwindled down to 46,182; and at the last enumeration in 1881, to 39,231. The old city, however, comprised a much larger area than is included in the municipal boundaries of to-day. Classified according to religion, the population in 1881 consisted of—Hindus, 22,719; Muhammadans, 15,818; and 'others,' 694. The city of Murshidábád has been formed into a municipality under Act vi. of 1868. Gross municipal income in 1876-77, £2777; in 1883-84, £3335; average incidence of taxation, 1s. 4⅛d. per head. The official English name for the municipality is Lálbágh, the name also of the Sub-division of which it is the centre. The municipal boundaries, as fixed in a notification of Government dated 17th March 1869, include 17 villages on the right or west bank of the Bhágírathí, and 160 villages on the left bank of the river.

The History of Murshidábád city is the history of Bengal during the 18th century. In 1704, the great Nawáb, Murshid Kulí Khán, fixed the seat of Government at the city which he called by his own name. Murshidábád has up to the present day continued to be the residence of the Nawáb of Bengal; but it has lost all historical importance since 1790, in which year Lord Cornwallis finally transferred the supreme criminal jurisdiction to Calcutta. The old name of the place was Maksúdábád or Mukhsoosabad, and it is stated by Tieffenthaler to have been originally founded by the Emperor Akbar. In 1696, the Afgháns from Orissa, in the course of their rebellion, advanced as far as Maksúdábád, defeated 5000 of the imperial troops, and plundered the town. The neighbouring town of Kásimbázár is said to have been saved from a similar fate by the intercession of its merchants. The place was called Murshidábád by its second founder; but the old name yet lingers, and is said to be still in constant use among the Muhammadans. It is regularly spelt Muxudavad in the early English Records, as late as the year 1760. Tradition relates that Murshid Kulí Khán moved his

Government to this place through fear of Prince Azím-us-Shán, who had attempted to assassinate him at Dacca. It seems more probable that he was induced to take this step by political considerations. Dacca had lost its importance, for the Maghs and the Portuguese were no longer dangerous; and the banks of the Bhágírathí afforded a more central position for the management of the three Provinces of Bengal, Behar, and Orissa. The new city also was situated on the line of trade, along which the treasures of India were now beginning to find their way to the European settlements on the Húglí; and it commanded the town of Kásimbázár, where all the foreigners had important factories. Moreover, the situation in those days was regarded as very healthy. The further history of the city is involved in the sketch of the general history of MURSHIDABAD DISTRICT.

The City and its Buildings.—Murshidábád exhibits at the present day but few traces of its former grandeur. The chief object of attraction is the palace of the Nawáb, on the banks of the river, and nearly in the centre of the city. It is a large and imposing pile of buildings in the Italian style, and its proportions are by some preferred to those of the Government House at Calcutta. It took ten years in building, and was completed in 1837, at a cost of £167,000. The architect was General Macleod, of the Bengal Engineers; but all the other persons engaged on the work were natives. The edifice itself is called by the natives the Ainá Mahál; and, together with other buildings enclosed within the same wall, it is known as the Nizámat *kilá* or fort. The palace is 425 feet long, 200 wide, and 80 high. It has a splendid marble floor, and contains a banqueting-hall 290 feet long, with sliding doors encased in mirrors. 'In the centre of the building is a dome, from which hangs a vast and most superb chandelier of 150 branches, presented to the Nawáb by the Queen. Beneath stands a beautiful ivory throne, with painted and gilded flowers, a specimen of the perfection of that ivory work for which Murshidábád is famous. Hung on the walls are portraits of the present Nawáb, his ancestors, and his sons.'—(*Travels of a Hindu*, vol. i. pp. 79, 80.) The *zanáná*, or private apartments, are situated to the right of the main entrance, and in the rear of the palace. Within the same enclosure is the Imámbára or 'house of prayer,' which is built directly in front of the northern principal door. Outside the *kilá*, and a short distance on the left along the road leading to Barhampur, is a magnificent range of coach-houses and stabling for horses and elephants. The Nizámat College, which has been built exclusively for the education of the relatives of the Nawáb, at a cost of £7800, is situated in the opposite direction, a little way up the river.

The present Imámbára dates only from A.H. 1264 (A.D. 1847), as is denoted by an inscription composed of the letters of the words, 'The

Grove of Karbala.' It is itself a fine structure, being considerably larger than the Imámbára at Húglí; but it occupies the place of the far more celebrated building erected by Siráj-ud-daulá, which is thus described in a native chronicle (*Tarikh-i-Mansuri*, by Sayyid Alí; MS. translated by Professor Blochmann, pp. 97–102):—'It was built with care and reverence, Muhammadan workmen only being employed and Hindus excluded. The Nawáb laid the first stone with his own hand, and put lime over it, after which the workmen commenced. In the midst of the Imámbára, a piece of ground called *madiná* was dug out to the depth of a man's stature, and filled with earth taken from the holy place at Karbala. On all four sides were rooms forming a sort of cloister. On the east were vestibules facing towards the west, with a pulpit and a place set aside for a sort of chapter-house, where the elegies on Husáin were read. In the west of the building there were similar vestibules facing toward the east, in which were nearly a hundred flags, and the sacred coffins made of silver, gold, glass, and wood. During the *Muharram*, the Kurán was here chanted day and night, and at fixed times during the other months of the year. The cloisters in the north and east of the building were constructed on a similar plan; but these contained only the out-offices, etc., where hundreds of workmen kept themselves in readiness during the *Muharram* to illuminate the place. The verandahs of the second storey contained screens of mica, behind which the lamps hung. On the screens were pictures of men, animals, and flowers, which had a striking effect when their transparent panes were illuminated from within. All kinds of chandeliers, in large numbers, were placed in the vestibules, and also Indian lamps. In the north and south vestibules were two representations of the Burág,—the horse on which the prophet ascended to heaven, with a human face and a peacock's tail. The length of the tails reached to the roof of the house. Well-polished shields and china or silver plates were fitted into the tails, to represent the eyes of a peacock's feathers. Swords, sabres, and daggers were arranged in different patterns around these shields, and hundreds of wax candles made the whole a dazzling and splendid object. All these costly treasures, lavished upon the temple by Siráj-ud-daulá with so much pride, were turned into ready money by Mír Kásim. This was not, however, to relieve his own necessities,—a motive which would have seemed sacrilege to one so religious as Mír Kásim,—but to assist the poor of the city, and to despatch a number of indigent Muhammadans on a pilgrimage to Mecca.' This building was accidentally burnt to the ground during a display of fireworks about forty years ago.

Whilst the present Imámbára was building, which is said to have cost £60,000, the workmen received their food in addition to their

wages, and when it was finished a present of a double shawl and a handkerchief. At the season of the *Muharram*, a daily distribution of food attracts large crowds, who are again drawn together in the evening by fireworks and illuminations. The Nawáb attends one day's celebration, and takes his seat on a black carpet, over which a white embroidered coverlet is spread, and a black rug takes the place of the usual bolster. After the recitation of the customary elegies, sherbet and spices are handed round. Other curious practices, peculiar to the sect of the Shiás among the Muhammadans, accompany this festival. On the seventh day of the *Muharram*, the Imámbára is turned into a harem, and all the Begams attend. They place chains on the Nawáb, according to custom, and a chain round his neck. Hundreds of women, high and low, receive presents from the Begams, who are said to distribute thousands of rupees.

The imperial music forms the most striking emblem of royal dignity still maintained at Murshidábád. It may still be heard in the early morning sounding from the great fortified gateway which leads to the palace. This peculiar strain of instrumental music, which was allowed by the Delhi Emperors to all *subahdárs* (deputy governors) as a mark of delegated sovereignty, is frequently alluded to by the native chroniclers as the public accompaniment of each important event in the history of the Nawábs.

The Raft Festival is still celebrated at Murshidábád in honour of Khwája Khizr, the name given by the Muhammadans to the prophet Elias. With this saint is connected the celebrated custom of launching tiny light-ships on the river, which may be seen to great advantage on the Bhágírathí. On certain nights in the rainy season, thousands of little rafts, each with its lamp burning, are floated down the stream. Their construction is very simple. A piece of plantain or bamboo bears a sweetmeat or two and the lamp. This fête is rendered more picturesque by the unusual presence of the women, who are allowed out of doors for the occasion. The Nawáb participates in the show with much magnificence on the last Thursday of the month of Bhádra (September), when the European residents are invited. A raft of 100 cubits square is constructed of plantain trees and bamboos, and covered with earth. On this is erected a small fortress, bearing on its walls all manner of fireworks. At a given signal the raft is launched and floated to the farther side of the river, when the fireworks are let off, their reflection on the water producing a most beautiful effect.

Apart from the Nizámat *kilá* and the buildings connected therewith, there is but one other structure worth notice now standing in the city proper. This is the mosque erected by Mani Begam, in the vicinity of the Mubárak Manzil, formerly called the Kandil Bágh. The

peculiarity of this mosque was its liberality of worship. On one side prayers were conducted according to the Hanafí rite of the Sunní sect, while on the other side were being observed the religious ceremonies of the Shiás, the Court sect.

The General Aspect of the City is thus described by the Revenue Surveyor (1860):—'Numerous brick buildings stand all along the banks of the river, north and south of the palace, which belong to, and are chiefly occupied by, the relatives and adherents of the Nawáb. Many others, some with pretty gardens, are scattered about in the tangled maze of jungle, hovels, holes, and tanks which lie to the eastward. Standing on the top of the palace dome, the loftiest place in the District, and looking over the city and its suburbs, little meets the eye but a dense forest of bamboos and trees of all kinds. Hardly a clear spot is to be seen. It is only when one turns to the west that the river and the high land in the north-west of the District present open tracts. A stranger, as he stood and gazed, would never imagine that below was a dense mass of human beings of all classes, crowded together in every description of house and hut. There are no defined limits to Murshidábád as a city, nor is any part known especially by this name. It is given indiscriminately to a collection of temples, mosques, handsome brick houses, gardens, walled enclosures, hovels, huts, and tangled jungle, containing the ruins of edifices that have sprung up and decayed around the many palaces of the former and present Nawábs of Murshidábád.'

Motíjhíl, or the Pearl Lake (a name also applied to a lake in Kashmír and another in Lahore), is about 2 miles south of Murshidábád. Dr. B. Hamilton states that it has been one of the former windings of the river; but others are of opinion that it was formed by the excavations made to procure bricks for building the houses, which were at one time surrounded by the lake in the form of a horse-shoe. It continues to be a beautiful spot, but hardly a relic remains of its ancient magnificence. It seems to have been first chosen as a residence by Nuázish Muhammad, the nephew of Alí Vardí Khán. It is more celebrated, however, for the palace built by Siráj-ud-daulá at an enormous expense. The materials were partly brought from the ruins of Gaur; and a few arches are still left, constructed of the black marble (or rather hornblende) which once covered the tombs of the old Pathán kings of Bengal. The following story is told of its completion, to explain the name of Mansúrganj, by which it is commonly known:—'As the building was nearly finished, Siráj-ud-daulá invited Alí Vardí to see it. When he came, Siráj-ud-daulá locked him up in a room, and refused to release him unless the *zamíndárs* there paid a fine for their land. This request the Nawáb was compelled to grant, and also to allow to his petulant grandson the privilege of erecting a granary.

This granary the people called Mansúrganj, or the Granary of the Victorious, *i.e.* Siráj-ud-daulá, who outwitted his grandfather. The *abwáb* extorted on this occasion is said to have amounted to Rs. 501,597.'

It was from Motijhil that Siráj-ud-daulá, in 1757, marched out for the battle of Plassey; it was in the palace here that Colonel Clive placed Mír Jafar on the *masnad;* and it was again at Motíjhíl that Lord Clive, as *díwán* of Bengal, Behar, and Orissa, held the first English *Punyá*, in 1766. Mír Jafar fixed his residence on the farther side of the river; and Motíjhíl—or Murádbágh, as the place was sometimes called, from the name of a second palace in the neighbourhood—now became the home of the English Political Resident at the court of Murshidábád. One of the first to fill this office was Warren Hastings. Subsequently, during the years 1771–73, Mr. John Shore (afterwards Lord Teignmouth) lived at Motíjhíl, where he amused himself by improving the grounds and studying the Oriental languages. He described his life there in the following words :—' Here I enjoy cooing doves, whistling blackbirds, and purling streams. I am quite solitary, and, except once a week, see no one of Christian complexion.' In 1785–86 the head-quarters of the English were removed from Motíjhil to Máidapur, prior to their final transfer to Barhampur.

The *Punyá* or annual settlement of the revenues of Bengal was annually held at Motíjhíl, until it was abolished in 1772, when the Khálsá or Treasury was removed to Calcutta. It was a ceremony of state, at which all the great *zamíndárs* attended in person, and paid a sort of homage to the Nawáb. *Khilats* or presents were distributed, which were regarded as a confirmation of their appointment; and the rent-roll of the Provinces was then fixed for the year. A form like the *Punyá* is still kept up at the *kacharí* of every *zamíndár*, but the Government ceremony has never been re-established. Clive attached great importance to this institution, and raised a special revenue collection in order to defray the expenses; but in 1769 the Court of Directors prohibited the giving of presents. In 1767 the *Punyá* was held at Motíjhíl with peculiar pomp. The Nawáb was seated on the *masnad*, with Mr. Verelst, the Governor, on his right hand. The latter in the strongest manner urged the ministers and landholders to give all possible encouragement to the clearing and cultivating of lands for the mulberry. On this occasion, *khilats* were distributed to the amount of Rs. 216,870. Some of the items were—for the Governor and his Council, Rs. 46,750; for the Nizámat, Rs. 38,800; for the people of the Treasury, Rs. 22,634; for the Zamíndár of Nadiyá, Rs. 7352; for the Rájá of Bírbhúm, Rs. 1200; for the Rájá of Bishnupur, Rs. 734.

Khush Bágh, the Garden of Happiness, the old cemetery of the Nawábs, lies on the right bank of the Bhágírathí, opposite Motíjhíl.

The following description is based upon notes by Captain Layard, quoted in the Report of the Revenue Surveyor:—The cemetery consists of three walled enclosures. The outer of these is entered by a gateway from the east side, in front of which are the ruins of an old *ghát*, which formerly led down to the Bhágírathí, when that river ran under the walls. The channel is now nearly half a mile distant. The wall facing the river is loopholed for musketry, and flanked by octagonal bastions. The grounds inside are all laid out as gardens, with hedges bordering the walks; and the flowers grown in the beds serve to adorn the tombs. Many fine trees also afford a delightful shade to the explorer. Traces of fresco paint, almost obliterated by damp and neglect, may still be seen on the walls. In the outer enclosure there are eighteen tombs, only two of which have any inscription. These two have the same verse from the Kurán, the one in Persian, the other in Arabic. The middle of the three enclosures is the principal cemetery, and contains the remains of the 'good Nawáb,' Alí Vardí Khán, and of his grandson Siráj-ud-daulá. Besides the mausoleum, there are a mosque and two other buildings set apart for the female descendants of the dead, who still retain charge of the cemetery. Spread on the tombs are dark-coloured cloths or palls, spangled with gold and silver flowers; fresh flowers are strewed daily on and around them, and lights are kept continually burning. This cemetery was first endowed by Alí Vardí Khán, who allotted Rs. 305 monthly, from the collections of the villages of Bandárdeh and Nawábganj, to defray the expenses of keeping the place in order. After the murder of Siráj-ud-daulá, his widow, the Begam Lutf-ul-nissa, who had accompanied her husband in his flight to Rájmahál, and had been afterwards banished to Dacca with other ladies of the court, was subsequently recalled and placed in charge of the cemetery of Khush Bágh. Here she remained till her death, receiving, in addition to the Rs. 305 already mentioned, a personal allowance of Rs. 1000 per mensem. She now lies buried in the mausoleum by the side of her husband, but the charge is still held by her descendants, who draw pensions from the Government treasury at Barhampur. Forster mentions in 1781, that *mullás* were employed here to offer prayers for the dead, and the widow of Siráj-ud-daulá used often to come to the tomb and perform certain ceremonies of mourning. The entire cost of the establishment required for maintaining the burial-ground is now defrayed by the English Government. The third and innermost enclosure contains only a tank, the former dwelling-place of the attendants, a *muzaffar-khána* or travellers' home, and a well. This latter is no longer used, and has been walled up; for it is said that a *fakír* accidentally fell into it and was drowned, which caused its waters to be polluted and accursed.

To the north-east of Motíjhíl, and immediately outside the city of

Murshidábád, is the Kuttara, containing the tomb of Murshid Kulí Khán, erected for him by forced Hindu labour. It is said to have been constructed after the model of the great mosque at Mecca, and has two splendid minarets 70 feet high. The Nawáb is buried at the foot of the stair, so as to be trampled on by every one who passes up. The Kuttara is described by Hodges, a traveller of 1780, as 'a grand seminary of Musalmán learning, 70 feet square, adorned by a mosque which rises high above all the surrounding building.' In this neighbourhood was the Topkhána, the arsenal of the Nawábs, which formed the eastern gateway of the city. A cannon had been placed between two young trees, which have now grown up, and their branches have combined to lift the gun high above the ground. BERHAMPUR, the civil head-quarters of Murshidábád, and formerly a military cantonment, is dealt with in a separate article.

Trade.—Murshidábád city, with its suburb of AZIMGANJ, on the opposite bank of the Bhágírathí, is the chief centre of trade and manufacture in the District. Though the great banking house of Jagat Seth has long ago fallen into decay, the Jain merchants of Murshidábád still rank as the wealthiest of their class in Bengal. Their dealings in gold and silver bullion are especially large; and some of their number almost monopolize the local traffic on the Brahmaputra, as far up as the north-east frontier of Assam. The principal industries of Murshidábád are those fostered by the luxury of the native court. Carving in ivory, conducted with much skill and finish, is an old speciality of the city. The carvers can turn out any article to order, from the smallest European toy to the state-throne of the Nawáb. Other manufactures are the embroidery of fancy articles with gold and silver lace, the weaving of silk goods, the making of musical instruments, and hookah-pipes. In the year 1876-77, the total value of the registered river trade of Murshidábád city was returned at £154,692. Among the exports, valued altogether at £129,752, the chief items were raw silk (£45,000), rice (£37,000), gram and pulse (£10,000), and wheat (£7000). The imports were valued at only £24,940, including sugar and salt (each £5000), and piece-goods (£3000). Owing to an alteration in the system of registration, no trade statistics are available for Murshidábád city for a later year than 1876-77.

Murtazápur.—*Táluk* of Amráoti District, Berár. Area, 610 square miles; contains 1 town and 256 villages. Population (1867) 104,658; (1881) 110,573, namely, 57,342 males and 53,231 females, or 181·26 persons per square mile. Number of houses, 19,630. Hindus numbered 99,264; Muhammadans, 9332; Jains, 1929; Pársís, 23; Sikhs, 16; Christians, 8; and Buddhist, 1. Area occupied by cultivators, 343,847 acres. Total agricultural population, 76,953. The *táluk* contains 1 civil and 3 criminal courts; police circles (*thánás*),

3; regular police, 81 men; village watch (*chaukídárs*), 274. Total revenue, £36,869, of which £30,426 is derived from land.

Murtazápur.—Town in Amráoti District, Berár, and a station on the Nagpur line of the Great Indian Peninsula Railway; situated in lat. 20° 44′ N., and long. 77° 25′ E., 30 miles west-south-west of Amráoti town. Population (1881) 4887. Large quantities of cotton are sent here from Karinja and other places for carriage to Bombay. Murtazápur is the head-quarters of Murtazápur *tahsíl*. Travellers' bungalow.

Murwárá.—Northern *tahsíl* or Sub-division of Jabalpur (Jubbulpore) District, Central Provinces. Area, 1176 square miles; number of towns and villages, 513; houses, 40,749. Total population (1881) 157,716, namely, males 79,473, and females 78,243. Average density of population, 134 persons per square mile. Of the total area of the *tahsíl*, 157 square miles pay neither revenue nor tribute, leaving the assessed area at 1019 square miles. Of these, 520 square miles are returned as under cultivation, 246 square miles as cultivable but not under tillage, and 253 square miles as uncultivable waste. The total adult agricultural population (male and female) was returned in 1881 at 67,264, or 42·65 per cent. of the whole population of the *tahsíl*. Average area of cultivated and cultivable land available for each adult cultivator, 7 acres. Total Government land revenue, including local rates and cesses levied on the land, £9427, or an average of 6¾d. per cultivated acre. Total rental, including cesses, paid by the cultivators, £22,170, or an average of 1s. 3⅜d. per cultivated acre. In 1883, Murwárá *tahsíl* contained 1 criminal and 2 civil courts, 3 police circles (*thánás*), and 11 outpost stations (*chaukís*), a regular police force numbering 111 men, and a village watch of 374 (*chaukídárs*).

Murwárá.—Town and municipality in Jabalpur District, Central Provinces, and head-quarters of Murwárá *tahsíl*; situated in lat. 23° 51′ N., and long. 80° 26′ E., 57 miles north-east of Jabalpur city, on the road to Mírzápur. Murwárá, which in 1872 was a mere agricultural village with 2885 inhabitants, had by 1881 increased to an important commercial town, with a population numbering 8612, and composed of —Hindus, 7078; Muhammadans, 1155; Jains, 114; Kabírpanthís, 159; Satnámis, 26; Christians, 6; Pársís, 2; and aboriginal tribes, 72. Municipal revenue in 1882–83, £590, of which £535 was derived from taxation; average incidence of taxation, 1s. 3⅜d. per head. Murwárá has now become an important mercantile centre, with a large trade in grain, oil-seeds, lac, hides, leather, *ghí*, iron, lime, piece-goods, salt, sugar, tobacco, and spices. The town contains a Government school; and the Kathná river is here crossed by two fine bridges, one on the northern road, and the other on the Jabalpur branch of the East Indian Railway.

Musafirkhána.—*Tahsíl* or Sub-division of Sultánpur District, Oudh.—*See* MUZAFFARKHANA.

Musiri.—*Táluk* or Sub-division in Trichinopoli District, Madras Presidency. Area, 748 square miles, containing 1 town and 222 villages. Population (1871) 255,132; (1881) 258,068, namely, 122,262 males and 135,806 females, occupying 46,322 houses. Hindus numbered 250,082; Muhammadans, 3585; Christians, 4397; and 'others,' 4. Musiri Sub-division lies north of the Káveri river. The villages along the bank of the Káveri, being well irrigated by channels from that river, are fertile. The centre and northern portions of the Sub-division are, as a rule, unirrigated. In addition to the Káveri, the Ayyar and the Karaipottánár are the only rivers of any importance. The country is generally flat, the only range of hills being the PACHAMALAIS. The soil is black in the hollows, and red on the higher levels and in the neighbourhood of the hills. The rates of assessment on irrigated lands range from 2s. to 14s.; the rates for unirrigated lands from 9d. to 7s. In 1883, the Sub-division contained 3 criminal courts; 10 police stations (*thánás*); 79 regular police. Land revenue, £35,372.

Musiri.—Town in Musiri Sub-division, Trichinopoli District, Madras Presidency; head-quarters of an Assistant Collector and a *tahsíldár*. Situated on the Cauvery river, 25 miles from Trichinopoli town, and almost exactly opposite to Kulitilai station on the Erode Branch of the South Indian Railway. A considerable amount of traffic from the Sub-division is carried on at this station. Lat. 10° 57′ N., and long. 78° 28′ 56″ E. Population (1881) 4088. Number of houses, 953. Dispensary and post-office.

Muskára.—North-Western *tahsíl* of Hamírpur District, North-Western Provinces, lying along the south bank of the river Betwá. Area, 410 square miles, of which 224½ are cultivated. Population (1881) 79,817. Land revenue, £15,330; total Government revenue, £17,185; rental paid by cultivators, £23,346; average incidence of Government revenue, 1s. 2d. per acre. This *tahsíl* was formerly known as Jalálpur. In 1885 it contained 1 civil and 1 criminal court; number of police circles (*thánás*), 5; regular police, 48 men; village watch or rural police, 189.

Mussooree (*Masúri*).—Town and sanitarium in Dehrá Dún District, North-Western Provinces. Lat. 30° 27′ 30″ N., long. 78° 6′ 30″ E. Stands on the crest of a Himálayan peak, among beautiful and varied mountain scenery. Mussooree forms practically one station with LANDAUR, where there is a convalescent depôt for European troops, established in 1827. Elevation above sea-level, 7433 feet. Large numbers of visitors during the summer months. Protestant and Roman Catholic churches, three or four private schools, public library, masonic

lodge, club, volunteer corps, brewery, 3 banks, 3 hotels, numerous boarding-houses. The Botanical Gardens, established by Government, have been purchased by the municipality. A summer home for soldiers' children was established in Mussooree in 1876, and provides accommodation for about 100 children in the hot weather months. The Sind, Punjab, and Delhi Railway have also a school at Mussooree for the children of their European employés. Charitable dispensary.

Mussooree is the summer head-quarters of the Trigonometrical branch of the Survey of India. The population fluctuates greatly, according to the season of the year. The Census in February 1881 was taken in the depth of winter, and returned a total population of permanent residents of Mussooree numbering 3106, namely, Hindus, 2019; Muhammadans, 644; Christians, 440; Jain, 1; and 'others,' 2. In September (1880), during the height of the season, a special Census was taken which returned the population of Masúri at 7652, and of the adjacent cantonment of Landaur at 4428; total, 12,080, namely, Hindus, 6406; Muhammadans, 3082; Europeans, 2355; Eurasians, 182; Native Christians, 43; and 'others,' 12. Municipal income of Mussooree (1883-84), £3361, of which £3303 was derived from taxation. For further details, *see* LANDAUR.

Mustafábád.—North-western *tahsíl* of Máinpuri District, North-Western Provinces, and conterminous with Mustafábád *parganá;* lying in the centre of the Doáb upland, and watered by two branches of the Ganges Canal. Area, 321 square miles, of which 181 are cultivated. Population (1872) 155,476; (1881) 162,201, namely, males 88,884, and females 73,317; increase of population since 1872, 6725, or 4·3 per cent. in nine years. Classified according to religion, there were in 1881—Hindus, 150,036; Muhammadans, 9380; Jains, 2780; and 'others,' 5. Of the 270 towns and villages comprising the *tahsíl*, 164 contain less than five hundred inhabitants. Land revenue, £29,150; total Government revenue, £32,648; rental paid by cultivators, £45,510. In 1883, Mustafábád *tahsíl* contained 1 civil and 1 criminal court, 2 police circles (*thánás*), a regular police of 42 men, and a village watch or rural police of 370 *chaukídárs*.

Mustafábád.—Town in Ambála (Umballa) District, Punjab. Lat. 30° 12′ N., long. 77° 13′ E. Lies on road from Sahéranpur to Ludhiáná. Small citadel, the residence of a Sikh Rájá.

Mustafábád.—Town in Faizábád (Fyzábád) District, Oudh; situated 19 miles from Faizábád town. Population (1881) 2377, namely, Hindus, 1327, and Muhammadans, 1050. The Oudh and Rohilkhand Railway passes through the village. Two Hindu temples and one mosque.

Mustafábád.—Town in Salon *tahsíl*, Rái Bareli District, Oudh; situated 3 miles north of the Ganges, and 20 from Rái Bareli town, on

the road from Salon to Mánikpur. Formerly a flourishing place, with many handsome buildings and tombs. Rájá Darshan Singh plundered the town in the later years of native rule, and since then it has declined. Population (1881) 2528, namely, 1566 Hindus and 962 Musalmáns. Village school.

Muttra (*Mathurá*).—British District in the Lieutenant-Governorship of the North-Western Provinces, lying between 27° 14′ 30″ and 27° 58′ N. lat., and between 77° 19′ 30″ and 78° 33′ E. long. Area, 1452·7 square miles. Population (1881) 671,690 persons. Muttra forms the north-western District of the Agra Division. It is bounded on the north by the Punjab District of Gurgáon and the North-Western Provinces District of Alígarh; on the east by Alígarh and Etah Districts; on the south by Agra District; and on the west by Bhartpur State and Gurgáon District. The administrative head-quarters are at the city of MUTTRA, on the right bank of the Jumna (Jamuná). Muttra is mentioned by Ptolemy as the 'Modoura of the gods' (Μόδουρα ἡ τῶν θεῶν), and by Arrian and Pliny as 'Methora' (Μέθορα).

Physical Aspects.—The District of Muttra comprises an irregular strip of territory, lying on either side of the river Jumna (Jamuná). The general level is only broken on the south-western angle, along the Bhartpur frontier, by low ranges of limestone hills, nowhere rising to more than 200 feet above the plain, the general elevation above sea-level falling from 620 feet in the north-north-west to about 566 feet in the south-south-west, following the course of the Jumna. The chief natural peculiarity of the District is the want of rivers. The one perennial stream, the Jumna, divides it into two not very unequal portions, the eastern tract containing about 640, and the western about 810 square miles.

The eastern half of the District, comprising the Mát, Mahában, and Sádábád *tahsíls*, presents the usual features of the Gangetic Doáb, consisting for the most part of a rich upland plain, abundantly irrigated by wells and rivers, and traversed by distributaries of the Ganges canal. Its luxuriant crops and fruitful orchards indicate the fertility of the soil; but it possesses little historical interest, and owes its present prosperity chiefly to the security of British rule. Above Bhadaura, several old beds of the Jumna have transformed themselves into lagoons. The western or trans-Jumna portion, on the other hand, comprising the Kosi, Chháta, and Muttra *tahsíls*, though comparatively unfavoured by nature, is rich in mythological associations and antiquarian remains. The aspect of this sacred tract, where the divine brothers Krishna and Balaráma grazed their herds, is very disappointing to the traveller. The crops are scanty, and the larger forest trees are not found. The dust lies deep on every road and field,

and the slightest breath of air stirs it up into an impenetrable haze. For eight months of the year, the Jumna shrinks to the dimensions of a mere rivulet, meandering through a waste of sand, and bounded by monotonous flats of arable land, through which the hill torrents have worn stony ravines. During the rains, however, when pilgrims chiefly visit the sacred sites which are found throughout the whole trans-Jumna tract, the river swells to a mighty stream, a mile or more in breadth; the temporary torrents and lakes are filled to overflowing; green foliage spreads over the barren rocks and hills; and the dusty plain becomes a waving mass of verdure.

The rural inhabitants avoid hamlets, and live in larger semi-fortified villages. This centralization of the people is due partly to the quality of the water, which in outlying spots is often undrinkable; partly to the great sanctity of certain tracts, but chiefly to historical causes dating from the last century, when such strongholds were necessary to protect the husbandmen from the onslaughts of Játs and Maráthás. The one great need of the west Jumna tract is water. The rainfall has indeed few channels by which to escape, and the fields are given the advantage of almost every drop. But the general saline character of the wells renders them useless when no rain falls to freshen them. Where water is plentiful, as in certain tracts of Muttra *tahsíl*, the industry of the Ját cultivators is amply repaid; and the construction of the Agra canal and its branches, which intersect the tract from end to end, has proved a great advantage.

The only navigable waters are the Jumna river and the Agra canal. Until within recent years, the former used to carry from the north large quantities of salt and cleaned cotton; and from the east, large quantities of rice, sugar, tobacco, and spices. The Muttra and Achnera, and the Muttra and Háthras Railways have to a large extent superseded the river as a means of communication, and merchandise navigation is now extremely small. The whole length of the Agra main canal is navigable, and a special navigation channel about 8 miles long connects the main canal with Muttra town. Large sums have been spent on rendering the canal navigable; but, so far, it seems doubtful whether the receipts will cover the interest on the outlay. What traffic exists on the canal is chiefly through traffic between Delhi and Agra, or places beyond. Agra and Delhi are the termini of the navigable portion of the canal.

Till very recently, nearly the whole of Muttra District consisted of pasture and woodland, and many of the villages still stand among encircling groves. But the new roads constructed as relief works during the great famine of 1837–38 threw open many large tracts of country, and the task of reclamation has since proceeded rapidly under the auspices of Government. The sheet of water known as the

Noh Jhíl is a swampy lake, about 2 miles east of the Jumna, in the northern portion of the Doáb tract. It has an average length of 2½ miles, with a breadth of 1½, but swells in the rainy season over a much larger area.

There is scarcely any forest timber in the District, and nearly all the wood may be classed as fuel. The area under groves is quite insignificant, occupying only 5 per cent. of the District area. Thatching grass is plentiful. The seeds, fruit, and bark of many trees are used for medicinal purposes, for dyeing, or as food. Sandstone, fit for building purposes, is procurable at two places on the western border of the District, at Barsána and Nandgáon, where low rocky hills crop out above the surface of the ground. This stone, however, is not much used, except by the canal officers for bridges and other works on the Agra canal. *Kankar* or nodular limestone is abundant throughout Muttra, but that obtained from the country east of the Jumna is larger, harder, of better colour, and in thicker strata than that found in the western division.

The wild animals most commonly found are leopards, wolves, hyænas, wild hog, and *nílgái*, principally in the western hilly tracts along the Bhartpur border.

History.—The central portion of Muttra District forms one of the most sacred spots in Hindu mythology. The circuit of 84 *kos* around Gokul and Brindában bears the name of the Braj-Mandal, and carries with it many associations of the earliest Aryan times. Here Krishna and Balaráma, the divine herdsmen, fed their cattle in the forest pastures; and numerous relics of antiquity in the towns of MUTTRA, GOBARDHAN, GOKUL, MAHABAN, and BRINDABAN still attest the sanctity with which this holy tract was invested. In addition to the short article on Gokul, which had to be written before the author visited the place, a short account of that famous river-side village will be found at the end of the longer article MAHABAN. During the Buddhist period, Muttra became a centre of the new faith, and is mentioned by the early Chinese pilgrims in their itineraries. After the invasion of Mahmúd of Ghazní in 1017, the city fell into insignificance till the reign of Akbar.

Thenceforward its history merges in that of the Játs of BHARTPUR, and only acquires a separate individuality with the rise of Suráj Mall. In 1712, Badan Singh, father of that famous adventurer, proclaimed himself leader of the Játs, and took up his residence at Sahár, where he built a handsome palace. In his old age he distributed his possessions among his sons, giving the south-western portion of Bhartpur to his youngest, Partáb Singh, and the remainder of his dominions, including Muttra, to his eldest, Suráj Mall. On Badan Singh's death, Suráj Mall moved to Bhartpur, and assumed the title of Rájá.

In 1748, the Mughal Emperor Ahmad Sháh invited the Ját leader to join with Holkar under the command of the Wazír Safdar Jang, in suppressing the Rohillá rebellion. When Safdar Jang revolted (*see* OUDH), Suráj Mall and his Játs threw in their lot with the Wazír, while Ghází-ud-dín, the imperial general, obtained the help of the Maráthás. Safdar Jang retreated to Oudh, whereupon Ghází-ud-dín laid siege to Bhartpur, but, mistrusting his Maráthá allies, shortly returned to Delhi, deposed Ahmad Sháh, and raised Alamgír II. to the throne.

When Ahmad Sháh Duráni invaded India in 1757, Sardár Jahán Khán endeavoured to levy tribute from Muttra; but finding that the people withdrew into their forts, he fell back upon the city, plundered its wealth, and massacred all the inhabitants upon whom he could lay hands. Two years later, the new Emperor was murdered, and the Afghán invader once more advanced upon Delhi. Ghází-ud-dín fled to Muttra and Bhartpur, and organized the Hindu confederacy of Játs and Maráthás which shattered itself in vain against the forces of Ahmad Sháh at PANIPAT in January 1761. Suráj Mall, however, withdrew his forces before the decisive battle, marched on Agra, ejected the Maráthás, and made himself master of the city.

Ahmad Sháh had placed the hapless Sháh Alam on the throne of Delhi, and the Ját leader thought it a favourable opportunity to attack the Rohillá Wazír, Najíb-ud-daulá. Marching to Sháhdera, 6 miles from Delhi, he was surprised, captured, and put to death by a small party of the imperialists. Two of his sons, who succeeded to his command, were successively murdered, and the third, Nawáb Singh, after losing Agra during Zabita Khán's rebellion, died in 1776. The fourth son, Ranjít Singh (not to be confounded with the more famous Sikh Mahárájá), inherited Bhartpur with only an insignificant strip of territory.

During the contest between Sindhia and the Rájput princes in 1788, the former obtained the aid of the Játs in raising the siege of Agra, then held by Sindhia's forces, and besieged by Ghulám Kádir. Muttra and Agra thus fell once more into Sindhia's hands. In 1803, Ranjít Singh of Bhartpur joined Lord Lake in his campaign against Sindhia, with a force of 5000 Ját horsemen; and upon the defeat of the Maráthás, he received as a reward the south-western portion of Muttra, with Kishangarh and Rewári. But in the following year, Ranjít Singh gave shelter to Holkar, when a fugitive, after the battle of Díg (Deeg). This led to the first siege of Bhartpur by Lord Lake; and although his capital was not taken, Ranjít Singh lost the territory granted to him in 1803, and the whole of Muttra District thus passed under British rule.

Thenceforward Muttra remained free from historical incidents till the Mutiny of 1857. News of the Meerut outbreak reached Muttra on 14th May in that year. Two days later, some Bhartpur troops arrived,

and marched for Delhi under British officers. The force halted at Hodal on the 26th; and on the 30th the sepoys sent to escort the treasure from Muttra to Agra proved mutinous, so that the officials were compelled to fly and join the troops at Hodal. Shortly afterwards, the Bhartpur force likewise mutinied, and the Europeans fled for their lives. The Magistrate returned to Muttra, and, after vainly visiting Agra in search of aid, remained with the friendly Seths (native bankers) till 14th June. After the mutiny of the Gwalior contingent at Alígarh on 2nd July, the Nímach (Neemuch) insurgents, marching on Muttra, drove all the Europeans into Agra. The whole eastern portion of the District then rose in rebellion, till 5th October, when the Magistrate made an expedition from Agra, and captured the rebel leader Deokarn. Colonel Cotton's column shortly afterwards proceeded through the District to Kosi, punishing the insurgent villages; and after its return to Agra through Muttra, no further disturbances took place.

Population.—The Census of 1853 returned the number of inhabitants of Muttra at 862,909. At the enumeration of 1865, the population of the District as it then stood was 802,702, or as at present constituted, 668,187. In 1872, the total population of the present District was returned at 782,460 persons, being an increase of 114,273, or 17·1 per cent., during the seven years from 1865 to 1872. The last enumeration, in 1881, returned the population of Muttra District at 671,690, showing a decrease of 110,770, or 14·1 per cent., in the nine years between 1872 and 1881. This large falling off is ascribed to the effects of famine caused by drought in 1878, and to an outbreak of epidemic fever in 1879.

The results disclosed by the Census of 1881 may be briefly summarized as follows:—Area of District, 1452·7 square miles, with 7 towns and 848 villages; number of houses, 85,949. Total population, 671,690, namely, males 360,967, and females 310,723; proportion of males, 53·7 per cent. Average density of population, 462·3 persons per square mile; villages and towns per square mile, 0·58; persons per village, 786; houses per square mile, 59·1; inmates per house, 7·8. Classified according to sex and age, the population comprises—under 15 years, boys 124,106, and girls 101,738; total children, 225,844, or 33·6 per cent. of the District population: 15 years and upwards, males 236,861, and females 208,985; total adults, 445,846, or 66·4 per cent.

Religion.—As regards religion, Muttra still remains an essentially Hindu District, the old faith still counting 611,625 adherents, or 91·1 per cent., as against 58,088 Muhammadans, or 8·5 per cent. The remainder of the population is made up of—Jains, 1594; Sikhs, 45; and Christians, 338. The chief Hindu castes were represented as follows:—Bráhmans, 118,249; Rájputs, 55,121; Baniyás, 39,726; and Káyasths, 4015. Of the lower classes of Hindus, the principal castes

in numerical order are as follows:—Ját, 117,265; Chamár, 99,410; Kori, 18,209; Gadária, 15,559; Barhai, 13,835; Nái, 13,402; Bhangi, 12,543; Kumbhár, 11,016; Máli, 7542; Gújar, 7150; Ahír, 6027; Kahár, 5878; Dhobi, 5676; and Mallah, 5056. The Muhammadans are divided according to sect into—Sunnís, 57,732, and Shiás, 356. Rájputs numbering 3184; Mewatís, 1906; Játs, 174; and Gújars, 14, are found among the Muhammadan population. The Christians include—Europeans, 262; Eurasians, 19; and Natives, 57.

Town and Rural Population.—Seven towns in 1881 contained a population exceeding 5000 souls, namely—MUTTRA, 47,483; BRINDABAN, 21,467; KOSI, 11,231; MAHABAN, 6182; KURSANDA, 6018; CHHATA, 6014; and SARIR, 5199. These towns contain a total urban population numbering 103,594, or 15·4 per cent. of the District population. The 848 villages, with a total rural population of 568,096, are classified according to size as follows:—186 contain less than two hundred inhabitants; 275 from two to five hundred; 234 from five hundred to a thousand; 101 from one to two thousand; 34 from two to three thousand; and 18 from three to five thousand. As regards occupation, the male population is returned under the following six classes:—(1) Professional and official class, 10,742; (2) domestic servants, inn and lodging-house keepers, 1798; (3) commercial class, including merchants, traders, and carriers, 7452; (4) agricultural and pastoral class, 146,474; (5) industrial and manufacturing class, 57,256; and (6) indefinite and non-productive class, including labourers and male children, 137,245.

Agriculture.—Out of a total area of 1452 square miles, 1048 square miles were returned as cultivated in 1883–84, 172 square miles as cultivable waste, 103 square miles as barren, and 129 square miles as non-assessed and revenue-free. *Joár*, *bájra*, and cotton form the principal crops for the autumn harvest (*kharíf*), while wheat, gram, and barley constitute the principal staples for the spring harvest (*rabí*). These require but little skill or trouble in their cultivation, nor do they demand artificial irrigation. The more valuable crops, such as sugar-cane, tobacco, indigo, and vegetables, occupy only a small area. In the western *parganás*, a narrow belt of sand extends for about 3 to 5 miles from the border, followed by a light but strong loam, which prevails up to the foot of the sandhills skirting the Jumna valley. Close to these low ridges, the soil becomes much lighter, ending near the river in beds of pure sand. The loam, though friable and easily worked, contains quite enough clay to give it body. Irrigation from tanks is not practised, and no small streams pass through the District; but distributaries from the Ganges canal water part of the Doáb *parganás*, while the Agra canal, which now traverses the whole trans-Jumna tract, will spread fertility through the dusty plain of the Braj-Mandal.

The mass of the population are fairly well off. The last settlement of the land revenue pressed lightly upon the District. No very severe famine has occurred lately; the harvests have yielded well; and the peasants are therefore in better circumstances than those of neighbouring Districts. The tenures of land do not readily fall under the standard types of the North-Western Provinces, being held under imperfect species of *zamíndárí* and *bháyáchára.* The greater number of estates are split up into infinitesimal fractions among the whole village community; and the small farmers, who till their own scanty plots, form a very large class, while the number of non-proprietary cultivators is proportionately small. Most of the latter have no hereditary rights, but hold as tenants-at-will.

Of the total male adult agricultural population (143,500) of Muttra District, 30,544 are returned as landholders, 1199 as estate servants, 85,649 as cultivators, and 26,108 as agricultural labourers. Average area cultivated by each adult male agriculturist, 5·12 acres. The total agricultural population, however, dependent upon the soil for a livelihood numbers 347,787, or 55·8 per cent. of the District population. Of the total area of 1452·7 square miles, 1323 square miles are assessed for Government revenue. Total Government assessment, including rates and cesses, £188,980, or an average of 5s. 6½d. per cultivated acre. Total rental paid by cultivators, including rates and cesses, £261,728, or an average of 7s. 1½d. per cultivated acre. Wages rule as follows:—Coolies and unskilled labourers, 2¼d. to 3¾d. per diem; field hands, 2¼d. to 3d.; bricklayers and carpenters, 6d. to 2s. Women obtain about one-fifth less than men, and children from one-third to two-thirds. The prices of food-grains in January 1884 were as follows:—Wheat, 17¾ *sers* per rupee, or 6s. 4d. per cwt.; best rice, 7 *sers* per rupee, or 16s. per cwt.; *joár* and gram, 23 *sers* per rupee, or 4s. 10d. per cwt.; *bájra*, 22 *sers* per rupee, or 5s. 1d. per cwt.; and barley, 25 *sers* per rupee, or 4s. 6d. per cwt.

Natural Calamities.—Muttra has often suffered severely from drought and famine. In 1813, the *parganá* of Sahár was a centre of great distress. Many persons perished of hunger, or sold their wives and children for a few rupees or a single meal. In 1825–26, all the western Districts of the North-Western Provinces were visited by a terrible drought, which specially afflicted Mahában and Jalesar (now in Agra District). In 1837–38, the famine pressed severely upon the Doáb portion of Muttra, and also on the south-western hill tract. In 1860–61, only half the usual quantity of land was irrigated, and only the irrigated area produced a harvest. Many of the poorer cultivators left the District towards the close of 1860, and only one-fourth returned. The deaths from starvation averaged 497 a month in the first quarter, and 85 in the second quarter, of 1861; but in July and August they fell to 5.

The total number of deaths from starvation was reported at about 2500.

The last famine occurred in 1877–78, in which Muttra and Agra suffered more and for a longer period than the other Districts of the Division, the mortality in Muttra for 1878 being higher than in any other District of the North-Western Provinces, reaching the enormous proportion of 71·56 per thousand. The rainfall from June to September 1877 was only 4·30 inches, as against 18·28 inches in the preceding year, and even that was below the average. The deficiency in the rains affected the main food crops, which are mostly raised on unirrigated lands, the irrigated tracts being chiefly reserved for the more lucrative cultivation of sugar, indigo, and cotton. Thus, in consequence of short sowings, prices rose from early in July; and in September 1877 positive distress began to be manifested. The autumn crop, on which the poorer people depend, failed absolutely, and common grains were not procurable. The local distress was aggravated by crowds of refugees from the adjoining Native States, who were attracted by the fame of the many charitable institutions existing both in the city itself and in Bhartpur. Relief works were started at different places all over the District in October; but the climax of the famine was not reached till July and August 1878, when the average daily attendance at the relief works was 20,483. The poorhouse for the relief of those unable to work was not closed till June 1879, having afforded relief to 395,824 paupers.

Commerce and Trade, etc.—The District, being mainly agricultural, has little external trade, and no manufactures of importance. The East Indian Railway traverses the extreme eastern border of the Doáb *parganás*, and has a course of 7½ miles within the District, with 1 station, Mánikpur or Jalesar Road. The light railway on the metre gauge system, now connecting the East Indian line with Bhartpur, runs from Háthras road station on the main line, through Háthras, to Muttra city, a distance of 29 miles. It has 3 stations within Muttra District, at Barahna, Ráya, and Muttra. A continuation of this line has also been constructed from Muttra to Achnera in Agra District, a distance of 23 miles, with stations at Bhainsa and Parkham within Muttra District. Total length of railway communication, 40 miles. Ten metalled roads within the District have an aggregate length of 176 miles; the chief are the Agra and Delhi, Muttra and Bhartpur, and Háthras roads. The unmetalled lines comprise 115 miles of 'first-class,' and 414 miles of 'second-class' roads.

Administration.—The District of Muttra, as an administrative unit, dates only from the year 1832, when it was formed out of Agra and Sádábád. The District staff usually consists of a Collector-Magistrate, Joint Magistrate, and Assistant Magistrate — all Europeans; together

with 1 Deputy Magistrate, 6 *tahsíldárs*, and 8 special Magistrates—all natives. Muttra is comprised in the jurisdiction of the civil and sessions judge of Agra; and the sub-judge of the same city also exercises civil powers within the District. At Muttra itself is a *munsif's* or civil court of original jurisdiction.

The total amount of revenue, imperial, local, and municipal, raised in the District in 1876 amounted to £234,178; the land-tax contributing £138,354. In 1883–84, the total imperial revenue of Muttra District (excluding local and municipal funds) amounted to £191,735, the chief items being as follows:—Land revenue, £141,438; stamps, £8226; excise, £4989; provincial rates, £20,327; assessed taxes, £4479; registration, £1307; and irrigation and navigation, £3784. The District is sub-divided into 6 *tahsíls*, containing in 1883–84 an aggregate of 1438 estates, paying an average land revenue of £112 each.

The total strength of the regular and municipal police force was 854 men, maintained at a cost of £8153, of which £5495 was paid from provincial and £2658 from other sources; being 1 policeman to every 1·7 square mile and every 787 of the population, the cost averaging £5, 12s. 6d. per square mile, or 2¾d. per head of the population. The District jail at Muttra contained in 1883 a daily average of 196 prisoners, of whom 184 were males and 12 females. The District contains 15 imperial and 6 local post-offices, together with 5 telegraph stations belonging to the different railway companies.

Education was carried on in 1880–81 by 210 Government, municipal, and unaided missionary and indigenous schools, with an aggregate of 6486 pupils, being 1 school to every 7 square miles of area, and 9·6 pupils to every thousand of the population. The *zilá* or high school in Muttra city was attended by 244 pupils in 1880–81. Middle-class Anglo-vernacular schools exist at Aring, Farah, Brindában, Kosi, Chháta, Mahában, and Sádábád. The Government schools, which in 1880–81 numbered 136 with 5162 pupils, had increased to 155 with 5602 pupils in 1883–84. No statistics of private unaided schools are available for the latter year. The three municipal towns of Muttra, Brindában, and Kosi had an aggregate revenue in 1883–84 of £8571, of which £7199 was derived from octroi; average incidence of taxation, 1s. 7½d. per head of the population (87,714) within municipal limits.

Medical Aspects.—The climate of Muttra is dry and hot, owing to the proximity of the sandy deserts on the west. Great extremes of temperature occur, the cold of winter being comparatively excessive, while hot winds blow from the west with great violence during April, May, and June. The average rainfall for a period of thirty years ending 1881 amounted to 25·45 inches; the maximum during this period being 37 inches in 1867, and the minimum, 11·3 inches in 1860 (the year of famine). No thermometrical returns are available. On the whole, the

climate is considered healthy, perhaps on account of its dryness, and the absence of permanent ponds or torrents in the dry season. The average registered mortality during the five years ending 1883 shows a death-rate of 46·47 per thousand. Government maintains 3 charitable dispensaries—at Muttra, Brindában, and Kosi—which afforded relief in 1884 to a total of 24,759 persons, of whom 571 were in-patients.

Muttra (*Mathurá*).—Head-quarters *tahsíl* of Muttra District, North-Western Provinces, conterminous with the *parganá* of Muttra. It occupies the south-western portion of the District, stretching from the Jumna on the east to the foot of the Bhartpur hills on the north-west. The Giri Ráj, a hill about 5 miles long, near Gobardhán, with a maximum height of about 100 feet above the surrounding plain, is of the greatest sanctity, being associated in mythological legend with the god Krishna, in whose honour numerous temples have been built on the hill. In the east of the *tahsíl*, the Jumna's influence is apparent for three miles inland; and low alluvial soil, ravines, and sandy downs are found along its bank. From this point up to the neighbourhood of the Bhartpur hills, the whole country is one uniform plain, without a single river or stream. The average depth of water below the surface is 49 feet, and in certain tracts in the north-west, as far as from 50 to 62 feet. This renders the sinking of wells a matter of considerable expense, and until recently irrigation was little resorted to. The great need of the country—water—has now been supplied by the Agra Canal, which runs down the centre of the *tahsíl* for a length of 16 miles, and has proved a great boon to the agriculturist. The principal crops are tobacco, sugar-cane, gram, cotton, and barley. *Bájra* and *joár* are also largely grown, as is wheat, although this last crop is scarcely seen in the neighbouring *tahsíls*.

Population (1881) 220,307, namely, males 117,905, and females 102,402; average density of population, 549 persons per square mile. Classified according to religion, Hindus number 196,699; Muhammadans, 22,905; Jains, 331; Christians, 328; and 'others,' 44. Of the 231 towns and villages comprising the *tahsíl*, 121 contain less than five hundred inhabitants; 73 between five hundred and a thousand; and 33 between one and five thousand. Two towns contain a population exceeding five thousand, namely, Muttra (47,483) and Brindában (21,467).

The total area of Muttra *tahsíl*, in 1881–82, was 396 square miles, of which 281½ square miles were cultivated. Area assessed for Government revenue, 332 square miles, namely, 234 square miles cultivated, 74 square miles cultivable, and 24 square miles waste. Of the total cultivated area at the time of the recent land settlement, 30,059 acres were cultivated by the proprietors themselves as *sír* or homestead lands, 20,232 acres by tenants with occupancy rights, 59,320 acres by tenants-

at-will, while 1509 acres were rent-free grants made by *zamíndárs*. The principal landed proprietors are the Játs, who are also the best cultivators, and hold 35,512 acres; Bráhmans, 34,869 acres; Rájputs, 27,352 acres; Baniyás, 17,725 acres; Káyasths, 6774 acres; and Muhammadans, 4336 acres. Total Government land revenue (1881–82), £33,322, or including local rates and cesses levied on land, £38,002. Total rental, including rates and cesses, £66,870. In 1884, Muttra *tahsíl* contained (including the District head-quarter courts) 1 civil and 8 criminal courts; number of police circles (*thánás*), 10; strength of regular police, 279 men; village watch or rural police (*chaukídárs*), 496.

Muttra (*Mathurá*).—City, municipality, and administrative head-quarters of Muttra District, North-Western Provinces; situated in lat. 27° 30′ 13″ N., and long. 77° 43′ 45″ E., on the right bank of the Jumna (Jamuná), about 30 miles above Agra. Fa-Hian, the Chinese pilgrim, mentions it as a centre of the Buddhist faith about 400 A.D.; and his successor Hiuen Tsiang, about 650 A.D., also records that it contained 20 Buddhist monasteries and 5 Bráhmanical temples.

The antiquities of Muttra have been so fully described by Mr. Growse, in his volume entitled *Mathurá*, that it is unnecessary to do more than refer to them here. The Jamá Masjid is now restored with white plaster, and in part with encaustic tiles. The view from its minarets is very fine. Muttra city rises like a mud fortress from the bank of the Jumna, studded with striking white edifices—the river with its bathing *gháts* in front. The 'Id-gah or Katra has not been restored; but its hard red sandstone walls still stand, with the plaster modelling and graceful ornamentation still visible inside. It has been identified with the site of the ancient Buddhist monastery of Upagupta, and marks one of the oldest religious spots in India. It stands on a lofty but ruined platform, commanding a noble view of the surrounding country. The magnificent masonry tank known as the Patara-kund, with high walls and steps rising about fifty feet from the water, is still in good preservation. The water lies about forty to sixty feet below the mounds of ruins which surround it. A fringe of *pípal*, *ním*, and banyan trees overtops the masonry walls. Three great flights of stone steps lead down on three sides to the tank; and on the fourth side there is an inclined plane, originally of red sandstone, now replaced in part by bricks, for horses to descend to drink. Muttra contains many relics of the Buddhist faith, and its whole atmosphere breathes the gentle religion of Krishna. The charity of the inhabitants and pilgrims to the animal creation has encouraged swarms of monkeys in the city, and innumerable turtles in the river off the bathing *gháts*. The carved façades of the houses in fine white stone and wood, with the richly ornamented houses of the great merchants along the principal streets,

render Muttra one of the most interesting and artistic cities of modern India.

Muttra was sacked by Mahmúd of Ghazní, with terrible atrocity, in 1017–18. About 1500, Sultán Sikandar Lodi utterly destroyed all the shrines, temples, and images; and in 1636, Sháh Jahán appointed a governor expressly to 'stamp out idolatry' in Muttra. In 1669–70, Aurangzeb visited the city, and destroyed many temples and shrines, so that the existing remains date back for the most part only to the period of Ját supremacy. (*See* MUTTRA DISTRICT.) Some relics of the Buddhist buildings may still, however, be traced. (*See* MUTTRA DISTRICT.) Muttra was again plundered by 25,000 Afghán cavalry belonging to Ahmád Sháh Abdálí in 1756. The principal surviving edifices include the Satí-búrj (or 'Tower of the Faithful Widow'), built by Rájá Bhagwán Dás in 1570; the Jamá Masjíd or mosque of Abd-un-Nabi Khán, built in 1662; the mosque of Aurangzeb, built in 1669 on the site of the temple of Kesva Deva; and the modern temples of Gata-srám (1800), Dwára Kádhís (1815), Bije Gobind (1867), and Rádha Krishna (1871). Muttra still forms a great centre of Hindu devotion, and large numbers of pilgrims flock annually to its festivals. The surrounding country teems with associations and legends of the divine brothers Krishna and Balaráma, who dwelt in the neighbouring plain.

Population (1872) 59,281; (1881) 57,724, including the area within municipal limits, 55,016, and the cantonments, 2708. The city proper contained a total population of 47,483 in 1881, namely, males 24,650, and females 22,833. A light line of railway connects Muttra with the East Indian main line at Háthras road station. The Cawnpur-Achnera Railway also connects the town with Cawnpur, Agra, Bhartpur, and Rájputána. Government offices, courts, charitable dispensary, high school, jail, telegraph station. Municipal revenue in 1883–84, £5705; from taxes, £4787, or 1s. 8⅞d. per head of population (55,016) within municipal limits.

Muvattapalai.—*Táluk* in Travancore State, Madras Presidency.—*See* MUATTAPALAI.

Muwánah. — North-eastern *tahsíl* of Meerut (Merath) District, North-Western Provinces, lying along the west bank of the Ganges, and including the ancient city of Hastínapur.—*See* MAWANA.

Muzaffarábád. — Town in Kashmír (Cashmere) State, Northern India. Lat. 34° 24′ N., long. 73° 22′ E. Stands at the confluence of the Jehlam with the Kishen Gangá, just beyond the Hazára border. Important as commanding the entrance of the BARAMULA PASS. Ferries over both rivers. Fort built by Aurangzeb, and subsequently replaced by a stronger one under the Afghán Governor, Ata Muhammad.

Muzaffargarh. — District in the Lieutenant-Governorship of the

Punjab, lying between 29° 1′ and 30° 46′ 45″ N. lat., and between 70° 33′ and 71° 49′ E. long. Area, 3139 square miles. Population (1881) 338,605 persons. Muzaffargarh forms the westernmost District of the Múltán Division. It is bounded on the north by Dera Ismáil Khán and Jhang Districts; on the east and south-east by the river Chenáb, which separates it from Múltán District and Baháwalpur State; and on the west by the Indus, which separates it from Dera Ghází Khán District. Muzaffargarh is divided into three *tahsíls*—Sanánwán, which includes all the northern portion of the District, excepting a narrow strip along the right bank of the Chenáb; Alípur, which embraces the southern portion of the District; and Muzaffargarh, the centre. The District stands thirteenth in order of area, and twenty-eighth in order of population among the 32 Districts of the Punjab, and comprises 2·94 per cent. of the total area, and 1·80 per cent. of the total population of the Lieutenant-Governorship. The administrative head-quarters are at the town of MUZAFFARGARH.

Physical Aspects.—The District of Muzaffargarh occupies the extreme southern apex of the Sind Ságar Doáb, the wedge-shaped tract between the Indus and the confluent waters of the Five Rivers or Panjnad, locally known as the Chenáb. The District stretches northward from their confluence in a narrow ridge of land gradually widening for about 130 miles, until at its northern border a distance of some 55 miles intervenes between their channels. Its shape is therefore that of a tolerably regular triangle, with the base resting against the cis-Indus portion of Dera Ismáil Khán. The northern half of the District consists of the valley of the Indus on the west, the valley of the Chenáb on the east, while the wild *thal* or central desert of the Sind Ságar Doáb extends for a considerable distance down its midst. This arid plateau, rising like a backbone in the centre of the wedge, has a width of 40 miles in the extreme north, and terminates abruptly on either side in a high bank, about 10 miles from the present bed of the Indus, and 3 miles from that of the Chenáb. As the rivers converge, the *thal* gradually contracts, until, about 10 miles south of Muzaffargarh town, it disappears altogether. Though apparently an elevated table-land, it is really composed of separate sand-hills, whose intermediate valleys lie at a lower level than that of the Indus, and have at times been flooded by the bursting of the western barrier ridge or bank. Scattered amid this waste of sand-heaps, a few good plots of land occur, which the ceaseless industry of the Ját cultivators has converted into smiling fields of grain.

The border strips which fringe the *thal* towards the rivers are for the most part under cultivation; but wide reaches of barren soil, especially on the Indus side, often separate the tilled patches with a towering growth of jungle grass, glistening stretches of white saline

efflorescence, or stunted shrubs of tamarisk. South of the *thal* plateau, the space between the rivers contracts to a width of 20 miles, more or less subject to inundation from side to side. The middle tract lies sufficiently high, as a rule, to escape excessive flooding, while it remains, on the other hand, within the reach of easy irrigation. This portion of the District, accordingly, consists of a rich and productive country, thickly studded with prosperous villages. But in the extreme south, and in some other parts, the floods from the two rivers spread at times across the whole intervening tract. On abating, they leave luxuriant pasturage for cattle; and if their subsidence takes place sufficiently early, magnificent crops of wheat, peas, and gram are raised in the cultivated portion. The towns stand on high sites or are protected by embankments; but the villages scattered over the lowlands are exposed to annual inundations, during which the people abandon their grass-built huts, and take refuge on wooden platforms attached to every house, where they remain night and day till the floods subside. Numerous pools, supplied from the flooded rivers, cover the surface of the District. The Indus and the Chenáb once united their streams far to the north of their present confluence. In the time of Timúr, the junction took place at Uchh, 60 miles above the existing confluence at Mithánkot. Throughout the cold weather, large herds of camels, sheep, and goats, belonging chiefly to the Povindah merchants of Afghánistán, graze upon the sandy waste of the *thal*.

The principal rivers of Muzaffargarh are—(1) The INDUS, which forms the western boundary of the District for a distance of 110 miles. The stream, which is two miles broad in the cold weather, is swollen in the hot weather by the melting of the Himálayan snows, to such an extent as to overflow its banks far and wide. The depth of the main channel varies from about 12 feet in the cold weather to about 24 feet in the summer. The current is strong and rapid, and this, together with the tendency of the river to form islands and shoals, renders navigation by boats very difficult. The most remarkable feature of the Indus is the gradual shifting of its stream to the west. At one time, the river no doubt flowed down the centre of the *thal* desert. In the middle of the District are numerous villages, now far away from the Indus, to whose proper names are added terminals denoting that at one time they stood on or near the river bank; and the inland portion of the District is full of watercourses which were once beds of the Indus.

(2) The CHENAB forms the eastern boundary of Muzaffargarh for a length of 109 miles. This river, though locally known as the Chenáb, has received the waters of the Jehlam (Jhelum) and Rávi, before reaching this District, and is more correctly the Trináb. After it has flowed three-fifths of the distance down Muzaffargarh, it receives the united Sutlej and Beas (Biás), and becomes the Panjnad or Five

Rivers, though it continues to be called the Chenáb. After its junction with the Indus, just beyond the southern borders of the District at Mithánkot in Dera Ghází Khán, the combined waters become for a short distance the Sátnad or Seven Rivers, composed of the five rivers of the Punjab, plus the Indus and Kábul rivers. The Chenáb is narrower and less rapid than the Indus, with a depth of water varying from 15 feet in winter to 30 feet in summer. The stream shifts very much, and navigation is difficult, but not so dangerous as on the Indus. Both the Indus and Chenáb carry silt in suspension in their waters, and during the floods deposit it on the adjacent lands, which it greatly fertilizes. Occasionally, however, destructive inundations occur, which do great harm.

Besides the normal annual overflow of the rivers, which supply natural irrigation to about 150,000 acres, a series of Government inundation canals, taking off from side channels or branches of the Indus and Chenáb, affords irrigation to over 200,000 acres. These canals were nearly all excavated by native rulers, and most of them date from the early years of the present century.

Eighteen forest tracts, with a total area of 97,150 acres, are under the management of the Forest Department, but are unreserved. Although with an inappreciable rainfall, Muzaffargarh District is full of vegetation of great variety. The date palm, *khajji* or *khejur* (Phœnix sylvestris), is largely cultivated, and the fruit forms a staple food of the population during part of the year. The trees pay a tax to Government, which yields a considerable revenue. The timber and other trees common in the District include the following:—*Tahli* or *shisham* (Dalbergia Sissoo), which grow with great luxuriance; two fine avenues of these trees lead from Muzaffargarh, one, 5 miles long, to Sher Sháh ferry, and the other, 11 miles long, to Khángarh. *Kíkar* (Acacia arabica); *sharinh* or *siris* (Albizzia Lebbek); *jand* or *kanda* (Prosopis spicigera), the commonest tree in the District; *ukánh* (Tamarix articulata); *pilchhi* or *jhau* (Tamarix dioica); *jal* (Salvadora oleoides); *jhit* (Salvadora persica); and *karinh* or *karita* (Populus euphratica). Other trees common in Muzaffargarh are—*Pípal* (Ficus religiosa); *bor* (Ficus bengalensis); *girdnáli* or *amaltas* (Cassia fistula); *lasura* (Cordia myxa); *rohira* (Tecoma undulata); *gondi* (Cordia rothii); *jamun* (Eugenia jambolana); *dhák* or *chichhra* (Butea frondosa); and *sohánjna* (Moringa pterygosperma). The garden trees include mangoes, pomegranates, apples, oranges, limes, and figs.

There are no metals found in Muzaffargarh, and the mineral products are unimportant. *Kankar* or nodular limestone occasionally occurs, but in such small quantities as not to be worth collecting. Earth salt used to be largely manufactured under the native Governments, but this is now prohibited. The majority of the descendants of the old *nunarís*

or salt-makers have taken to agriculture, and others to charcoal-burning.

Tigers are often met with in the dense jungles on the banks of the Indus, towards the south of the District. They do considerable damage to cattle, but rarely attack man, unless in self-defence. Wolves are found throughout the District, and wild hog are extremely common, especially on the banks of the rivers. The only deer in the District are hog-deer, the Indian gazelle, and the swamp-deer. The last is nearly extinct. Jackals and foxes are common. Hares are very rare. Otters are found in the south of the District. Hedgehogs are common. Mungoose are very common. Hog and deer are occasionally taken by nets of *munj* rope supported on poles driven into the ground. The game birds include floriken, sand-grouse, black and grey partridge, quail, snipe, plover, many varieties of duck and teal, water-fowl, etc. Fish of an excellent quality abound in the rivers, and afford a means of livelihood to a large number of people.

History.—Muzaffargarh District hardly possesses any distinct annals of its own, having always formed part of the Múltán Province, whose fortunes it has invariably followed. During the Mughal period, it was included in Akbar's *sarkár* of Múltán; and when the Duráni Empire superseded that of Delhi in North-Western India, Muzaffargarh fell to the new power, with the rest of the Province. Its last Muhammadan ruler, Muzaffar Khán, the Afghán Governor of Múltán under the Duráni dynasty, gave his name to the present head-quarters town, which he enlarged and surrounded with a wall. The southern and middle portions of the District, however, were in the hands of the Nawáb of Baháwalpur, only the extreme north being held by Muzaffar Khán. During the long struggle between the Afghán Governor and the Sikhs (*see* MULTAN DISTRICT), the Muzaffargarh peasantry suffered much in the cause of their ruler; and in 1818, the army of Ranjit Singh, advancing for their final attack upon Múltán, stormed the two towns of Muzaffargarh and Khángarh. Thenceforth the northern portion of the District passed under the rule of the Sikhs, and was administered by Diwán Sáwan Mall and his son Múlráj. The southern half, however, still remained in the hands of the Baháwalpur Nawábs, who held it as independent chiefs up to the conquest of Dera Ghází Khán by Ranjít Singh. But after that date they accepted a lease of the whole District from the Sikh Mahárájá; and the Nawáb failing to remit the annual amount in 1830, Ranjít Singh sent General Ventura to take charge of his conquests, and the river Sutlej (Satlaj) was accepted as the boundary between the Sikh Empire and the territories of Baháwalpur.

The Sikh supremacy remained unshaken until the Múltán rebellion and the annexation of the Punjab in 1849. At the first distribution of the Province for administrative purposes by the British authorities,

the town of Khángarh, 11 miles south of Muzaffargarh, was selected as head-quarters of a District. Before the close of the year, however, the chosen site was carried away by a flood upon the Chenáb; and as Khángarh was also situated at an inconvenient distance from the main road between Múltán and Dera Ghází Khán, the head-quarters were fixed at Muzaffargarh. Subsequent transfers of territory to and from Leiah and Jhang brought the District into its present shape in 1861; and the name was then changed from Khángarh to Muzaffargarh.

Population.—The Census of 1855 returned the total number of inhabitants in Khángarh District, as then composed, at 211,920, or in the area comprising the present Muzaffargarh District, at 251,104. The next Census in 1868 gave the population of the present District at 298,180, showing an increase of 47,076, or 18·1 per cent., since 1855. At the last enumeration in 1881, Montgomery District contained a population of 338,605. Supposing the Census for the earlier years to have been as accurate as that of 1881, these figures show an increase of population of 87,501, or 34·9 per cent., in the 26 years since 1855, of which 40,425, or 13·6 per cent., represents the increase in the second period of 13 years between 1868 and 1881. One of the principal causes of increase is thus stated in the Census Report: 'Muzaffargarh has developed of late years more rapidly than almost any other District in the Province; the soil is naturally fertile, canal irrigation has been enormously extended, and it is not surprising that the immigrants are nearly three times as numerous as the emigrants. . . . The high percentage of males seems to show that the small emigration has been chiefly temporary, while the immigration appears to have been in a great measure permanent.'

The results of the Census of 1881 may be briefly summarized as follows:—Area of District, 3139 square miles, with 9 towns and 685 villages, or rather groups of houses and hamlets; number of houses, 62,215; number of families, 72,798. Total population, 338,605, namely, males 184,510, and females 154,095; proportion of males, 54·5 per cent. Average density of the population, 108 persons per square mile; number of villages per square mile, 0·22; population per town or village, 488; houses per square mile, 33; inmates per house, 5·4. Classified according to sex and age, there were in 1881—under 15 years of age, boys 76,781, and girls 64,038; total children, 140,819, or 41·6 per cent. of the population: 15 years and upwards, males 107,729, and females 90,057; total adults, 197,786, or 58·4 per cent.

Religious Divisions.—Classified according to religion, the Muhammadans form the great bulk of the population, numbering 292,476, or 86·4 per cent. of the District population. Hindus numbered 43,297, or 12·8 per cent.; and Sikhs, 2788, or 0·8 per cent.; Jains, 11; and

Christians, 33. The principal Muhammadan tribes include—Sayyids, 6928; Patháns, 3959; Báluchís, 58,356; and Shaikhs, 5046. These are the Muhammadans by race descent. The following tribes and castes are mainly Muhammadans by conversion in the times of the early Musalmán invasion, and most of them still contain a proportion of Hindus. The Játs, the most numerous class in the District, forming the great mass of the agricultural population, number 109,352; Rájputs, 7961; Kumbhárs, 6629; Juláhas, 13,625; Churas, 11,312; Mochís, 11,103; Tarkháns, 8024; Mallahs, 7967; Charhoas, 6318; Arains, 3991; and Mirásis, 3634. According to sect, the Muhammadans consist of—Sunnís, 290,054; Shiás, 2378; Wahábis, 28; Faráizis, 14; and 'others,' 2. The Sayyids and Patháns rank highest in general estimation among the Muhammadan population, owing to the influence of Muzaffar Khán, who gave estates to many of his compatriots. The Balúchís form the bulk of the population along the Indus, where they cultivate the soil, and also raise large herds of cattle and camels; many of them bear a bad reputation for predatory habits. The mass of the agricultural community, especially in the eastern portion of the District, consists of Játs, but the word here hardly possesses any ethnical significance, being indiscriminately applied to all the lower Muhammadan cultivating castes.

As a rule, the Muhammadans, especially the Balúchís and Játs, are very lax in their religious observances. Some of their ceremonies are borrowed from Hindu ritual, and among certain tribes a Bráhman priest as well as a *mulla* assists on certain occasions. The Shaikhs and Patháns are the strictest Muhammadans, but even they are said to have become a good deal Hinduized. The worship of the Muhammadans has been diverted from Allah the One God to that of their *pírs* or saintly men, who are credited with the ability to procure the objects of the disciples' vows. Saints' shrines are very numerous in Muzaffargarh, and pilgrimages to them are very common, being made both as a religious duty and for amusement.

Throughout the District, the Hindus have sunk into a position of complete social insignificance, with the exception of the Arorás or Kárárs, numbering 33,827, who form the shopkeeping class in all the villages, and have done much to develop agriculture by sinking wells. The other castes, exclusively or almost exclusively Hindus or Sikhs, are—Bráhmans, 1841; Mahtams, 2943; Labánas, 2315; Od, 1862; and Khattris, 1608. The form of Hinduism most prevalent is that of the worship of Vishnu in his Krishna incarnation.

Town and Rural Population.—Muzaffargarh does not contain a single town with upwards of five thousand inhabitants; but the following nine places have been constituted municipalities—MUZAFFARGARH, 2720; KHANGARH, 3417; KHAIRPUR, 2609; ALIPUR, 2555; SHAHR

SULTAN, 2132; SITPUR, 2035; JATOI, 2035; KOT ADU, 2574; and DAIRA DINPANA, 1779. Total urban population, 21,856, or 6·4 per cent. of the District population. The entire population, however, included within the municipal limits of the above towns, numbers 24,936, or 7·4 per cent. of the District population. Of the villages, or collections of hamlets comprising the rural population, 246 contain less than two hundred inhabitants; 208 from two to five hundred; 150 from five hundred to a thousand; 66 from one to two thousand; 18 from two to three thousand; and 6 from three to five thousand inhabitants. As regards occupation, the Census of 1881 divided the adult male population of Muzaffargarh into the following seven main classes—(1) Professional and official class, 3221; (2) domestic and menial class, 1098; (3) commercial class, 2241; (4) agricultural and pastoral class, 57,679; (5) industrial and manufacturing class, 25,632; (6) indefinite and non-productive class, 11,237; and (7) unspecified class, 6621.

Agriculture.—The area under cultivation in 1883-84 amounted to 382,952 acres, of which 236,002 acres were irrigated from canals, while 146,950 acres depended for water-supply upon the natural inundations of the Indus and the Chenáb, or upon private wells. Of the remaining area, 169,026 acres in the *thal* tract are utilized for grazing purposes; 924,504 acres are still available for cultivation; while 511,525 acres are uncultivable waste. The rainfall of the District is so slight that no crops can be grown in reliance upon its precarious aid. Water, however, is everywhere plentiful, except on the high *thal* in the north. A network of canals and minor distributaries intersects the whole lowland, worked by Persian wheels where the banks are high, but used for inundation during the floods. The District, indeed, suffers, not from want of water, but from want of proper control over it. The canals have all been dug by the people themselves, and existed for the most part before the British annexation. A small committee, elected by the contributories, manages the clearing of the channels and other similar duties, under Government supervision.

The staple crops include wheat and barley for the *rabí* or spring harvest, and various millets for the *kharíf* or autumn harvest. In the northern tract, a small amount of indigo, cotton, and sugar-cane is added; in the south, a greater quantity of these commercial crops is raised; while in the central belt, around Khángarh, they are produced in much larger proportion, with a corresponding diminution in the cereals. The following list shows the area under each crop in 1883 (including lands yielding two crops in the year):—*Rabí*—wheat, 191,605 acres; barley, 10,020; peas, 34,178; gram, 12,008; *joár*, 15,735; *masur*, 6301; oil-seeds (chiefly mustard), 17,970; drugs and spices, 4548; vegetables, 783; and miscellaneous crops, 2517 acres: *Kharíf*—rice, 34,512 acres; *bájra*, 13,304; other millets, 748; pulses, 6966;

oil-seeds (*til*), 9901; cotton, 20,708; indigo, 29,740; sugar-cane, 5540; vegetables, 245; and miscellaneous crops, 2256 acres. Of non-food crops, indigo forms the most lucrative staple. The average out-turn per acre of the principal products was returned as follows in 1883–84:—wheat, 727 lbs.; rice, 506 lbs.; inferior grains, 420 lbs.; cotton, 293 lbs.; indigo, 23 lbs.; unrefined sugar (*gur*), 1520 lbs. The agricultural stock of Muzaffargarh District in 1883–84 was returned as under—Cows and bullocks, 163,164; horses, 2319; ponies, 1594; donkeys, 7241; sheep and goats, 100,505; camels, 5260; ploughs, 42,120. Horse and donkey stallions were introduced into the District in 1880, to encourage breeding, which had been previously neglected; and horse fairs are now held annually at Muzaffargarh station.

Most of the land is cultivated by the proprietors in person; and rents, where they exist, are almost universally payable in kind. No material difference in welfare exists between tenants with occupancy rights and tenants-at-will. Land is still so abundant, that occupancy rights have no attraction, and tenants prefer not to be tied to the land, but to be able to change their cultivation when they like. At the time of the settlement in Sanáwán *tahsíl*, applications were common by tenants not to be recorded as having rights of occupancy, though they were by custom entitled to permanent possession. Tenants are eagerly sought after, and, as a rule, are free from any attempts at extortion on the part of the landlords, although some proprietors study to get their tenants into their debt in order to obtain a hold over them. Indebtedness is common, both among proprietors and tenants, but to a much greater extent among the Muhammadans than the Hindus. This difference in indebtedness is due to the difference in the habits of each class, the Muhammadans being often spendthrift and improvident, and without any other source of income beyond agriculture; while the Hindus are a thrifty class, and those who own and cultivate land almost always combine trade and money-lending with the cultivation of their fields.

The class of day-labourers consists mainly of wandering families from Khorasan (Khurásán), who immigrate temporarily for the winter, and leave for their own homes as soon as spring sets in. They receive their wages in grain at rates returned at 20 to 24 lbs. per diem; and these rates do not appear to have risen of late years. Skilled labour in the towns is paid at the rate of about 1s., and unskilled labour at from 3d. to 4½d. a day. Prices of food-grains ruled as follows in January 1884:—Wheat, 18 *sers* per rupee, or 6s. 3d. per cwt.; barley, 29 *sers* per rupee, or 3s. 10d. per cwt.; gram, 23 *sers* per rupee, or 4s. 10d. per cwt.; *jodr*, 25 *sers* per rupee, or 4s. 6d. per cwt.

Commerce and Trade, etc.—The mercantile classes of Muzaffargarh display great apathy with regard to distant trade. The carrying business

east and west lies entirely in the hands of the Povindah merchants of Khorasan (Khurásán). The chief articles of export include wheat, sugar, cotton, indigo, and *ghí*, which are sold by the cultivators to the petty dealers in the villages, who again dispose of them to the Povindahs. The imports comprise English piece-goods, iron, lime, sugar, *manjít*, rock-salt, etc. The only town with any commercial pretensions is Khairpur, in the extreme south. Camels form the usual means of transport, wheeled vehicles being practically unknown. Snuff is manufactured throughout the District generally, but more especially at Alípur, whence considerable quantities find their way to the Deraját and Baháwalpur. The only other manufactures consist of country cloth and counterpanes, date leaf mats, and paper. The principal road is that from Múltán to Dera Ghází Khán, crossing the Chenáb at Sher Sháh ferry, and running through Muzaffarpur town. The District contains altogether 12 miles of metalled and 524 miles of unmetalled road; and water communication is afforded by the Indus and Chenáb rivers.

Administration.—The District staff ordinarily comprises a Deputy Commissioner, 1 Assistant, and 2 extra-Assistant Commissioners, together with the usual fiscal, medical, and constabulary officials. Two *munsifs* or subordinate civil judges are stationed in the District. The Imperial revenue in 1872-73 amounted to £63,543, of which sum the land-tax (including fluctuating revenue and grazing tax) contributed £58,736. In 1883-84, the Imperial revenue amounted to £71,668, of which £39,825 was derived from fixed land revenue only. Muzaffargarh contained in 1883 a total of 9 civil and revenue judges, and 11 magistrates. During the same year the imperial police force numbered 369 officers and men, besides a municipal constabulary of 45 men. The total machinery, therefore, for the protection of person and property consisted of 414 men, being at the rate of 1 policeman to every 7·6 square miles of area and every 818 of the population. The District jail at Muzaffargarh received in 1883 a total number of 583 convicted prisoners, with a daily average of 62. Education still remains in a very backward state. The total number of children receiving instruction in 1875 was 1974, and the cost of the schools was returned at £640. In 1883-84 there were only 29 schools under Government inspection, attended by 1545 pupils. This is exclusive of indigenous village schools uninspected by the Education Department, which in 1882 were returned as numbering 381, attended by 2189 pupils. The Census Report of 1881 returned 3279 boys and 122 girls as under instruction, besides 10,598 males and 145 females able to read and write, but not under instruction. As usual in the Punjab, the Hindus contribute a far larger proportion of scholars, relatively to their numbers, than the Muhammadans. For fiscal and administrative purposes the District is sub-divided into 3 *tahsíls*, having their head-quarters at Sanáwán in the

north, Muzaffargarh in the centre, and Alípur in the south. Municipalities have been established at the ten towns or villages of Muzaffargarh, Khángarh, Shahr Sultán, Jatoi, Alípur, Khairpur, Sítpur, Kinjar, Kot Adu, and Daera Dínpána. Their aggregate income in 1883–84 amounted to £2355, or an average of 2s. per head of the population (23,693) within municipal limits.

Medical Aspects.—The District is unusually hot and dry, but no records of temperature exist. The average annual rainfall for a period of twenty-one years ending 1881 amounted to only 5·9 inches, the maximum during that period being 12·4 inches in 1872–73, and the minimum, 1·2 inches in 1866–67. In 1883 the rainfall was 3·7 inches. Remittent and intermittent fevers and skin diseases prevail widely. Small-pox is now uncommon, and cholera all but unknown. The total number of deaths reported in 1883 amounted to 11,790, or 35 per thousand. Five Government charitable dispensaries, at Muzaffargarh, Alípur, Khángarh, Kot Adu, and Rangpur, afforded relief in 1883 to 43,968 persons, of whom 703 were in-patients. [For further particulars regarding Muzaffargarh, see the *Gazetteer of Muzaffargarh District*, published under the authority of the Punjab Government (Lahore, 1884); Mr. E. Stack's *Memorandum upon Current Land Settlements in the temporarily Settled Parts of British India*, p. 330; the *Punjab Census Report* for 1881; and the several annual Administration and Departmental Reports of the Punjab Government.]

Muzaffargarh.—Central *tahsíl* of Muzaffargarh District, Punjab; situated between 29° 40′ and 30° 16′ N., and between 70° 52′ and 71° 20′ 30″ E. long.; consisting of the middle belt between the Chenáb and the Indus, south of the *thal*, and fertilized by the annual inundations of both rivers. Area (1881), 925 square miles; number of towns and villages, 391; houses, 30,050; families, 32,171. Population (1868) 130,724; (1881) 146,885, namely, males 80,351, and females 66,534, showing a total increase since 1868 of 16,161 souls, or 12·3 per cent., in thirteen years. Classified according to religion, there were in 1881—Muhammadans, 125,820, or 85·7 per cent.; Hindus, 20,390, or 13·9 per cent.; Sikhs, 631; Jains, 11; and Christians, 33. Of the 391 towns and villages, 281 were mere hamlets of less than five hundred inhabitants; 74 villages contained between five hundred and a thousand; 28 from one to two thousand; while 8 had upwards of two thousand inhabitants. The average area under cultivation for the five years 1877–78 to 1881–82 was 269 square miles, or 172,252 acres, the area under the principal crops being—wheat, 84,893 acres; rice, 9984 acres; *joár*, 6512 acres; *bájra*, 4787 acres; gram, 4564 acres; *moth*, 2687 acres; cotton, 15,643 acres; indigo, 10,083 acres; and sugar-cane, 3350 acres. Revenue of the *tahsíl*, £27,350. The administrative staff, including officers attached to the District head-

quarters, consists of a Deputy Commissioner, 3 Assistant or extra-Assistant Commissioners, 1 *tahsíldár*, and 1 *munsif.* These officers preside over 6 civil and 5 criminal courts. Number of police circles (*thánás*), 6; strength of regular police, 102 men; village watch or rural police (*chaukídárs*), 157 men.

Muzaffargarh.—Town, municipality, and administrative head-quarters of Muzaffargarh District, Punjab. Situated in lat. 30° 4′ 30″ N., and long. 71° 14′ E., on the road from Múltán to Dera Ghází Khán, 6 miles from the present cold-weather bed of the Chenáb. The town derives its name from Muzaffar Khán, an Afghán Governor of Múltán, who fixed his residence here about 1795. Population (1881) 2720—namely, Hindus, 1592; Muhammadans, 1064; Sikhs, 36; Jains, 7; 'others,' 21. Number of houses, 702. Municipal income (1883-84), £422, or an average of 3s. 1¼d. per head.

Muzaffargarh consists of a fort built by Nawáb Muzaffar Khán, formed by a circular-shaped wall 30 feet high, enclosing a space with a diameter of 160 yards; and of suburbs, which surround the fort on all sides, so as to nearly conceal it from view. The fort wall has 16 bastions, and battlements all round. It is built with a veneer of burnt brick, which has peeled away in many places, and a backing of mud over 6 feet thick. The road from Múltán entering the town cuts off a segment at the north end of the fort, which is bisected by the main *bázár* running north and south. The houses within the fortification are built with burnt bricks where they face the street, but elsewhere generally with mud. They are chiefly occupied by Hindus. The suburbs round the fort are generally mud-built. They are more extensive on the south side, where they are occupied by the poorer Muhammadans. On the north side live the District officials. The principal streets have been paved with brick, but the pavement generally requires renewal. Drinking water is obtained from wells outside and inside the town. Muzaffargarh fort was stormed by the army of Ranjít Singh in 1818. It became the head-quarters of the District administration under the British Government in 1859, after Khángarh had been abandoned in consequence of inundation. The floods of the Chenáb are now approaching Muzaffargarh, and in 1873 they destroyed a considerable portion of the suburbs.

The town possesses no manufactures, and the trade is of a purely local character. The proximity to Múltán city interferes with the function the town would otherwise perform in the collection of agricultural produce and the distribution of European goods. The public buildings consist of the usual Government courts and offices, police station, *sarái* or native inn, church, post-office, dispensary, travellers' bungalow, and the municipal hall with its public library. The public buildings and dwellings of the European residents are situated about

a quarter of a mile north of the town, at the intersection of the Dera Ghází Khán and Alípur roads.

Muzaffarkhána (*Musafirkhána*). — *Tahsíl* or Sub-division of Sultánpur District, Oudh; bounded north by Rám Sanehi Ghát and Bíkánpur *tahsíls*, east by Sultánpur, south by Ráipur, and west by Salon and Mahárájganj. Muzaffarkhána comprises the 3 *parganás* of Isauli, Jagdíspur, and Gaura Jamún. Area, 396 square miles, of which 224 are cultivated. Population (1869) 247,726; (1881) 221,229, namely, males 106,984, and females 114,245, showing a decrease since 1869 of 26,497, or of 10·7 per cent. in twelve years. Classified according to religion, there were in 1881—Hindus, 186,552, and Muhammadans, 34,677. Average density of population, 556 persons per square mile. Of the 433 towns and villages comprising the *parganá*, 272 contain less than five hundred inhabitants. Land revenue, £28,083. In 1884, Muzaffarkhána *tahsíl* contained 1 civil and 1 criminal court, with 4 police circles (*thánás*), a regular police force of 52 men, and a village watch or rural police of 926 *chaukídárs*.

Muzaffarnagar.—District in the Lieutenant-Governorship of the North-Western Provinces, lying between 29° 11′ 30″ and 29° 45′ 15″ N. lat., and between 77° 3′ 45″ and 78° 10′ 45″ E. long. Area, 1656 square miles. Population (1881) 758,444 persons. Muzaffarnagar is a District of the Meerut (Merath) Division. It is bounded on the north by Sahāranpur District; on the east by the river Ganges, separating it from Bijnaur District; on the south by Meerut (Merath) District; and on the west by the Jumna (Jamuná) river, separating it from the Punjab District of Karnál. The administrative head-quarters are at the town of MUZAFFARNAGAR.

Physical Aspects. — The District of Muzaffarnagar lies near the northern extremity of the Doáb or great alluvial plain between the Ganges and the Jumna, and shares to a large extent in the general monotony of that level region. Its central portion consists of an elevated plateau, cut into three unequal divisions by the rivers Hindan and Kálí Nadi, whose confluence takes place near the southern boundary of the District. The first of these divisions, that lying close along the bank of the Ganges, is covered in its northern part by one continuous swamp, which results from the overflow of the little river Soláni and percolation from the Ganges Canal.

South of this marshy tract stretches the *khádar* or low-lying valley of the Ganges, over which the river runs freely in every direction, frequently changing its course, and rendering cultivation hazardous or impracticable. At places patches of tillage may be seen amid the rank vegetation with which the *khádar* is overrun, but the greater part is densely covered by coarse grasses, interspersed with occasional clumps of tamarisk. In this tract, too, percolation from

the Ganges Canal is working evil, and village after village has been injured by the increasing marsh area, rendering year by year fresh fields useless, and causing cultivation to dwindle. Canal irrigation has made the upland so much more attractive to cultivators, that it is difficult to keep the inhabitants of the valley to the tract that they have occupied from time immemorial. The population is said to be here decreasing, and wild animals to be increasing, so that between the deterioration of the soil, the superior attractions held out elsewhere to tenants, and the increasing difficulty of cultivation, the future prospects of this tract are not promising. The *khádar*, however, will always be a useful grazing ground, and it may perhaps be made to yield a larger supply of timber for the ploughs and sugar mills of the prosperous upland than it does at present.

This lowland valley is succeeded on the west by the first of the three central plateaux, extending as far as the Kálí Nadi. It is reached by a low terrace, deeply cut into ravines by the surface drainage, and of little agricultural value. The upland region is naturally sandy and unfertile; but it is watered and enriched by the main line of the Ganges Canal, which enters the District from SAHARANPUR, and gives off the Anúpshahr branch near the village of Jauli. Under the influence of irrigation, the soil is rapidly improving, and the character of the crops has been greatly raised.

The next division, passing westward, is the triangular upland enclosed between the valleys of the Hindan and the Kálí Nadi. These minor streams flow in deep channels; but the soil is naturally fertile, and the water obtained from wells is sufficient to turn it into a highly cultivated tract. The Deoband branch of the Ganges Canal was introduced into the Hindan-Kálí *doáb* a few years ago. The land is high throughout the centre of this tract, and is naturally fertile, but the water-level is, as a rule, at a great depth. The eastern and western portions of this central highland slope down to the rivers on either side, and are there marked by much broken ground, and a tendency, especially in the south, to an increase of ravines which cut into the good land above. The lowland along the Hindan is marked by steeper banks, is larger in area, broader and more fertile than that of the Kálí Nadi. Along the latter river, several estates have been injured by the appearance of *reh*, due to excessive saturation, and the overflow of the river itself in time of flood.

The westernmost plateau is that which stretches between the Hindan and the Jumna, and is watered by the Eastern Jumna Canal. In the neighbourhood of the Jumna, much of the land is covered with *dhák* jungle, through which occasional oases of light sandy soil crop out in little elevated bosses; but elsewhere the labour of the villagers and the

spread of irrigation have been successful in inducing a high state of cultivation.

On the whole, although Muzaffarnagar is not so flourishing as the rich Districts to the south, its condition is far above the average of Indian rural tracts. In the north-eastern corner, however, as above stated, the spread of swamps is rapidly driving back the cultivator, whose place is usurped by wild hog and hog-deer. Measures are being taken for the reclamation of this neglected region by the deposit of silt, which will doubtless prove exceptionally fertile, owing to the mass of organic debris brought down by the flooded Soláni.

History.—Tradition represents Muzaffarnagar as having formed a portion of the Pándava kingdom which had its capital at Hastinápur in the adjoining District of MEERUT, and at a more historical date as being included in the dominions of Prithwi Ráj, the Chauhán ruler of Delhi. Authentic history first shows us the country around Muzaffarnagar at the time of the Musalmán conquest in the 13th century, and it remained a dependency of the various dynasties who ruled at Delhi until the final dissolution of their empire. The earliest wave of colonists probably consisted of Aryan settlers, Bráhman and Rájput. They were succeeded by the Játs, who occupied the whole southern portion of the District, where their descendants still form the chief landowning class. At a later date, the Gújars took possession of the poorer tracts which the Játs had left unoccupied, and they too are still to be found as *zamíndárs.* Finally, with the Muhammadan irruptions, bodies of Shaikhs, Sayyids, and Patháns entered Muzaffarnagar, and parcelled out amongst themselves the remainder of the territory.

Timúr paid one of his sanguinary visits to the District in 1399, when all the infidel inhabitants whom he could capture were mercilessly put to the sword. Under Akbar, Muzaffarnagar was included in the *sarkár* of Sahāranpur. During the 17th century, the Sayyid family of Bárha rose to great eminence, and filled many important offices about the court. Their ancestors are said to have settled in Muzaffarnagar about the year 1350, and to have enjoyed the patronage of the Sayyid dynasty which ruled at Delhi in the succeeding century. In 1414, Sultán Khizr Khán conferred the control of Saháranpur on Sayyid Salím, the chief of their fraternity; and from that time onward they rose rapidly to territorial power and court influence. Under Akbar and his successors, various branches of the Bárha stock became the leading landowners in the Province. They were celebrated as daring military leaders, being employed by the Emperors on all services of danger, from the Indus to the Narbadá (Nerbudda). It was mainly through their aid that the victory of Agra was won in 1707, by which Bahádur Sháh made good his claim to the imperial title. The part which they bore in the

revolution of 1712, when Farukhsiyyar was elevated to the throne, belongs to the general history of India. As a reward for the important services rendered on that occasion, Sayyid Abdullá was appointed Wazír of the Empire, and Sayyid Husáin Alí was made commander-in-chief. On their fall in 1724, the power of the Bárha family began to wane, until, in 1737, they were almost exterminated, on a pretext of rebellious designs, by their inveterate enemy the Wazír Kamar-ud-dín.

During the whole of the disastrous 18th century, Muzaffarnagar suffered from the same Sikh incursions which devastated the remainder of the Upper Doáb. The Sikhs were assisted in their raids by the Gújars, whose roving semi-nomad life made them ever ready to join in rebellion against the Government of the time. As regularly as the crops were cut, Sikh chieftains poured their predatory hordes into the Doáb, and levied an organized black-mail. The country was divided between them into regular circuits, and each chieftain collected requisitions from his own circuit only. It was during this period of unsettled and anarchic insecurity that those mud forts began to spring up which became in time so characteristic of the Upper Doáb. In 1788 the District fell into the hands of the Maráthás, under whom the famous military adventurer, George Thomas, was appointed 'Warden of the Marches,' and endeavoured with some success to prevent the constant raids across the Jumna. The Begam Samru of Sardhána in MEERUT DISTRICT held large possessions in the southern *parganás* at the end of the last century.

After the fall of ALIGARH in 1803, the whole Doáb as far north as the Siwálik Hills came, without a blow, under the power of the British, and Muzaffarnagar was at first attached to Moradábád. A final Sikh invasion occurred in the following year, encouraged by the advance of Holkar's forces; but it was promptly suppressed by Colonel Burn, who drove the intruders back across the river. In 1804, Muzaffarnagar was included in the new District of Sahâranpur; and in 1824, the nucleus of the present District was formed by the creation of a sub-Collectorship with jurisdiction over 13 out of the existing 17 *parganás*. No events of importance disturbed the peace of Muzaffarnagar for many years after the conquest. The construction of the great canals gave an impetus to agriculture, and the security of British rule allowed the cultivators to repair their fortunes, which had suffered greatly during the long anarchy of the Sikh and Maráthá struggle.

The first incident which broke the course of civil administration was the Mutiny of 1857. On the news of the outbreak at MEERUT, the Magistrate of Muzaffarnagar, influenced by exaggerated reports of a general rising throughout the Doáb, issued orders that all the public offices should be closed. This measure naturally produced a general impression that British rule was suspended. At first there was no

open rebellion, and the semblance of government was kept up, but plunder and incendiarism went on unmolested. At length, on the 21st of June, the 4th Irregulars rose in revolt, and murdered their commanding officer, as well as another European, after which they marched off to Shámli. Five days later, a party of the 3rd Cavalry arrived at the town; and on the first of July, Mr. R. M. Edwards came in from Saháranpur with a body of Gúrkhas, and took charge of the administration. Vigorous measures were at once adopted to repress crime and collect revenue, the good effects of which became quickly apparent. The western *parganás*, however, remained in open revolt; and the rebels of Thána Bhawán attacked Shámli, where they massacred 113 persons in cold blood. Reinforcements shortly after arrived from Meerut; and Thána Bhawán, being evacuated by the rebels, had its walls and gates razed to the ground. After this occurrence no notable event took place, though the troops were kept perpetually on the move, marching back and forwards along the bank of the Ganges, and watching the mutineers on the opposite shore. Order was restored long before the end of the Mutiny.

Population.—In 1853, the population of Muzaffarnagar was returned at 672,861 persons. The Census of 1865 showed an increase to a total of 682,212 persons. In 1872 the population was returned at 690,107 (on the present area of the District, 1656 square miles). The last enumeration in 1881 disclosed a further increase of the population to 758,444, being an advance of 68,337, or 9·9 per cent., in the nine years between 1872 and 1881. The results of the Census of 1881 may be briefly summarized as follows:—Area of District, 1656·1 square miles, with 16 towns and 896 villages; number of houses, 97,018. Total population, 758,444, namely, males 409,436, and females 349,008; proportion of males, 54 per cent. Average density of the population, 458 persons per square mile; towns or villages per square mile, ·55; persons per town or village, 832; houses per square mile, 58·5; inmates per house, 7·8. Classified according to sex and age, there were in 1881—under 15 years of age, boys 149,319, and girls 122,865; total children, 272,184, or 35·9 per cent. of the population: 15 years and upwards, males 260,117, and females 226,143; total adults, 486,260, or 64·1 per cent. The excessive preponderance of males must be set down, as in so many other cases, to the former prevalence of female infanticide, which Government has done all in its power to suppress, but which has not yet been entirely stamped out. In 1874, no less than 94 villages were still on the 'proclaimed list' under the Infanticide Act. In 1881, out of a total of 133,141 of the suspected castes (Játs, Gújars, Rájputs, Tagás, and Ahírs), the percentage of females was as low as 42·1 per cent.

Religion.—As regards the religious classification in 1881, Hindus

were returned as numbering 535,046, or 70·5 per cent. of the population. Muhammadans numbered 213,842, or 28·2 per cent. The remainder of the population consists of—Jains, 9316; Sikhs, 186; and Christians, 54. Of the higher classes of Hindus, the Bráhmans numbered 42,100 in 1881. The Rájputs are numerically a small body, reckoned at only 20,066 persons, but they hold large landed property in the District. The Baniyás are unusually numerous, being returned at 33,445. Many of them are Jains, and they form a wealthy and prosperous mercantile community. The 'other Hindu castes' are set down at a total of 439,435, composing the immense majority of the population. The Chamárs head the list, as usual in the Doáb, with 107,794 persons; their position is still scarcely removed from that of rural serfs, and they form the labouring class in the District. Next come the Játs, numbering 71,468, who hold a large portion of the soil as *zamíndárs*, and are an active, enterprising, and intelligent tribe. The Gújars, 26,957 in number, and Tagás (13,785) are also among the landowners in Muzaffarnagar. The other principal Hindu castes include—Kahárs, 45,498; Bhangís, 29,348; Kachhís, 22,939; Gadárias, 14,332; Kumbhárs, 13,830; Barháis, 11,167; Náis, 8601; and Málís, 7279.

Of the Musalmán population, the Shaikhs are far the most numerous; most of them being the descendants of converts from Hinduism. The Sayyids, once the dominant race, are now rapidly sinking in the social scale, through improvidence and bad management, which have led them to mortgage or resign their estates to Hindu Baniyás.

Town and Rural Population.—Muzaffarnagar contains a considerable urban population. In 1881, sixteen towns were returned as each containing a population exceeding five thousand. These are—KAIRANA, 18,374; MUZAFFARNAGAR, the civil station and administrative head-quarters of the District, 15,080; KHANDALA, 11,109; THANA BHAWAN, 7628; KHATAULI, 7574; SHAMLI, 7359; MIRAMPUR, 7267; JALALABAD, 6592; JANSATH, 6284; BUDHANA, 6232; BHUKARHERI, 6195; PUR, 5735; JHANJHANA, 5655; SISAULI, 5391; CHARTHAWAL, 5300; and GANGERU, 5275. These sixteen towns contain an aggregate of 127,059 inhabitants, or 16·7 per cent. of the total population of the District. Most of them, however, are rather overgrown villages than towns in the strict sense, as the greater part of their inhabitants subsist by agriculture or its subsidiary operations. The 912 towns and villages are thus classified according to size—195 are mere hamlets with less than two hundred inhabitants; 273 contain from two to five hundred; 241 from five hundred to a thousand; 119 from one to two thousand; 49 from two to three thousand; 19 from three to five thousand; 13 from five to ten thousand; while 3 towns contain between ten and twenty thousand inhabitants. Hindí is the ordinary language of the

inhabitants of the *khádar* tract, while Urdu is commonly spoken by the people of the uplands.

As regards occupation, the Census of 1881 returned the male population of Muzaffarnagar District under the following six headings:—(1) Professional class, including military and officials, 5319; (2) domestic class, including inn and lodging-house keepers, 1404; (3) commercial class, including bankers, merchants, traders, carriers, etc., 8597; (4) agricultural and pastoral class, including gardeners, 161,945; (5) manufacturing and industrial class, including artisans, 78,291; (6) indefinite and non-productive class, comprising general labourers and male children, 153,880.

Agriculture. — Muzaffarnagar is essentially an agricultural District, but tillage has not yet been carried to so high a pitch as in some other portions of the Doáb. In 1871, out of a total area amounting to 1,033,468 acres, 629,735 acres were under cultivation. In 1883–84, out of a total area of 1,060,561 acres, 707,380 acres, or 66·7 per cent., were under cultivation, of which 166,806 acres were irrigated from the Government canals, and 93,470 acres by private irrigation from wells, while 447,104 acres were unirrigated. Of the uncultivated area, 200,663 acres were returned as grazing lands, or cultivable, while 152,518 acres were uncultivable waste. In the *rabí* harvest, the chief crops are wheat, barley, millet, and pulse. The *kharíf* harvest includes some of these grains, besides sugar-cane, cotton, and indigo; it is the most important both as regards the extent of cultivation and the value of crops.

The best lands produce two harvests in the year. In 1871 there were 224,812 acres under wheat and barley, 54,154 under *joár* and *bájra*, 44,757 under rice, 32,781 under cotton; and 42,829 acres were planted with sugar-cane. The corresponding figures for 1883–84 show a considerable advance in cultivation. In that year, wheat and barley occupied 299,926 acres; *joár* and *bájra*, 65,104 acres; rice, 40,765 acres; cotton, 29,296 acres; sugar-cane, 54,645; and indigo, 5727 acres. The use of manure is increasing. Irrigation is widely practised both from wells and canals. In 1883–84, no fewer than 166,806 acres were watered from one or other of the great canals. Under their influence there has been a steady increase in the cultivation of the superior crops, such as cereals, sugar-cane, and cotton, to the exclusion of the poorer pulses and millets. Some harm has been done by over-saturation and the efflorescence of the destructive *reh* salt; but this is now being remedied by a Government drainage system.

The condition of the peasantry is comfortable, and the village communities are prosperous and intelligent, especially among the Játs and Gújars. Most of the land is cultivated by husbandmen having rights of occupancy; while the number of tenants-at-will is rapidly

declining under the provisions of recent legislation. The prevailing tenures are the various forms of *pattidári*, which may be divided into three classes, perfect and imperfect *pattidári* and *bháyachára*, and are defined as follows. Where the separate shares of each individual are known as so many portions of a *bígha*, and are so recorded in the proprietary register, but while a joint responsibility of all the shares for the general liabilities continues, the tenure is called imperfect *pattidári*. Here, although the joint responsibility remains intact, the accounts of each individual share are kept separate; as soon as the common land (*shamilat*) is divided, the tenure becomes perfect *pattidári*. In process of time the land becomes minutely sub-divided, and the land actually in each man's possession becomes the measure of his rights, and hence arise the *bháyachára* tenures. There is a growing tendency for separate ownership to replace the old communal system.

Of the total male adult agricultural population (159,302) of Muzaffarnagar, 43,841 are returned as landholders, 1356 as estate servants, 68,255 as cultivators, and 45,850 as agricultural labourers. Average area cultivated by each male adult agriculturist, 4·33 acres. The total population, however, dependent on the soil numbers 430,946, or 56·82 per cent. of the total District population. Of a total District area of 1656·1 square miles, 79·3 square miles are held revenue-free, while 1576·8 square miles are assessed for Government revenue, of which 1019·8 square miles are cultivated, 333·6 square miles are available for cultivation, and 223·4 square miles are uncultivable waste. Total Government assessment, including local rates and cesses levied on the land, £144,503, or an average of 4s. 4½d. per cultivated acre. Amount of rental paid by cultivators, including rates and cesses, £209,065, or an average of 6s. 0½d. per cultivated acre. Rents are more frequently paid in kind than in cash. In the latter case they often vary with the crop. As a whole, they run from 7s. 6d. to 13s. 6d. per acre for irrigated lands, and from 2s. 3d. to 5s. 3d. per acre for unirrigated lands.

The average out-turn of sugar-cane per acre is about 15 cwts., valued at £7, 4s.; that of cotton, about 1 cwt. 2 qrs., valued at £2; and that of wheat, about 9 cwts., valued at £1, 10s. Wages and prices have both been on the increase since the Mutiny, probably keeping pace with one another. Bricklayers, carpenters, and smiths receive about 9d. a day; and unskilled labourers, about 3d.; boys, 1⅞d. Agricultural labourers are generally paid in kind. Prices ruled as follows in 1884:—Wheat, 19¼ *sers* per rupee, or 5s. 10d. per cwt.; gram, 25¾ *sers* per rupee, or 4s. 4½d. per cwt.; barley, 33 *sers* per rupee, or 3s. 5d. per cwt.; *joár*, 28¾ *sers* per rupee, or 3s. 11½d. per cwt.; *bájra*, 23 *sers* per rupee, or 4s. 10d. per cwt.; common rice, 12 *sers* per rupee, or 9s. 4d. per cwt.; and best rice, 6½ *sers*, or 17s. 4d. per cwt.

Natural Calamities.—The Ganges and Jumna (Jamuná) occasionally shift their channels, and thus cause destruction of villages on their banks; while the Hindan and its tributary the Kálí Nadi are both liable to floods, which, in the ill-defined ravine of the latter stream, often effect considerable damage. Muzaffarnagar suffered also, before the opening of the canals, from famines, caused by drought; but this source of distress has been greatly mitigated, and its danger for the future minimized, by the spread of irrigation. The scarcity of 1860-61 pressed less severely on this District than on many others; and in 1868-69 the difference was still more marked. Large stores of grain were hoarded in the grain-pits, and the existence of these supplies contributed to keep down prices. But at the close of the year 1868, wheat had risen to 9 *sers* per rupee, or 12s. 5¼d. per cwt., and measures of relief became necessary. From December 1868 till October 1869, an average of 195 persons were daily employed upon famine works; while, for the greater portion of that time, 53 persons received gratuitous relief daily. Nevertheless, grain was abundant, and continued to be exported in large quantities; and such distress as existed was due rather to the external demand than to failing supplies.

Commerce and Trade, etc. — Muzaffarnagar is almost entirely an agricultural District, and its trade is accordingly confined to the raw material which it produces. Jalálábád is the great grain-mart of the surrounding country. In average years, Muzaffarnagar can spare about 80,000 tons of food-grains for export. The means of communication, though not quite so good as in the region immediately to the south, are yet ample for the present resources. The Sind, Punjab, and Delhi Railway runs through the heart of the District for 26 miles, and has two stations within its boundaries—one at Khátauli and the other at Muzaffarnagar town. There are 60 miles of 'first-class,' 200 miles of 'second-class,' and 120 miles of 'third-class' roads. Much traffic also passes by the Ganges Canal, on which Khátauli is the chief commercial depôt.

Administration. — In 1860, the total revenue of Muzaffarnagar District was returned at £140,785; of which £101,616, or more than two-thirds, was derived from the land-tax, and about £20,000 from canal collections. At the same date, the total expenditure was £37,886, or little more than one-fourth of the revenue. In 1883, the total receipts had risen to £165,408; of which sum the land-tax contributed £122,217, or three-fourths of the whole; stamps realized £11,088; excise, £7449; provincial rates, £15,589; assessed taxes, £3183; registration, £1327; irrigation and navigation, £2285. Though the land revenue has been constantly rising of late years, yet it still presses lightly on the cultivators, as the increase of value, owing to irrigation, has more than kept pace with the higher rates of assessment;

and further improvement may be expected in future years. In 1883 the District was administered by 3 covenanted civilians, and contained 21 magisterial and 10 revenue courts. The regular District and town police numbered 668 men of all grades in 1883, being 1 policeman to every 2·47 square miles and every 1135 inhabitants; the total cost of maintenance was £6350. This force was supplemented by 1222 village watchmen (*chaukídárs*), whose maintenance entails an expenditure of £4447 per annum. The total machinery, therefore, for the protection of person and property consisted of 1890 men, maintained at a cost of £10,797, being an average of 1 policeman to every 0·88 square mile and every 401 inhabitants, and an average cost of 3½d. per head of the population. The number of persons convicted of all offences in 1883 was 1361, or 1 conviction for every 557 inhabitants.

The criminal administration of Muzaffarnagar was formerly beset with difficulties, on account of the numerous gipsy communities who frequented the District; but a more vigorous system at present exists, and the worst clan of vagrants has been settled in a colony at Bidauli, under police surveillance. There is one jail, the average daily number of prisoners in which in 1883 was 159. The total number of prisoners admitted was 634. The cost per prisoner was £4, 14s. 10d., and the average earnings of each amounted to 15s. 7½d.

Education is making but slow progress. In 1860 there were 5159 children under instruction. In 1870 the number of schools was returned at 320, and the pupils at 6507; while the sum expended upon education was £2282. In 1874 the schools numbered 443, and the pupils 7401; while the sum devoted to education had risen to £3148. In 1883–84 there were 128 schools attended by 4115 scholars under Government inspection. This is independent of uninspected schools, which are included in the figures for the earlier years. The Census of 1881 returned 6014 boys and 90 girls as under instruction, besides 21,215 males and 161 females able to read and write, but not under instruction.

The District is sub-divided into 4 *tahsíls* and 17 *parganás*, with an aggregate in 1883–84 of 1845 estates, each paying an average land revenue of £66. The District contains 3 municipalities—MUZAFFARNAGAR, KANDHLA, and KAIRANA. The aggregate revenue in 1883–84 amounted to £3168, of which £2632 was derived from taxation, and their expenditure to £3213; the average incidence of municipal taxation was 1s. 2½d. per head of the population. Besides the regularly constituted municipalities, several other towns levy a house-tax for conservancy, sanitary, and police purposes.

Sanitary Aspects.—The climate of Muzaffarnagar is comparatively cool, owing to the proximity of the hills. The average heat is decidedly greater than in Sahāranpur, though perceptibly less than in Meerut; but no thermometrical observations are available. The

average rainfall, for a period of upwards of thirty years ending 1881, was 32·13 inches. In 1881 the rainfall was 27 inches, or 5·13 inches below the average. The principal endemic diseases are malarious fevers, dysentery, and diarrhœa. Fever also occurs in an epidemic form; and cholera and small-pox frequently visit the District. In 1883 the total number of deaths reported was 21,109, or 29·57 per thousand of the population; and of these, 18,399 were assigned to fever alone. The vital statistics for the previous five years showed an average death-rate of 37·94 per thousand. The cattle are occasionally attacked by epidemics of rinderpest, pleuro-pneumonia, and foot-and-mouth disease. In 1867 it was computed that 10 per cent. of the cattle in Muzaffarnagar died from disease. Two charitable dispensaries afforded medical relief in 1883–84 to 322 in-door and 12,579 out-door patients. [For further information regarding Muzaffarnagar, see the *Gazetteer of the North-Western Provinces*, by E. T. Atkinson, Esq., C.S., vol. iii. (Government Press, Allahábád, 1876), pp. 439–749; also the *Settlement Report of Muzaffarnagar District*, by Messrs. A. Cadell, A. Colvin, and S. N. Martin (1873); the *Census Report of the North-Western Provinces* for 1881; and the several annual Administration and Departmental Reports of the North-Western Provinces Government.]

Muzaffarnagar. — North-eastern *tahsíl* of Muzaffarnagar District, North-Western Provinces, comprising the five *parganás* of Muzaffarnagar, Bajhera, Charthάwal, Purchhapur, and Gurdhánpur; stretching from the Ganges beyond the Hindan, intersected by the Sind, Punjab, and Delhi Railway, and watered by the Ganges Canal. Area, 457 square miles, of which 306 are cultivated. Population (1872) 174,427; (1881) 202,707, namely, males 110,864, and females 91,843; increase of population since 1872, 28,280, or 16·2 per cent. in nine years. Classified according to religion, there were in 1881—Hindus, 144,669; Muhammadans, 56,686; Jains, 1278; and 'others,' 74. Of the 265 towns and villages comprising the *tahsíl*, 142 contain less than five hundred inhabitants. Land revenue, £29,968; total Government revenue, £34,826; rental paid by cultivators, £75,869; incidence of Government revenue per acre, 2s. 0½d. In 1883, Muzaffarnagar *tahsíl* contained 13 civil and criminal courts (including the head-quarter courts of the District), 5 police circles (*thánás*), a regular police force of 208 men; municipal police, 73; and a village watch of 333 *chaukídárs*.

Muzaffarnagar. — Town, municipality, and administrative head-quarters of Muzaffarnagar District, North-Western Provinces; situated in lat. 29° 28′ 10″ N., and long. 77° 44′ E., on the military road from Meerut to Landaur. Station on the Sind, Punjab, and Delhi Railway. Population (1872) 10,793; (1881) 15,080, namely, males 8814, and females 6266. Hindus number 8972; Muhammadans, 5710; Jains, 349; Christians, 35; and 'others,' 14. Area of town site, 880 acres.

Municipal income (1883-84), £1756, of which £1340 was derived from taxation; average incidence of taxation, 1s. 9¼d. per head. Muzaffarnagar was founded by a son of Muzaffar Khán Khánjahán, in the reign of the Emperor Sháh Jahán, about 1633. The town is closely built, and crowded with small narrow lanes. District court, *tahsílí*, jail, schools, telegraph office, dispensary. Formerly notorious for fever, but great sanitary improvements have lately been effected. Trade in agricultural produce.

Muzaffarpur.—District in the Patná Division or Commissionership of Behar, under the jurisdiction of the Lieutenant-Governor of Bengal, forming the western portion of the old District of Tirhút, which was split up in 1875 into the two present Districts of Darbhangah and Muzaffarpur. Muzaffarpur extends from 25° 30′ to 26° 52′ 30″ N. lat., and from 84° 54′ 30″ to 85° 57′ 30″ E. long. It is bounded on the north by the Independent State of Nepál; on the east by Darbhangah District; on the south by the Ganges, which separates it from Patná District; and on the west by Champáran District and the Gandak river, which separates it from Sáran District. Its greatest length from north to south is 96 miles, and its greatest breadth from east to west 48 miles. Area, 3003 square miles. Population (1881) 2,582,060 souls. The chief town and administrative head-quarters of the District are at Muzaffarpur town, situated on the right or south bank of the Little Gandak river.

Physical Aspects.—Muzaffarpur District consists of three separate tracts. The southern tract includes the Hájípur Sub-division, and so much of the Muzaffarpur Sub-division as lies on the right bank of the Burí Gandak river. The land is for the most part high and slightly undulating; and the soil, which consists of rich mould and sand, produces most of the opium, indigo, and tobacco grown in the District. Of the cultivated area, two-fifths is rice land, and three-fifths is under *rabí*, *bhadoí*, and non-food crops. The central tract, occupying the area between the Burí Gandak and the Bághmatí rivers, is low and subject to inundation, and the soil consists of alluvial matter mixed with rich mould. Of the cultivated area, three-fifths is rice land, and two-fifths is under mixed crops. The northern tract between the Bághmatí and the frontier is also low, and in many places marshy, the soil consisting of sand and clay, with an admixture of iron. Of the cultivated area, three-fifths is rice land, and two-fifths is under mixed crops.

The principal rivers or streams which intersect the District are the Bághmatí, Burí Gandak, Lakhandai, and Bya.

Of the two boundary rivers, the Ganges requires no remarks. The other, the Gandak, is a large and very rapid river, navigable in the rains for boats of 1000 *maunds* up to Lálganj, and for boats of 500 *maunds* up to Sáhibganj; but in the dry season only boats of 200

average rainfall, for a period of upwards of thirty years ending 1881, was 32·13 inches. In 1881 the rainfall was 27 inches, or 5·13 inches below the average. The principal endemic diseases are malarious fevers, dysentery, and diarrhœa. Fever also occurs in an epidemic form; and cholera and small-pox frequently visit the District. In 1883 the total number of deaths reported was 21,109, or 29·57 per thousand of the population; and of these, 18,399 were assigned to fever alone. The vital statistics for the previous five years showed an average death-rate of 37·94 per thousand. The cattle are occasionally attacked by epidemics of rinderpest, pleuro-pneumonia, and foot-and-mouth disease. In 1867 it was computed that 10 per cent. of the cattle in Muzaffarnagar died from disease. Two charitable dispensaries afforded medical relief in 1883-84 to 322 in-door and 12,579 out-door patients. [For further information regarding Muzaffarnagar, see the *Gazetteer of the North-Western Provinces*, by E. T. Atkinson, Esq., C.S., vol. iii. (Government Press, Allahábád, 1876), pp. 439-749; also the *Settlement Report of Muzaffarnagar District*, by Messrs. A. Cadell, A. Colvin, and S. N. Martin (1873); the *Census Report of the North-Western Provinces* for 1881; and the several annual Administration and Departmental Reports of the North-Western Provinces Government.]

Muzaffarnagar. — North-eastern *tahsíl* of Muzaffarnagar District, North-Western Provinces, comprising the five *parganás* of Muzaffarnagar, Bajhera, Charthávval, Purchhapur, and Gurdhánpur; stretching from the Ganges beyond the Hindan, intersected by the Sind, Punjab, and Delhi Railway, and watered by the Ganges Canal. Area, 457 square miles, of which 306 are cultivated. Population (1872) 174,427; (1881) 202,707, namely, males 110,864, and females 91,843; increase of population since 1872, 28,280, or 16·2 per cent. in nine years. Classified according to religion, there were in 1881—Hindus, 144,669; Muhammadans, 56,686; Jains, 1278; and 'others,' 74. Of the 265 towns and villages comprising the *tahsíl*, 142 contain less than five hundred inhabitants. Land revenue, £29,968; total Government revenue, £34,826; rental paid by cultivators, £75,869; incidence of Government revenue per acre, 2s. 0½d. In 1883, Muzaffarnagar *tahsíl* contained 13 civil and criminal courts (including the head-quarter courts of the District), 5 police circles (*thánás*), a regular police force of 208 men; municipal police, 73; and a village watch of 333 *chaukídárs*.

Muzaffarnagar. — Town, municipality, and administrative headquarters of Muzaffarnagar District, North-Western Provinces; situated in lat. 29° 28′ 10″ N., and long. 77° 44′ E., on the military road from Meerut to Landaur. Station on the Sind, Punjab, and Delhi Railway. Population (1872) 10,793; (1881) 15,080, namely, males 8814, and females 6266. Hindus number 8972; Muhammadans, 5710; Jains, 349; Christians, 35; and 'others,' 14. Area of town site, 880 acres.

Municipal income (1883-84), £1756, of which £1340 was derived from taxation; average incidence of taxation, 1s. 9¼d. per head. Muzaffarnagar was founded by a son of Muzaffar Khán Khánjahán, in the reign of the Emperor Sháh Jahán, about 1633. The town is closely built, and crowded with small narrow lanes. District court, *tahsílí*, jail, schools, telegraph office, dispensary. Formerly notorious for fever, but great sanitary improvements have lately been effected. Trade in agricultural produce.

Muzaffarpur.—District in the Patná Division or Commissionership of Behar, under the jurisdiction of the Lieutenant-Governor of Bengal, forming the western portion of the old District of Tirhút, which was split up in 1875 into the two present Districts of Darbhangah and Muzaffarpur. Muzaffarpur extends from 25° 30′ to 26° 52′ 30″ N. lat., and from 84° 54′ 30″ to 85° 57′ 30″ E. long. It is bounded on the north by the Independent State of Nepál; on the east by Darbhangah District; on the south by the Ganges, which separates it from Patná District; and on the west by Champáran District and the Gandak river, which separates it from Sáran District. Its greatest length from north to south is 96 miles, and its greatest breadth from east to west 48 miles. Area, 3003 square miles. Population (1881) 2,582,060 souls. The chief town and administrative head-quarters of the District are at Muzaffarpur town, situated on the right or south bank of the Little Gandak river.

Physical Aspects.—Muzaffarpur District consists of three separate tracts. The southern tract includes the Hájípur Sub-division, and so much of the Muzaffarpur Sub-division as lies on the right bank of the Burí Gandak river. The land is for the most part high and slightly undulating; and the soil, which consists of rich mould and sand, produces most of the opium, indigo, and tobacco grown in the District. Of the cultivated area, two-fifths is rice land, and three-fifths is under *rabi*, *bhadoí*, and non-food crops. The central tract, occupying the area between the Burí Gandak and the Bághmatí rivers, is low and subject to inundation, and the soil consists of alluvial matter mixed with rich mould. Of the cultivated area, three-fifths is rice land, and two-fifths is under mixed crops. The northern tract between the Bághmatí and the frontier is also low, and in many places marshy, the soil consisting of sand and clay, with an admixture of iron. Of the cultivated area, three-fifths is rice land, and two-fifths is under mixed crops.

The principal rivers or streams which intersect the District are the Bághmatí, Burí Gandak, Lakhandai, and Bya.

Of the two boundary rivers, the Ganges requires no remarks. The other, the Gandak, is a large and very rapid river, navigable in the rains for boats of 1000 *maunds* up to Lálganj, and for boats of 500 *maunds* up to Sáhibganj; but in the dry season only boats of 200

maunds can pass up and down. In the rains, boats are only able to carry half loads up-stream.

The Bághmatí enters the District from Nepál at a point 2 miles north of Maniári *ghát*, or 17 miles north-west from Sítámarhi, and after flowing south-west in a more or less irregular course for some 30 miles, strikes off in a south-easterly direction, and leaves the District near Hátha (20 miles east of Muzaffarpur town). At its nearest bend, *i.e.* by Hathauri *ghát*, the river runs 10 miles north-east of Muzaffarpur. It is navigable in the rains from the frontier to Maniári for boats of 250 *maunds*, from Maniári to Gaigháti for boats of 500 *maunds*, and after passing Gaigháti (18 miles east of Muzaffarpur) it becomes navigable for boats of 2000 *maunds*. In the dry season the Bághmatí is fordable, and in some places not more than knee-deep.

The Burí Gandak enters the District from Champáran near Baryápur (20 miles north-west of Muzaffarpur), and flows in a south-easterly direction and almost parallel to the Bághmatí till it leaves the District near Pusá (20 miles south-east of Muzaffarpur). The town of Muzaffarpur stands on its right bank. The river is navigable in the rains for boats of 1000 *maunds* up to Muzaffarpur, and for boats of 500 *maunds* up to Baryápur. In the dry season only boats of 100 *maunds* can get up to Muzaffarpur. Both this river and the Bághmatí are very apt to shift their courses.

The Lakhandai enters the District from Nepál near Itharwa (18 miles north of Sítámarhi), passes through the town of Sítámarhi, and thence flows in a south-easterly direction, skirting the indigo factories of Dumrá, Runi Saidpur, Ouror, and Tiwárah, and joins the Bághmatí near Hátha. The stream rises and falls very quickly, and its current is rapid. It is navigable in the rains only for boats of 500 *maunds* up to Sítámarhi, during which season large quantities of oil-seeds are sent down for transport to Calcutta.

The Bya issues out of the Gandak near Sáhibganj (34 miles north-west of Muzaffarpur), and flows in a south-easterly direction past the indigo factories of Durea, Seráya, Chak Daulat, Batanlea, Karhari, and Chitwára, and leaves the District at Jandhára (30 miles south of Muzaffarpur). The head of the stream has much silted up of late years. The Bya is largely fed by drainage from *chaurs*, and attains its greatest height when the Ganges and Gandak are both in flood, being filled by inundation from the former, and being checked in its course by the high waters of the latter river, which it joins a few miles south of Dalsingh Sarai (in Darbhangah District). Ordinarily, the stream is not navigable, but in the rains it is navigated throughout its entire length by boats of 100 *maunds*. Formerly the stream was much used for irrigation.

The most important of the minor streams are the Purána Dar

Bághmatí and the Adhwára (known as it approaches Darbhangah District by the name of Little Bághmatí), which flow southwards from Nepál, at some 6 or 7 miles' distance from Sítámarhi, on the west and east sides respectively. These two streams are invaluable for irrigation in years of drought, when scores of dams are thrown across them.

Population.—The population of Muzaffarpur District, as at present constituted, after the division of Tirhút into the two separate Districts of Muzaffarpur and Darbhangah in 1875, amounted in 1872 to 2,245,408; while in 1881 the population was returned at 2,582,060, showing an increase of 336,652, or 14·9 per cent., in nine years. The results arrived at by the Census of 1881 may be briefly summarized as follows:—Area of District, 3003 square miles, with 16 towns and 5138 villages; number of houses, 380,810, of which 368,254 were occupied. Total population, 2,582,060, namely, males 1,265,731, and females 1,316,329. Proportion of males in total population, 49·1 per cent.; average density of population, 859·8 persons per square mile; villages per square mile, 1·72; persons per village, 501; houses per square mile, 126·8; inmates per house, 7. Classified according to sex and age, the population in 1881 comprised—15 years and under, boys 525,063, and girls 499,880; total children, 1,024,943, or 39·7 per cent. of the population: 15 years and upwards, males 740,668, and females 816,449; total adults, 1,557,117, or 60·3 per cent.

Religion.—Classified according to religion, Hindus number 2,265,380, or 87·7 per cent. of the population; Muhammadans, 316,308, or 12·2 per cent.; and Christians, 372. The higher classes of Hindus include —Bráhmans, 96,206; Bábhans, military and cultivating Bráhmans, 171,633; Rájputs, 167,594; Káyasths, 42,552; and Baniyás, 30,262. Among the low castes, the most numerically important are the following: —Goálás, 299,127, the most numerous caste in the District; Dosádhs, 179,827; Koerís, 141,551; Chamárs, 122,837; Kurmís, 115,117; Málás, 89,863; Kandus, 82,152; Dhanuks, 52,773; Nuniyás, 41,616; Lohárs, 38,897; Nápits, 38,642; Musahárs, 33,657; Kumbhárs, 33,408; Tatwás, 32,725; Sunrís, 32,656; Kalwárs, 29,039; Dhobís, 28,433; Kahárs, 25,573; Tántís, 23,921; Sonárs, 23,899; Binds, 21,552; Barhais, 16,291; Baruís, 12,350; Pásís, 11,690; Málís, 11,543; Madaks, 10,722; Garerís, 10,530; and Doms, 10,042. The aboriginal population numbers 19,496, but they are returned as Hindus in the religious classification of the Census. Caste-rejecting Hindus, 6524. The 36 most numerous Hindu castes contain in all 96·5 per cent. of the Hindu population of the District.

Town and Rural Population.—Muzaffarpur District contains sixteen towns with a population exceeding five thousand, namely—MUZAFFARPUR, population (1881) 42,460; HAJIPUR, 25,078; LALGANJ,

16,431; MOHNAR, 7447; SARSUNDHA, 6805; SITAMARHI, 6125; GHATARO, 5982; JAJWARALI, 5858; BAHILWARA, 5796; KANTA, 5627; SEOHAR, 5475; JARANG, 5273; MANIKCHAK, 5166; BASANTPUR, 5107; DHANAULI, 5052; SINGHARA BUZURG, 5032. These sixteen towns contain a total urban population of 158,714, or 6·1 per cent. of the inhabitants of the District, leaving 2,423,346, or 93·9 per cent., for the rural population. The Census of 1881 classified the 5154 towns and villages according to size as follows:—1474 contained less than two hundred inhabitants; 1941 from two to five hundred; 1253 from five hundred to a thousand; 386 from one to two thousand; 68 from two to three thousand; 16 from three to five thousand; 13 from five to ten thousand; and 3 from ten to twenty thousand inhabitants.

As regards occupation, the male population was returned in 1881 under the following six classes:—(1) Professional and official, 10,635; (2) domestic servants, lodging and hotel keepers, etc., 42,447; (3) commercial, including merchants, traders, carriers, etc., 32,151; (4) agricultural and pastoral, including gardeners, 456,404; (5) manufacturers and artisans, 77,233; (6) indefinite and non-productive class, comprising general labourers, male children, etc., 646,861.

The material condition of the people is for the most part poor, principally by reason of over-population and consequent low wages. In the southern parts of the Hájípur Sub-division, whether from the more advanced state of agriculture, the superior fertility of the soil, or other causes, the cultivators are in good circumstances; but in most parts of the District the condition of the mass of the people is pinched and stinted. For the improvement of the purely labouring classes, it is difficult to suggest any measures. The supply of labour is much greater than the demand; and the natural consequences of this state of things can only be mitigated by emigration on a large scale, or by temporary immigrations to thinly-peopled Districts at times of harvest. The latter practice already prevails to a certain extent, and, with the increased facilities of travelling afforded by the Tirhút State Railway, will, it is hoped, become more popular year by year. Although the prices of food-grains have risen very considerably during the present century, the wages of field-labourers have remained stationary, 1 *anna* and 1½ *anna* per diem being still the usual rates paid to able-bodied labourers at the present day. Owing to an insufficient protection to the interests of the cultivators, much of the profits that should have been theirs has been swallowed up by other classes. The result is that in good years the majority of the cultivators enjoy a bare sufficiency of the necessaries of life, while in years of short harvests they suffer privation and sink deeper and deeper in debt.

Agriculture.—Statistics are not available regarding the area under cultivation or that of the principal crops; but the introductory paragraph

in the section of this article dealing with the physical aspects briefly mentions the prevailing crops in the different tracts of the District. Certain figures regarding special crops, such as poppy and tobacco, are given below.

Manufactures.—The chief manufactures of Muzaffarpur District are indigo, saltpetre, opium, and tobacco. Such other manufactures as exist are merely conducted to the small extent required for home consumption.

Indigo cultivation was carried on in Muzaffarpur District in 1876–77 (the latest year for which statistics are available) at 32 factories and 38 out-works, on an area of 74,719 *bighás* (the local *bighá* being 4225 square yards), at an outlay returned at £190,943. The out-turn amounted to 8358 *maunds* in 1876–77, an unfavourable year for indigo.

Saltpetre refining, under a system of licences, is an important manufacture. In 1876–77, the number of licences granted amounted to 16,486. The saltpetre refiners derive very large profits from their business, as they buy crude saltpetre at low rates (*i.e.* from 4s. to 6s. per *maund*) from the Nuniyás or makers, refine it by a cheap and easy process, and sell it in Calcutta, probably making a profit of more than cent. per cent. Each Nuniyá family earns an average of about 12s. a month during six months of the year; but after deductions for rent and certain exactions, the earnings must be reduced to 8s. a month. The Nuniyás, though the most industrious and honest class in the District, are the poorest of all workmen.

Poppy was cultivated on 57,577 *bighás* in 1876–77, yielding a total out-turn of 6367 *maunds* of opium. The average out-turn per *bighá* is a little under 9 lbs., which, at the Government rate of 5s. per lb., gives the cultivator a return of about £2, 5s. per *bighá*. The out-turn varies very greatly in the Hájípur Sub-division from 4 to 40 lbs. per *bighá*, the average being about 12½ lbs., as against an average of about 8 lbs. for the rest of the District. The rates of rent for poppy lands vary from 4s. to 30s. per *bighá*. In the poorer lands the cultivation is hardly profitable; but many cultivators grow a small patch of opium, more for the sake of the protection they receive from the Opium Department, than for the profits derived from the cultivation. On the other hand, the profits on good lands are very large, sometimes as high as £5 or £6 per *bighá*.

Tobacco is grown on an area estimated at 20,000 *bighás*, the average cost of cultivation being put down at £2, and the average yield at 12 *maunds* per *bighá*. Tobacco is a very exhausting crop, and the land for its production requires to be changed every two or three years. The scarcity of manure renders it doubtful whether it will be found practicable to introduce tobacco cultivation on a large scale in Muzaffarpur, except in the vicinity of towns, where night soil can be purchased. The

crop, however, is a remunerative one, where it can be raised, the average return being £2, 16s. per *bighá*. Tobacco manufacture is largely carried on at Pusá. It was originally started by Government as an experiment, and afterwards made over to a European firm in Calcutta, who have established the manufacture on a successful footing. The Pusá tobacco manufactured into cakes after European and American methods bears a high reputation.—*See* PUSA.

Means of Communication.—The District is well provided with roads, the most important being the road from Hájípur *viâ* Muzaffarpur town and Sítámarhi to Sonbarsa on the frontier, which, though bearing three distinct names for its various sections, really forms one continuous line of 92 miles in length. Next in importance come the roads which connect Muzaffarpur town with Darbhangah and Motihári, and with Sáran *viâ* Rewághát. Altogether, 11 main roads (including those already mentioned) radiate from Muzaffarpur town to the limits of the District, and these roads are connected or crossed by numerous others.

Muzaffarpur District is intersected by the Tirhút State Railway, and by a branch connecting Muzaffarpur town with Hájípur on the Ganges in the south of the District, opposite Patná. Another branch from Muzaffarpur town to Sítámarhi in the north of the District near the Nepál boundary has been (1885) surveyed, and estimates submitted to Government for the work.

Administration.—The six main sources of District revenue in 1883-84 aggregated £172,869, of which the land revenue contributed £97,165; excise, £22,225; stamps, £33,421; registration, £2923; road cess, £13,055; and municipal taxes, £4080. Total charges of civil administration, as represented by the cost of officials and police, £25,509. In 1883-84, Muzaffarpur District contained 15,055 revenue-paying estates, owned by 75,118 separate proprietors and co-parceners; average revenue paid by each estate, £6, 9s. 1d., or by each individual shareholder, £1, 6s. The District police force (regular and municipal) numbered 483 officers and men, maintained at a cost of £7775, besides a rural police or village watch of 4578 men, maintained by the landholders and villagers at an estimated total cost of £15,286. The total number of prisoners received in the District jail during the same year was 1045, the daily average prison population being 159. The District school, which is of the first class, contained a total of 360 pupils on the 31st March 1883. Schools of a lower class numbered 2851, with 23,556 pupils. Municipalities have been established at Muzaffarpur, Hájípur, Lálganj, Sítámarhi, and Mohnar. Total municipal income in 1883-84, £4761; the average incidence of taxation being 10d. per head of the population (97,951) within municipal limits.

Charitable dispensaries are stationed at Muzaffarpur, Hájípur, Sítá-

marhi, and Sursand, which afforded medical relief in 1883 to 483 in-door and 27,739 out-door patients. Average annual rainfall at Muzaffarpur town, 46·47 inches.

Muzaffarpur.—Head-quarters Sub-division of Muzaffarpur District, Bengal. Area, 1218 square miles; number of towns and villages, 2043; houses, 145,191. Population (1881), males 500,906, and females 518,729; total, 1,019,635, namely, Hindus, 892,243; Muhammadans, 127,083; and Christians, 309. Density of population, 837 persons per square mile; villages per square mile, 1·68; houses per square mile, 122; persons per village, 499; persons per house, 7·02. This Sub-division comprises the three *thánás* or police circles of Muzaffarpur, Paru, and Katrá. In 1883 it contained 4 civil and 5 criminal courts, with a regular police force of 245 of all ranks, and a village watch or rural police aggregating 1991 men.

Muzaffarpur. — Chief town and administrative head-quarters of Muzaffarpur District, Bengal; situated on the right or south bank of the Little Gandak, in lat. 26° 7′ 23″ N., and long. 85° 26′ 52″ E. Population (1872) 38,223; (1881) 42,460, namely, males 22,802, and females 19,658. Classified according to religion, there were in 1881—Hindus, 29,748; Muhammadans, 12,479; and 'others,' 233. Area of town site, 2560 acres. The income of the Muzaffarpur municipality in 1883-84 amounted to £3296, of which £2914 was derived from taxation; average incidence of taxation, 1s. 4½d. per head. Municipal income (1876-77), £2908; expenditure, £3165; average incidence of taxation, 8⅛d. per head of population within municipal limits.

The town is clean, and the streets in many cases broad and well kept, running principally from east to west. There is a good collectorate and court-house, a jail, dispensary, and several schools, some of the best of which are supported by the Behar Scientific Society and the Dharma Samáj. The *bázárs* are large, and markets are held daily. Roads run to Hájipur, Lálganj, Rewághát, Sohánsighát, Motihári, Sítámarhi, and on to Nepál, Puprí, Kamtaul, Darbhangah, Púsa, and Dalsinhsarái. Considerable trade is carried on by the Little Gandak, which river, if slightly improved, would admit boats of 500 *maunds*, or about 20 tons burden, all the year round. Near the court buildings is a lake or *mán*, which is simply an old bed of the river. To prevent the current from cutting away the ground near the offices, an embankment was thrown across the lake towards Dáúdpur. The river has not been able to force its way into the lake, but it has cut very deeply into the high bank near the circuit-house; and unless it changes its course, or protective works are erected, it will probably in time break through the strip of land which at present intervenes between it and the lake. In 1871 the town suffered much from inundation. The principal religious buildings are two large temples in the

centre of the *bázár*, dedicated one to Ráma and his wife Sítá, and the other to Siva.

Muzang.—Southern suburb of Lahore city, Punjab; lying south of Anarkalli, and containing many of the houses belonging to the civil station. Population (1881) 7301.

Myan-aung.—Township in Henzada District, Irawadi Division, British Burma. To the westward, near the Arakan range, the country is mountainous, and produces valuable timber. Between the lower slopes of the hills and the Irawadi, it is low, and was formerly subject to inundation; a large tract, however, is now protected by embankments. Population (1876–77) 40,972; (1881) 44,311; villages, 152; gross revenue, £11,485. Of the gross revenue, £6798 is derived from land; £3957 from capitation tax; and £40 from the fishery revenue. Local cesses contribute £690. The area cultivated in 1881–82 was 39,142 acres, mostly under rice. In the same year the agricultural stock was as follows:—Horned cattle, 19,765; pigs, 878; goats, 130; ploughs, 5119; carts, 4198; sledges, 1349; and boats, 157. The township is divided into 6 revenue circles.

Myan-aung.—Town in Henzada District, British Burma; situated in lat. 18° 16′ 50″ N., and long. 95° 22′ 20″ E., on the right bank of the Irawadi (Irrawaddy). Population (1881) 5416, of whom 5160 are Buddhists, 191 Muhammadans, 43 Hindus, and 22 Christians. Houses, 981; revenue, £1186. Formerly the head-quarters of Henzada, then called Myan-aung District; contains court-houses and the usual public buildings, and is the seat of an Assistant Commissioner. Founded by the Talaings about 1250 A.D., and called by them Ko-dwut. Captured by the Burmese conqueror Alaung-paya in 1754, who gave the town its present name of Myan-aung.

Myauk-bhet-myo.—Township in Sandoway District, Arakan Division, British Burma. Area, 1540 square miles. Population (1876) 19,520; (1881) 23,757; gross revenue, £5018. It occupies the whole of the northern portion of Sandoway from the Ma-i river to the Kwet-taung spur, and is for the most part mountainous and forest-clad. In 1875 the area under cultivation was 15,038 acres, or about 23½ square miles; in 1881 it was 17,964 acres. The chief products are rice, tobacco, cotton, sugar-cane, fibres, betel, etc. Tobacco, vegetables, and iron-wood are exported to Kyauk-pyú; small trade in cattle. The people are principally engaged in agriculture; a little salt is manufactured; and the weaving of cotton cloth for home use is carried on in every house. The only road in the township is the one across the Arakan Yomas to Taung-gup; communication is maintained by boats. In 1881 the agricultural stock comprised 12,749 horned cattle; 656 pigs; 15 goats; 5860 ploughs; 41 carts; 1 sledge; and 960 boats.

Myaung-mya.—Seaboard township in Bassein District, Irawadi

Division, British Burma. Area, 1224 square miles. The coast-line consists of a flat and sandy beach, bordered by grassy plains, varying in width from a quarter to half a mile. From the coast as far north as the Kok-ko channel, the country is uninhabited during the rains; at other seasons temporary fishing hamlets are established by the inhabitants of the villages farther inland. The lower portion of the country, especially to the eastward, is low and intersected by tidal creeks, whose banks have a deep fringe of heavy forest. From the Kok-ko northwards, the country gradually rises, the intricacy of the creeks diminishes, and the size of the plains and permanently inhabitable spots increases. In the western and central portion of the township, north of La-bwut-ta, in 16° 18′ N. lat., the land rises into small well-wooded hills; and here small tracts of rice cultivation appear, which, farther north, in the centre of the township, increase in size. In the north-western corner an outcrop of magnesian limestone forms low hills, which are densely wooded. The extreme northern portion consists of a narrow tract of low ground, which stretches up 15 miles north-north-east, between the Pya-ma-law and the Myaung-mya creeks.

The most important streams, besides the numerous creeks in the lower portion, are the MYAUNG-MYA-HAUNG and the YWE, which both leave the Myaung-mya at the town of that name, the MYAUNG-MYA itself, and the PYA-MA-LAW. This last is one of the mouths of the Irawadi, which it leaves at Shwe-laung in the township of the same name in Thon-kwa District, and reaches the sea by two mouths, the Pya-ma-law and the Pyin-tha-lú. It is navigable by river steamers throughout its entire length; its mouth, where there is a formidable bar, is 4 miles wide.

The township is now divided into eight revenue circles. In 1876–77, the population was 34,914; in 1881, it was 45,242. The gross revenue in 1882 was £19,182.

Myaung-mya (formerly *Tshiep-gyi*).—Town and head-quarters of the Myaung-mya township, Bassein District, Irawadi Division, British Burma; situated in lat. 16° 35′ N., and long. 94° 51′ E., on the Myaung-mya creek. Population (1881) 2315; number of houses, 374. It was the scene of the first rising among the Karens in 1853. Myaung-mya contains a court-house, police station, market, and a large pagoda with an image of Gautama Buddha. Revenue (1881–82), £122.

Myaung-mya.—Creek in Bassein District, Irawadi Division, British Burma, forming the northern boundary of Myaung-mya township. This channel leaves DAGA near OT-PO, in lat. 17° 4′ N., and long. 95° 16′ E., and runs south under various names, till, turning westward a little east of Myaung-mya, it takes the name of that town. It is navigable by river steamers of 300 tons burden from a short distance above MYAUNG-MYA;

in its upper course, large boats can pass at all seasons with the flood tide. Its extreme length is 15 miles; the chief branch is the Tha-ye-bon, the head-waters of the Ywe.

Myaung-mya-haung.—Creek in the Myaung-mya township, Bassein District, Irawadi Division, British Burma. It leaves the Tha-ye-bon a few miles from its northern mouth, and, flowing in a generally south-west direction, falls into the Bassein River by two mouths, the northern called Po-laung-gyi, and the southern, Pin-le-ga-le. It is tidal in the dry season, and navigable by boats of light draught.

Mya-wa-dí.—Portion of the Kámá township, Thayet-myo District, Irawadi Division, British Burma.

Mye-bon.—Township in Kyauk-pyú District, Arakan Division, British Burma; comprising 12 revenue circles. Population (1877) 19,607; (1881) 19,640; villages, 124. In 1881 the land revenue was £3279; capitation tax, £2201; net tax, £122; local cess, £334. Gross revenue, £5936. Area under cultivation, 22,457 acres, of which 21,910 acres were under rice, and 92 under tobacco. The agricultural stock was, in the same year—horned cattle, 9709; pigs, 786; goats, 18; ploughs, 2383; boats, 1530. The head-quarters is at Mye-bon, on an island formed by the numerous creeks which intersect the south and south-east portion of Mye-bon township.

Mye-dé. — Township in Thayet-myo District, Irawadi Division, British Burma. Lat. 18° 50′ 3″ to 19° 29′ 3″ N., and long. 95° 13′ 30″ to 95° 55′ E. Area, 922 square miles. Population (1876) 60,700; (1881) 66,192. Bounded on the north by Upper Burma; on the east by the Pegu Yoma range; on the south by Prome District; and on the west by the river Irawadi (Irrawaddy). The cultivated area in 1881–82 was 35,949 acres; gross revenue (1881), £9808. This township includes 92 registered village tracts, divided into 13 revenue circles. On the British annexation of Pegu in 1852, Mye-dé was divided into the 3 townships of Nyaung-bin-teip, Nga-taik, and Mye-dé. The first is said to have been founded by a Shan king of Ava in 1438 A.D.; and the family of the Myo-thúgyí, or revenue officer, is the oldest in the District of Thayet-myo. The total revenue under Burmese rule may be set down at £1729, besides annual 'presents' to the court at Ava. Mye-dé, the former head-quarters of the township, is now superseded by Allan-myo.

Myit-ma-ka.—A stream, rising in Prome District, flows southward through Tharawadi and Hanthawadi Districts, Pegu Division, British Burma. Myit-ma-ka is the upper portion of the Hlaing River.

Myit-ta-ya.—River of Bassein District, Irawadi Division, British Burma; rises in the eastern slopes of the Arakan range, and, after a south-south-east course of about 30 miles, falls into the Bassein River by two large mouths nearly 3 miles apart. These can be entered by

boats of 5000 bushels burden, and in high winds the inner passage round the island is preferred by native boatmen to the open Bassein river, there nearly three miles broad. About 4 miles inland, the northern mouth receives a large portion of the drainage from the Arakan Hills, brought down by the river Taw-gyí.

Mylapur (*Mailapur* or *Saint Thomé*).—A suburb of the city of MADRAS. The name is spelt variously—*Mayilápuram*, or Peacock Town; *Malaipuram*, or Mount Town; *Meliapur*, *Mirapur* (by the Portuguese), and *Meelapor* in the *Tohfatal Majahudin*. It has been suggested that it is the *Malifattan* of Rashíd-ud-dín, but more recent inquirers favour the identification of Negapatam with *Malifattan*. The great Tamil classic, the *Kural*, is said to have been written in Mylapur. A legend relates that Mylapur formed the principal scene of the labours of St. Thomas in India. The shrine, regarded as the tomb of the apostle, was visited by several travellers in the 13th and 14th centuries. It attracted the Portuguese to this spot, and gave the Portuguese name to it.

Mylaveram.—Town in Kistna District, Madras Presidency.—*See* MAILAVERAM.

Myllím (or *Molím*).—Petty State in the Khási Hills, Assam. Population (1881) 12,351; revenue, £293. The presiding chief, whose title is *Seim*, is named U Hain Mánik. Principal products—rice, potatoes, millet, Indian corn, ginger, *soh-phlang* (an edible root), sugar-cane, and cinnamon. Iron is found; the manufactures consist of baskets and iron implements.

Myo-haung. — Township and town in Akyab District, Arakan Division, Lower Burma.—*See* MRO-HAUNG.

Myouk-bhet-myo. — Township in Sandoway District, Arakan Division, Lower Burma.—*See* MYAUK-BHET-MYO.

Myoung-mya.—Seaboard township, town, and creek in Bassein District, Irawadi Division, Lower Burma.—*See* MYAUNG-MYA.

Myoung-mya-houng.—Creek in the Myaung-mya township, Bassein District, Irawadi Division, Lower Burma.—*See* MYAUNG-MYA-HAUNG.

Mysore (or *Mahesh-úru*, 'Buffalo town,' the commonly accepted derivation being from *Mahesh-ásura*, the buffalo-headed demon; corrupted to *Maheshúr*, and to *Mysore*, *Maisúr*).—Native State in Southern India; situated between 11° 40′ and 15° N. lat., and between 74° 40′ and 78° 30′ E. long., surrounded on all sides by British territory. The administrative head-quarters are at BANGALORE, but MYSORE CITY is the capital. The Mahárájá resides in the two cities alternately for several months in the year. The cantonment of Bangalore is now an 'assigned tract' forming the civil and military station under British administration. The following table gives the statistics of area and population, according to the Census of 1881:—

Area, Population, etc., of Mysore State in 1881.

(According to the Census Report.)[1]

Divisions.	Districts.	Area in Square Miles.	Number of Towns and Villages.	Number of Houses.	Population.	Density of Population.
Bangalore, .	Bangalore, .	2,901	2,450	108,466	669,139	231
	Kolár, . .	1,891	2,983	77,633	461,129	244
	Túmkúr, .	3,420	2,295	90,822	413,183	121
	Total, .	8,212	7,728	276,921	1,543,451	188
Ashtagrám,	Mysore, . .	2,980	2,137	138,912	902,566	303
	Hassan, . .	1,879	3,024	100,368	535,806	285
	Total, .	4,859	5,161	239,280	1,438,372	296
Nagar, . .	Shimoga, .	3,797	1,973	85,365	499,728	132
	Kadúr, . .	2,984	1,373	60,883	328,327	110
	Chitaldrúg, .	4,871	1,420	70,751	376,310	77
	Total, .	11,652	4,766	216,999	1,204,365	103
	Grand Total,	24,723[2]	17,655	733,200	4,186,188	169

[1] The figures given in this table refer to February 1881, one month before the State was handed over to its native ruler. Since then there has been a redistribution of the territory. The old Divisions were abolished, and the former eight Districts were reorganized into six Districts in 1883, as under. The population figures given below are those of the Census of 1881, but on the new District areas.

Districts.	Population.
Bangalore, ...	724,298
Kolár, ...	498,348
Túmkúr, ...	636,674
Mysore, ...	1,194,087
Shimoga, ...	582,566
Kadúr, ...	550,215
Total, .	4,186,188

[2] Of the total area shown, 15,773¼ square miles have been surveyed by the Revenue Survey Department. The remainder, 8949¾ square miles, is the approximate area of the unsurveyed portion of the State.

Physical Aspects.—Mysore, as at present constituted—for it should be remembered that the limits of the State have varied greatly from time to time—is an undulating table-land, much broken by ranges of rocky hills and scored by deep ravines; situated in the angle where the Eastern and Western Gháts converge into the group of the Nílgiri

Hills. The general elevation of the country increases from about 2000 feet above sea-level, along the northern and southern frontiers, to about 3000 feet at the central water-parting which separates the basin of the Kistna (Krishna) from that of the Káveri (Cauvery). This line of water-parting divides the country into two nearly equal parts, a little north of the 13th degree of latitude; and various chains of hills, running chiefly north and south, subdivide the whole into numerous valleys, widely differing in shape and size.

An interesting feature of the country, and one of great importance from an historical point of view, is the large number of isolated rocks, called *droogs* or *drúgs* (from the Sanskṛit *durgá*, 'difficult of access'), which are found in all parts, and which often rear their heads as stupendous monoliths to the height of 4000 or 5000 feet above the level of the sea. These rocks, from the circumstance that their summits frequently afford a plentiful supply of good water, were in former days used as hill fortresses to domineer over the adjacent plains; some of them—and in particular NANDIDRUG (4810 feet) and SAVANDRUG (4024 feet)—have been the scene of many a hard-fought contest, while KABALDRUG obtained an evil fame as a State prison. The eight highest peaks in Mysore are Muláina Giri (6317 feet), Kuduri-mukha (6215 feet), Bábá Búdan Giri (6214 feet), Kalhatti (6155 feet), Rudra Giri (5692 feet), Pushpa Giri (5626 feet), Merti Gudda (5451 feet), Woddin Gudda (5006). Four of these hills are comprised in the BABA BUDAN or Chandradrona range, a magnificent cluster in the shape of a horse-shoe, in the centre of which is a rich but pestiferous valley called Jágar.

Mysore is naturally divided into two regions of distinct character —the hill country, called the Malnád, on the west, confined to the tracts bordering or resting on the Western Gháts; and the more open country, known as the Máidán, comprising the greater part of the State, where the wide-spreading valleys and plains are covered with numerous villages and populous towns. The Malnád is a picturesque land of hill and forest, presenting most diversified and beautiful scenery. With regard to the Máidán or open country, the means of water-supply and the prevailing cultivation give the character to its various parts. The level plains of black soil, in the north, grow cotton or millets; the tracts in the south and west, irrigated by channels drawn from rivers, are covered with plantations of sugar-cane and fields of rice; those irrigated from tanks are studded with gardens of cocoa-nut and areca palms; the high-lying tracts of red soil, in the east, yield *ragi* and similar dry crops; the stony pasture-grounds, in the central portions of the country, are covered with coarse grass, and occasionally relieved by shady groves.

Water System and Irrigation.—The drainage of the country, with a

slight exception, finds its way to the Bay of Bengal, and is divisible into three great river systems,—that of the KISTNA (Krishna) on the north, the KAVERI (Cauvery) on the south, the two PENNERS and the PALAR on the east. The only streams flowing to the Arabian Sea are those in certain tracts in the north-west, which, uniting in the Sharavati, hurl themselves down the Gháts in the magnificent falls of Gersoppa; and some minor streams in Nagar and Manjarábád, which flow into the Gargita and the Netravati. A line drawn east from Ballálráyandrúg to Nandidrúg, and thence south to Anekal, with one from Devaráydrúg north to Pávugada, will indicate approximately the watershed separating the three main river basins. From the north of this ridge flow the TUNGA and the BHADRA, rising in the Western Gháts and uniting in the TUNGABHADRA, which, with its tributary the HAGARI or Vedavati, joins the Kistna beyond the limits of Mysore, in Srí Sáila, near Kárnúl. From the south of the line, the HEMAVATI with its affluent the Yagachi, the LOKAPAVANI, SHIMSHA, and ARKAVATI flow into the Káveri (Cauvery), which, rising in Coorg, and taking a south-easterly course through Mysore, receives also on the right bank the LAKSHMANTIRTHA, the GUNDAL, the KABBANI, and the HONNU-HOLE before quitting the territory. From the east of the line, in the immediate neighbourhood of Nandidrúg, spring three main streams, forming a system which Lassen has designated 'die Tripotamie des Dekhans,' namely, the NORTHERN PENNER (with its tributaries the CHITRAVATI and PAPAGHNI), which discharges into the sea at Nellore; the SOUTHERN PENNER, which ends its course at Cuddalore; and between them, the PALAR, whose mouth is at Sadras.

Owing to either rocky or shallow beds, none of the Mysore rivers are navigable, but timber is floated down the Tunga, the Bhadra, and the Kabbani at certain seasons. Most of the streams are fordable during the dry months, or can be crossed by rude bridges formed of logs or stones thrown across from boulder to boulder. During floods, traffic over the streams is often suspended until the water subsides. But throughout the rainy season they are generally crossed at the appointed ferries by rafts, basket boats, canoes or ferry-boats. Men also sometimes cross by supporting themselves on earthen pots. Though useless for navigation, the main streams, especially the Káveri and its tributaries, support an extensive system of irrigation by means of channels drawn from immense dams called anicuts, which retain the upper waters at a high level and permit only the overflow to pass down stream.

There are no natural lakes in Mysore; but the streams which gather from the hill-sides and fertilize the valleys are at every favourable point embanked in such a manner as to form series or chains of reservoirs, called tanks, the outflow from one at a higher level supplying the next

lower, and so on all down the course of the stream at short intervals. These tanks, varying in size from small ponds to extensive lakes, are dispersed throughout the country to the total number of 37,682; and to such an extent has this principle of storing water been followed, that it would now require some ingenuity to discover a site suitable for a new one. The largest of these tanks is the SULEKERE, 40 miles in circumference.

The spring heads, called *talpargis*, form an important feature of the hydrography of the north-east. They extend throughout the border regions situated east of a line drawn from Kortagiri to Hiriyúr and Molkalmuru. In the southern parts of this tract the springs may be tapped in the sandy soil at short distances apart, and the water rises close to the surface. Northward, the supply is not so plentiful. When the water is obtained, it is either conducted by narrow channels to the fields, or a well is constructed, from which the water is raised by bullocks.

Geology.—The geological structure of Mysore is mainly hypogene schists, penetrated and broken up by plutonic and trappean rocks in every form of intrusion, and overlaid with occasional patches of laterite and *kankar* (calcareous deposits), and, to the north of the main axial line, with black cotton-soil. The granitic upheavals are seen either in precipitous dome-shaped monoliths, in low steppes, or in undulating layers, separated by fissures and joints, so as to present almost a stratified appearance. Detached cuboidal masses may be observed, not only weathering by concentric exfoliation into spheroids on a large scale, but assuming in their decay most fantastic forms. The prevailing granite is composed of quartz, felspar, mica, and hornblende, in varying combinations; but we also find syenite, protogine, pegmatite with its resulting kaolin, and porphyritic, hypersthenic, and amygdaloidal granites, with serpentine in eruptive masses, or in dikes and veins.

Trappean rocks in the form of basalts, greenstone, felstone, and felstone porphyries, with other combinations, are to be seen similarly penetrating the gneiss; and mica and chloride schists in disrupting or intrusive masses, in low dikes, and extensive overflows. The earth, resulting in the shape of an open loam, varying in colour from a light red to dark chocolate, is not only highly fertile, but overlays the altered gneiss, etc., in such a way as to ensure excellent drainage. The long low dikes are numerous round Bangalore, and at the head-waters of the Arkávati valley, where their intrusion is greatest, and where their decay by concentric exfoliation and lamination may be distinctly traced. Solid veins, too, may be observed running through the isolated granitic *drúgs* which form so striking a feature of the country, and around the bases of which fallen portions from the bare summits present singular masses of amorphous forms.

The gneissic rock about Bangalore possesses great economic value, being easily quarried from the surface, and well adapted for fine arch-work by the mere process of hammer-dressing. Certain porphyries, basalts, and granitoids yield excellent building material for ordinary work, but require chisel-dressing. The Turuvekere basalt bears a high polish. The gneiss is also frequently traversed by granitic or quartzose veins, when the component minerals are segregated and crystallized, the mica occurring in plates, the quartz in amorphous nodules or hexahedral prisms, and the felspar compacted in beds of varied colouring. Milky quartz is also segregated into large beds containing nests and seams of iron-ore and amethystine crystal. Tourmaline, beryl, garnets, schorl, epidote, actinolite, agates, ribbon-jasper, chert, and sundry ochres are procurable in various places. Iron-ore of pure quality, and occasionally magnetic, is abundant, while magnetic iron-sand overlays the country thickly about the Hágalwádi Hills.

In the Tungabhadra valley, clay slate and the softer shales are common, and in this direction long stretches of black cotton-soil are found. Beds of limestone and sandstone are to be seen at intervals in the northern part of the State, their discontinuity and dispersion being due to plutonic disturbance and subsequent denudation. Laterite is found near Bangalore in small quantities, and plentifully in Shimoga District, where it occurs in detached blocks, the prevailing colour being a reddish brown. It is used for building purposes and as road metal. *Kankar* is found in tracts penetrated by basaltic dikes, being met with in nodular masses and friable concretions in clay and gravel above the rocks, as also in irregular overlying beds. It is used for tank embankments, and also burnt into lime. In the alluvium covering a tract of country near Betmangalam in Kolár, gold is found in the form of small fragments and dust; and the auriferous strata, on being worked, are now, after many trials and losses, proving remunerative in some parts.

History.—The early history of Mysore is involved in obscurity; but light has been thrown on it by numerous inscriptions on stone and copper found throughout the State. Various places mentioned in the *Mahábhárata* and *Rámáyana* have been identified. Mysore was the kingdom of the mythical Sugriva, whose general, Hánumán, aided Rámá in his expedition against Lanka or Ceylon. At a later period, Buddhist emissaries appear to have visited the country, in the 3rd century B.C. The Jains established and long maintained their supremacy in Mysore, and have left several richly wrought temples and other memorials.

In the earliest historical times, the northern part of Mysore was held by the Kadamba dynasty, whose capital, Banawási, is mentioned by Ptolemy; they reigned with more or less splendour during fourteen

centuries, though latterly they became feudatories of the Chalukyas. The Kongus or Gangas, who were contemporary with the Kadambas, governed the southern part of Mysore with Coimbatore. Their capital was at first at Kárur in the latter District, and afterwards at Talkad on the Káveri, where their dynasty was subverted by the Cholas in the 9th century. The numerous inscriptions of this family indicate that the earlier sovereigns professed the Jain faith, which, about the 2nd century A.D., was relinquished for Bráhmanism. Another ancient race was that of the Pallavas, who held a portion of the eastern side of Mysore, but were overcome by the Chalukyas in the 7th century, though they maintained a strong rivalry till the 10th. The latter powerful dynasty came from the north of India in the 4th century, and conquered an extensive territory, part of which they retained till the close of the 12th century, when the Ballála chiefs overthrew them and annexed what remained of their dominions. The Cholas do not appear to have ruled in Mysore for more than a century and a half. Another line of kings, the Kalachurias, was equally short-lived.

The Hoysala Ballála kings, who professed the Jain faith, were an enterprising and warlike race. They brought under their dominion all the western, central, and southern parts of the State as now existing, besides portions of Coimbatore, Salem, and Dhárwár. They ruled till 1310, at Dwárásamudra (or *Dwárkávati Patan*), now Halebid; but in that year, Málik Káfur, the general of the Emperor Alá-ud-dín of Delhi, took the Ballála king prisoner and sacked the town. Sixteen years later Dwárásamudra was entirely destroyed by another force, sent by Muhammad Tughlak (cf. Briggs' *Ferishta*, vol. i. pp. 373–413). Several temples still remain, both of the earlier Jain period and of the later kings, who reverted to Bráhmanism. Among these last, the Hoysaleswara Temple ranks as one of the architectural wonders of India.

After the subversion of the Hoysala Ballála dynasty, a new and powerful Hindu sovereignty arose at Vijayanagar on the Tungabhadra. This city was founded in 1336 by Hakka and Bukka, said to have been two high officials of the court of Warangal. Hakka took the title of Harihara, and gave to his dynasty the name of Narsinha, between whom and the Musalmán kings of the Báhmani line there was continuous rivalry, leading to frequent wars, which continued even after the dismemberment of the Báhmani kingdom. In 1565, four out of the five Musalmán kings of the Deccan united against Ráma Rájá, the sovereign of Vijayanagar, who was defeated and slain in the famous battle of Tálikot (1565); and his descendants, after maintaining their authority for some time at Penukonda and Chandragiri farther south, became extinct as a ruling house. During the feeble rule of the last Narsinha princes at Penukonda, the petty local chiefs, generally

called *pálegárs*, asserted their independence, of whom the most important were the Wodeyar of Mysore in the south, the Náyak of Keladi in the north, the Náyak of Balam (Manjarábád) in the west, and the Bedar chiefs of Chitaldrúg and Tarikere. *Wodeyar* is a plural or honorific form of *odeya*, a Kánarese word meaning 'lord' or 'master.' In 1610, Ráj Wodeyar of Mysore, emboldened by the weakness of Tirumal, the viceroy of the decaying Narsinha dynasty, seized the fortress of Seringapatam, and thus laid the foundation of the present Mysore State.—*See also* MYSORE DISTRICT.

Ráj Wodeyar was the ninth in succession from Vijaya Ráj, who is said to have been a Yádava Kshattriya, and to have come with his brother Krishna Ráj from Dwárká in Suráshtra or Káthiáwár in 1399, in the palmy days of the Vijayanagar monarchy, and to have obtained possession of the chiefship of Hadarnáru, near Mysore. Prior to the seizure of Seringapatam by Ráj Wodeyar, it is said that a fort had been erected at Puragere, to which had been given the name of Mysore—or, more correctly, *Mahesh-úru*, 'buffalo town,' from *Mahesh-ásura*, a buffalo-headed monster destroyed by Kálí or Chámundí, who under the latter name is the tutelary deity of the Mysore family. Although Seringapatam became the capital, the Rájás have always been known in history as the Rájás of Mysore. The capture of Seringapatam by Ráj Wodeyar was the prelude to further acquisitions by two of his successors, Cháma Ráj and Kanthi Ráj. The latter, who reigned from 1638 to 1658, was noted as an efficient administrator. During the intervals of his warlike expeditions, he introduced a tolerably successful revenue settlement, fortified his capital, and established a mint wherein *huns* or pagodas were struck in his name, which continued to be the current national money until the Muhammadan usurpation (1761).

The next ruler but one, Chikka Deva Ráj, during a long reign of thirty-four years, made his kingdom one of the most powerful in Southern India; and in his time, in 1687, the State religion reverted to Vishnuism from the worship of the *lingam* or emblem of the god Siva, which had hitherto been in vogue from the times of Krishna Ráj. At the death of Chikka Deva Ráj in 1704, the Mysore State comprised the present Districts of Mysore, the south of Kadúr, and Túmkúr, with part of Bangalore, besides Coimbatore and Salem Districts in the Madras Presidency; that is, a territory now producing a revenue of about £1,000,000. After two more princes, the direct line failed in 1731. The next Rájá, a collateral relative named Chámaráj, was imprisoned by the Dalavái (or Commander-in-Chief) and the Díwán in the pestilential fortress of Kabáldrúg, where he soon died; and a distant relative named Chikka Krishna Ráj was put on the throne in 1734.

It was during the reign of this chief that the famous Haidar Ali

usurped the *masnad*, his military prowess, with the wealth seized by him at Bednúr in 1763, having made him the first personage in the State. But his dynasty was as brief as it was brilliant, and its history is too well known to need recital at length. What the father won, the son lost; and on the defeat and death of Tipú Sultán at the siege of Seringapatam in 1799, the English conquerors restored to the throne a representative of the ancient line in the person of Krishna Ráj, son of Cháma Ráj of Arakotára. From 1799 to 1810, the Rájá being a minor, the administration was conducted by Purnaiya, a Maráthá Bráhman of great ability, who ruled with a vigorous hand and filled the State coffers. But when, on his retirement, the young chief was invested personally with sovereign authority, he soon dissipated the wealth accumulated by his minister, and commenced a career of misgovernment which ended by the British authorities assuming in 1831 the administration in his name. On his demise in 1868 he was succeeded by an adopted son, the third child of Chikka Krishna Arasu of the Bettada Kote branch of the royal house, the new sovereign being installed under the title of Cháma Rájendra Wodeyar.

When the government was first taken out of the hands of Krishna Ráj, two Commissioners were nominated to represent British authority. This arrangement, however, proved embarrassing, and Colonel Morrison was appointed sole Commissioner in May 1834. He was almost immediately succeeded by Lieutenant-Colonel (afterwards Sir Mark) Cubbon, who ruled the country with distinguished ability and success until 1861. The Government of India then resolved to introduce a system of administration more in accordance with that in force in British territory. The Court of Directors had ordered that the mode of government should be one which could be worked by native agency; but it was, almost from the first, found necessary to appoint three European officers to superintend the administration of the then three great Divisions of the State. In 1861, the British regulation system was more fully introduced, and the European staff was increased. But on the recognition of the claims of the adopted son to succeed to the throne when he came of age, arrangements were gradually made for reorganizing the administrative constitution of Mysore so as to adapt it for the future government of the Mahárájá by native agency. On the 25th March 1881, the Mahárájá Cháma Rájendra Wodeyar was duly installed by the Governor of Madras, representing the Viceroy; and the Chief Commissioner handed over office to the new Díwán. Excepting the disappearance of the titles of the Chief Commissioner and the General Secretary, few changes in the methods of administration then took place.

Present Native Administration.—The following is a general view of the administration as established in 1881 on the rendition of the country

to the Mahárájá, with more recent changes. The laws, and the main rules for the transaction of public business, in force at the time of the transfer of the governing power, remain until altered by competent authority; and any material alteration must be made by regular and formal process, with the concurrence of the Government of India. All assessments of land revenue, and all proprietary rights and tenures previously acknowledged by the State, are upheld by the new native Government. No demand on account of taxes and no appropriation of public money can be made, except by regular process and by the regularly constituted authorities. The Mahárájá's private income is kept permanently separate from the revenues of the State. The Mahárájá is aided by a Council, which deals with all the more important administrative measures, with propositions involving reference to the Government of India, and with nominations to the most responsible offices. The chief executive officer is the Díwán, who is *ex officio* head of all departments, with a secretary for each of the principal ones.

The judicial department is entirely separate from the executive. A European chief judge, with two native judges, form the chief court, exercising the functions of a High Court. There is a Civil and Sessions Judge at Mysore, and another at Shimoga; while at Bangalore, the duties of that appointment are performed by the judges of the chief court in turn. The ordinary magisterial work of each District is managed by a Deputy Commissioner, a Judicial Assistant with one or more *munsifs* for civil work, and *amildárs* (*táluk* officers) for petty cases. The police are largely under the control of the District magistrates, aided by a police assistant in each District. One of the four regiments of Native Infantry has been disbanded; while the three regiments of Silladár Horse have been formed into two. In the Survey, Settlement, and Educational Departments, native agency is being largely substituted for that of Europeans. Considerable economies have been effected in the Jail Department, and in all branches of the Public Works Department, wherever practicable, European officers have been replaced by natives.

A Representative Assembly is annually convened at Mysore at the close of the Dassara festival (corresponding with the Durga-púja of Northern India), composed of two or three of the most influential private residents in each *táluk*. Before this meeting, a statement (which takes the place of the old annual reports) is made by the Díwán of the chief administrative results of the past year, and of the principal measures proposed for the coming one. Suggestions are invited from the members and their representatives of local wants, which are disposed of at the time or registered for inquiry. The proceedings in English are translated into the vernacular so as to be understood by all.

Population.—According to the Census of 1871, the total population

of Mysore then amounted to 5,055,412 persons, dwelling in 1,012,738 houses, and in 19,630 villages or townships. The total area was taken at 27,078 square miles, or 2355 more than for the Census of 1881. The area shown in 1881 is 24,723 square miles; and the population is returned at 4,186,188 persons, dwelling in 733,200 houses, and in 17,655 towns and villages. The figures of 1881 yield the following averages:—Persons per square mile, 169; villages per square mile, 0·71; persons per village, 237; houses per square mile, 36·46; persons per house, 5·71. Classified according to sex, there were 2,085,842 males and 2,100,346 females; proportion of males, 49·8 per cent. Classified according to age, there were—under 15 years, 767,991 boys and 770,432 girls; total children, 1,538,423, or 36·8 per cent. of the population: 15 years and upwards, 1,317,851 males and 1,329,914 females; total adults, 2,647,765, or 63·2 per cent.

The following is the religious classification adopted:—Hindus, 3,956,336, or 94·5 per cent.; Muhammadans, 200,484, or 4·8 per cent.; Christians, 29,249, or 0·7 per cent.; Pársís, 47; Sikhs, 41; Buddhists, 9; Jew, 1; and 'others,' 21. The Christian population, 17,430 of whom reside in Bangalore city and cantonment, admits of several principles of sub-division. Out of the total, 5188 were returned as Europeans, 3040 as Eurasians, and 21,021 as native converts. According to another principle, 7847 are Protestants, and 20,510 Roman Catholics, leaving 892 unspecified.

The ethnical classification affords the following results:—Bráhmans, 162,652; Kshattriyas, 13,251; Maráthás, 41,239; Jains, 10,760; other Hindu castes, sub-divided into trading classes, agricultural castes, artisan castes, miscellaneous castes, wandering tribes, out-castes, and non-Hindu aboriginal castes and tribes, total 3,958,286. Taking the population, exclusive of the Bráhman or priestly, and Kshattriya or military, and writers' castes, the Census gives the following caste classification:—Among the Vaisyas or trading class, the Komátís were 25,985, and 'others,' 128,622; Satánis (servants in Vishnuite temples), 16,873; Dasárís and other mendicants, 2736; Ráchevárs (athletes and fighters), 7708; Rangárs (calico printers), 3493; Lingáyats, 470,269; Wokligas (agricultural labourers), 803,521; others of the agricultural class, 128,622; Kunchigárs (brass and copper smiths), 82,474; Kurubárs (shepherds), 291,965; Uppárs (salt-makers), 84,583; Tiglárs (market gardeners), 44,283; Gollárs (cowherds), 57,916; Idigárs (toddy-drawers), 84,407; Neyigárs (weavers), 167,755; Kumbhárs (potters), 31,269; Agasárs (washermen), 69,928; Gonigárs (sack-makers), 1531; Darjís (tailors), 5991; Nápits (barbers), 30,376; Ganigárs (oil-pressers), 29,449; Korachárs, Lambanis, Jogis, Dambaros, and other wandering tribes, 53,782; out-castes, 622,245; non-Hindu aboriginal

castes and tribes, 5718, namely, Iraligars, 1229; Soligars, 1596; and Betta Kurumbas, 2893. Muhammadans were classified as follows:—Sunnís, 179,296; Shiás, 4248; Wáhábís, 516; Pindárís, 5055; Labbays, 4656; Mappilas, 385; Dairas or Mahadavis, 3777; and 'others,' 2551.

The Census divided the male population as regards occupations into six main groups:—(1) Professional class, including State officials and members of the learned professions, 90,452; (2) domestic servants, inn and lodging-house keepers, 15,223; (3) commercial class, including bankers, merchants, carriers, etc., 45,366; (4) agricultural class, including shepherds, 1,008,826; (5) industrial class, including all manufacturers and artisans, 128,926; and (6) indefinite and non-productive class, comprising all male children, general labourers, and persons of unspecified occupation, 797,049.

Of the 21 towns and 17,634 villages in Mysore State, 11,496 contained in 1881 less than two hundred inhabitants; 4592 from two to five hundred; 1189 from five hundred to a thousand; 277 from one to two thousand; 50 from two to three thousand; 30 from three to five thousand; 15 from five to ten thousand; 3 from ten to fifteen thousand; and 3 more than fifty thousand. There are altogether 21 towns with more than 5000 inhabitants, showing a total urban population of 346,317 persons, or 8·3 per cent. of the population of the State. The five largest towns are—BANGALORE, population of city and cantonments (1881) 155,857; MYSORE TOWN, 60,292; SHIMOGA, 12,040; SERINGAPATAM, 11,734; and KOLAR, 11,172.

Wild Tribes.—Of the wild tribes, the Betta (Hill) Kurubas are the most numerous. They live in the woods in small communities called *hádis*, their dwellings being merely sheds made of branches of trees. Of late years they have lost much of their former shyness, and besides felling wood for the Forest Department, seek employment on coffee plantations. They still retain their love of sport, being excellent foresters, and well acquainted with the habits of wild beasts. They have no principle of caste, but each community is governed by a headman, who is generally the patriarch of the village. They are averse from cultivating the soil in the careful manner practised by most Mysore peasants, contenting themselves with sowing a little millet. Like some other wild tribes in India, they are credited with possessing magical powers, which, added to the inaccessibility of the retreats in which they have taken refuge, may have tended to preserve them from utter extermination. They are dark in colour, and short in stature, but have not so savage an appearance as some of the wilder tribes in Central India. Their long coarse hair grows to a length of 15 inches, and is drawn off the head to the back, and fastened by a

piece of string. The women are rarely seen, and do not work with the men.

A branch of the Kurubas, called the Jenu (Honey) Kurubas, subsist almost entirely on forest products, and occupy themselves in collecting honey in the jungle. Having found out the tree where the combs are, they climb an adjoining tree, and, placing a pole between the two, contrive to creep along it with a torch in their hand, and then smoke out the bees. Both men and women of this sub-tribe are very unprepossessing in appearance, their features being coarse and irregular, and their hair hanging down in a dishevelled mass. The Iraligars seem to be another tribe closely resembling the Jenu Kurubas. The Soligars are a secluded race, who speak Kánarese; they are remarkable for their keenness of sight, and skill in tracking wild animals.

In the Malnád, the aborigines are called Holiaru (from the Kánarese word *hola*, a field), and have from time immemorial been rural serfs, attached to the farms of the feudal head-men. One branch, called Mannálu (from *mannu*, land, and *álu*, a slave), used to be sold with the land, and were specified in the leases; while another, called Honnálu (from *honnu*, gold), were transferable with or without the soil. The price of a man and woman was from £4 to £5; and it was calculated that these, with a pair of bullocks, could cultivate 10 acres of land. Their master maintained them, giving them 2 lbs. of rice daily, with double this amount on feast-days, and an annual supply of clothes and blankets, to which were added presents on marriage. The children who were born belonged to the lord of the soil. The Holiaru live in huts in the neighbourhood of the farms, and generally possess small gardens for kitchen produce. They are a stout and healthy race, with broad features and flat faces, and generally carry about with them a wood-knife.

The Wokliga cultivators are divided into more than 50 sub-classes; they form the backbone of the population, and for skill and industry are unsurpassed by any agriculturists of India. The majority of Mysore Bráhmans belong to one or other of the Pancha Dravida or five southern tribes, namely—(1) Karnátaka, (2) Telinga or Andhra, (3) Dravida or Tamil, (4) Maráthá, and (5) Gujaráthí. These names indicate the countries from which the various sects originally came; and they still use their native languages as their 'house-tongue' in their own homes, though, of course, they speak Kánarese elsewhere.

Hindu Sects.—The three great sects of orthodox Hindus are called respectively—(1) Smárta, (2) Mádhava, and (3) Srí Vaishnava. The Smárta hold that the creature is not separate from the Creator, but partakes of His essence, the doctrine hence being called *advaitam;* the Mádhava, on the contrary, say that the Creator and His creatures are separate, their doctrine being called *dvaitam* (dualism); whilst the third

sect combine the doctrines of the two former, holding that the creature, separate from the Creator during life, becomes absorbed into His essence after death, the doctrine being called *visishta advaitam.* Of the unorthodox sects, the most influential is that of the Lingáyats; they detest Bráhmans, and generally hold aloof from Government service, being chiefly occupied as traders, and, indeed, taking the lead in commercial pursuits in the northern part of Mysore. There are also many Jains; their high priest resides at Srávana Belgola, in the French Rocks Sub-division of Mysore District, where there is a colossal statue of Gomateshwara. The Jain temples are called Bastis, in which are to be seen the statues of their Tírthankaras.

Language.—The language spoken throughout Mysore, except in Kolár and the eastern side of Chitaldrúg, is Kánarese; which is the vernacular of 8⅓ millions of people. There are three dialects of Kánarese—(1) Purvada Hale Kannada, or the archaic Kánarese of inscriptions earlier than the end of the 7th century; (2) Hale Kannada, or old Kánarese up to the end of the 14th century, in which were written the older sacred books of the Jains and the majority of the Mysore stone inscriptions; and (3) Hosa Kannada, the existing language.

Agriculture.—The whole of Mysore State has not been surveyed by the Revenue Survey Department. The following figures include both the surveyed and unsurveyed portions of the State, and must be regarded as only approximate. The total area of Mysore State is 24,723 square miles. Of this area in 1880–81, approximately 7055 square miles were under cultivation, 5717 square miles were cultivable waste, and the remainder, 11,951 square miles, or 48 per cent. of the whole, were uncultivable waste. At the close of 1879–80 there were 3,511,828 acres of cultivable waste land remaining unappropriated, and 219,093 acres having been resigned or resumed by Government during the year 1880–81, there was a total of 3,730,921 acres available for cultivation. Of this, only 216,173 acres were taken up; thus at the close of 1880–81 there were 3,514,748 acres unutilized. The area under actual cultivation was 4,280,674 acres, namely, 554,752 acres under rice, 21,058 acres under wheat, and 3,139,560 acres under other food-grains, such as *ragí*, gram, and other cereals and pulses. Of the remaining 565,304 acres, 147,464 were occupied by oil-seeds; 135,542 by cocoa-nut and areca-nut; 159,165 by coffee; 52,178 by vegetables; 20,893 by cotton; 24,076 by sugar-cane; 12,986 by tobacco; 9619 by mulberry; 523 by pepper; 2671 by fibres; and 178 by lac. About 800 acres were planted with potatoes.

In 1884–85, out of a total area of 4,474,057 acres of cultivated land, 3,329,457 acres were occupied by *ragí* and other dry crops; 597,443 by rice; 163,877 by oil-seeds; 131,689 by cocoa-nut and areca-nut; 141,717 by coffee; 27,422 by vegetables; 21,385 by cotton;

23,993 by sugar-cane; 20,378 by wheat; 6068 by tobacco; and the remainder by mulberry, pepper, fibres, and lac, in smaller proportions.

Average rates of rent and produce are as follows:—Rent per acre for rice (1880–81), 10s. 6d. per annum; for wheat, 9s. 0½d. per annum; for inferior grains, including *ragí*, 3s. 6d.; for cotton, 3s. 8¼d.; for oil-seeds, 3s. 3¾d.; for fibres, 3s. 2½d.; for sugar-cane, 13s.; for tobacco, 6s. 3½d. Produce per acre in 1880–81, of rice, 1170 lbs.; of wheat, 831 lbs.; of *ragí* and inferior grains, 1087 lbs.; of cotton, 392 lbs.; of oil-seeds, 834 lbs.; of ordinary fibres, 414 lbs.; of sugar-cane, 1510 lbs.; of tobacco, 397 lbs. The prices current of produce in 1880 were as follows per *maund* of 80 lbs.:—Rice, 5s. 2¼d.; wheat, 6s. 1d.; cotton, £2, 3s. 1½d.; sugar, £1, 11s.; salt, 8s. 10¾d.; gram, from 2s. to 5s. 6d.; *ragí*, 1s. 11½d.; *dál*, 6s. 7½d.; beans, 3s. 10¾d.; tobacco, £2, 10s. 4½d.; molasses, 11s. 3d.; *ghí*, £2, 16s. 0¾d. A pair of bullocks cost from £1 to £20; a sheep, from 4s. to £1; fish, from 1d. to 10½d. per *ser* of 2 lbs.; iron, 16s. per *maund* of 80 lbs.; and silk, about 16s. per lb. The wages of labour in 1880–81 were—for unskilled labour, from 3d. to 1s. 3d. per diem; for skilled labour, from 6d. to 2s. per diem. The hire of a cart per day varies from 1s. to 2s.; of a score of donkeys, from 3s. to 15s.; and of a boat, from 1s. to 8s. The agricultural stock of the State was in 1880–81 returned at 2,444,906 cows and bullocks; 1,729,088 sheep and goats; 38,130 donkeys; 29,480 pigs; 4325 horses; 14,156 ponies; 563,314 ploughs; 68,153 carts; and 118 boats.

Ragí is the staple food of the mass of the people, generally eaten in the shape of a porridge or pudding, called *hittu*. This crop is entirely dependent upon rain; and therefore a scanty rainfall, at the time when rain is wanted, is productive of much distress. Nor would artificial irrigation afford a remedy, inasmuch as the red soil on which *ragí* flourishes is not found in the valleys watered by channels and tanks, or only to a limited extent. On the other hand, *ragí* is a very hardy plant, withstanding successfully a long drought, while the grain keeps for many years.

The more valuable products of the soil, other than grain crops and oil-seeds, which together occupy 90 per cent. of the whole cultivated area, are the following:—The areca or betel-nut is produced by an elegant endogenous tree, grown in shaded and fenced gardens where a good supply of water is available, and where shelter is afforded from high winds. In 1880–81, areca-nuts to the value of £169,806 were exported from the State.

Although the coffee-plant is said to have been introduced into Mysore by Bábá Búdan many generations back, the first successful attempt to cultivate it on a large scale was made by Mr. Cannon about forty-five years ago. The success of Mr. Cannon's experiment led to the

occupation of ground in Manjarábád *táluk* by Mr. Green in 1843. A wide field of enterprise has since been opened to European planters in Manjarábád and other western *táluks*, where the conditions of a moist temperature and an elevation of from 2500 to 4000 feet are to be procured. Natives have also generally taken to the cultivation, but do not pay the same attention to the preparation of the ground and the growth of the plant. Clearing for a plantation is a troublesome and expensive process. Constant care is needed during a whole year to produce good plants from the seedlings; and although a few berries are gathered in the fourth and fifth years, the planter can hardly expect to realize a full crop till the seventh or eighth year, when the out-turn is about 5 or 6 cwts. per acre. The produce from native plantations is probably, on an average, not one quarter of this. The berries when picked are pulped, and after fermenting for one day, to remove saccharine matter, are washed, cleaned, and dried, and put in bags to be sent to Bangalore or the western coast for curing and exportation. The number of plantations held by Europeans in 1875–76 was 301, with an area of 32,638 acres; native planters held 23,942 gardens, with an area of 80,487 acres. In 1883, the number of plantations held by Europeans was 489, with an area of 41,379 acres; native planters held 22,791 gardens, with an area of 99,893 acres. The total number of gardens was 23,280, covering an area of 141,272 acres; yielding an out-turn of 4,961,397 lbs., valued at £149,321. In 1884, the number of plantations held by Europeans was 529; native planters held 22,743 gardens.

Sugar-cane is grown throughout the State wherever means of irrigation are available, but especially about Seringapatam, near which, at PALHALLI, there was till recently a large European factory for refining jaggery. The out-turn of sugar from jaggery is calculated at 50 per cent., and of the refuse about 30 per cent. is utilized for distilling rum. The value of the jaggery and sugar made in Mysore in 1880–81 was estimated at £157,789.

Cocoa-nut palms are grown extensively in gardens. The trees begin to produce nuts when seven or eight years old. As each tree bears for sixty years, and produces annually from seventy to a hundred nuts, the cultivation is reckoned very profitable, provided that water is found tolerably near the surface. The export in 1880–81 of fresh cocoa-nuts from Mysore State was valued at £10,452, and of cocoa-nut oil at £666.

The attempts to rear cinchona have been fairly successful, there being two plantations, of which that at Kalhatti, on the Bábá Búdan Mountain, contains more than 30,000 trees, and the other, on the Biligirirangan Hill, 3000 trees. The only species which has hitherto been found suited to the climate is C. succirubra, *Pavon;* C. Calisaya, *Weddell*, and C. Condaminea, *Humb.*, having failed.

In Chitaldrúg District, where black soil is commonly met with in the northern *táluks*, a good deal of cotton is grown. A Government farm was established to promote the cultivation, but the results were unsatisfactory, and the enterprise was consequently stopped. Tobacco of a fine quality is grown in Hassan District, but has not received special attention. Cardamoms are in some places propagated by cuttings of the root, and elsewhere by felling trees of the primeval forests on the Western Gháts, when the plant springs up spontaneously. This cultivation is now attracting the attention of European planters; but though a valuable commodity, the demand for cardamoms is limited.

In the Lál Bágh or Government Garden at Bangalore, attempts have been made with some success to grow vanilla, cocoa, rhea, ipecacuanha, and various other exotic plants, while the culture of apples, peaches, strawberries, and other fruits has been greatly improved. The vanilla plant, without any particular attention or care further than fertilizing the blossoms, has been found to yield freely; but the difficulties in curing the beans have not been overcome.

Land Tenures.—The land tenures in Mysore are so far peculiar, that whereas in the plain districts the *ráyatwári* system prevails, in the hill tracts the land is held in *wargs* or farms, and not in separate fields. In the level country, the soil is classified as irrigated and unirrigated, the former being called 'wet,' and the latter 'dry' land, each producing different kinds of crops. Garden land is classed separately. The possession of this last, or of irrigated land, always carried with it a proprietary right; but it would appear that 'dry' land formerly belonged to the State, which could at any time resume it for any public object without compensation. The *ráyats* received *pattas*, which were yearly renewable, being rather running accounts than real leases; and as the rates were often arbitrarily fixed at the pleasure of the *shánabhog* or village accountant, great discrepancies were found to exist, and gross partiality was common.

To remedy this capricious and complicated mode of assessment, it was determined in 1863 to introduce the system of Survey and Settlement pursued in the Bombay Presidency, according to which the survey, classification, and assessment are disposed of in their several branches under the supervision of one responsible head. The process is not expeditious, owing to the great care and discrimination required to ensure a trustworthy classification and an equitable assessment; but as the leases hold good for thirty years, and give a complete proprietary right, a substantial boon is conferred on the cultivators. The limits of the survey 'numbers,' which, generally speaking, comprise as many fields or as much land as can be ploughed by a pair of bullocks, are shown by mounds of earth called *bándhs*, at the corners of each 'number' and along the sides.

In 1866, an *Inám* Commission was formed for the purpose of inquiring into the rent-free holdings, the *inámdárs* receiving fresh grants, which specify the amount of quit-rent where such is payable. In 1880–81, the *Inám* Commission closed its inquiries. The number of *inám* lands confirmed were 57,888, of which 57,726 were enfranchised and 162 unenfranchised; of whole villages there were 2095 confirmed; 11,302 *inám* lands were resumed for invalidity of tenure; and 4658 cases were 'struck off' as neither identifiable nor enjoyed. The total cost of the Commission to the close of 1880–81 amounted to £95,358, while the total addition to the revenue during the same period was £85,432.

In the Malnád, although for administrative purposes there are nominal villages, the agriculturists do not live in communities, but each rent-payer has his own farm, and his own labourers, who were formerly serfs. The absence of any organization like that of the *Ayagár* or *Bára Baloti* (the 12 village officials), which prevailed in the plain Districts, of course threw all authority into the hands of the *pátel* or farmer, who, so long as he paid the Government demand on his farm, was practically omnipotent, except when crimes of a grave nature took place within his jurisdiction. In the wilder part of the country, the head-men received from the State grants of rent-free land in recognition of their feudal status. The rural slavery which mainly upheld this system was abolished by orders of the Government of India; but it does not seem to have been of a specially oppressive kind, the *pátels*, as a rule, treating their serfs rather as menial servants than as slaves.

The Malnád farms comprise, besides rice lands and areca-nut gardens, a certain proportion of wood for timber and fuel, and grazing ground for cattle, the woods in some instances being extensive forests called *káns*, in which are grown coffee, pepper-vines, and other products. Sivappa Náyak of Keladi, who ruled over the Nagar country in the middle of the 17th century, fixed the Government share of the produce at one-third, taking as the basis of his valuation the quantity of seed required to sow a definite area of land, called locally the *bíjwari* (from *bíjá*, a seed). The total assessment, called the *shist*, seems to have been equitable; but his successors, and notably Haidar Alí, added various extra charges called *patti*, amounting to one-third more, which bore heavily on the landholder. The new settlement is rectifying this injustice.

The only other tenure of importance is land granted for coffee cultivation, on certain specified conditions as to the plantation of a fixed number of plants every year, and the payment of an 'excise' at 1 rupee (2s.) per cwt. Such grants have virtually been issued under the guarantee of the British Government, and are therefore as valid as

any other leases, provided that the conditions referred to have been fairly complied with. The payment of 'excise' has recently been superseded by an assessment on the cultivated area.

Coffee lands are now (1885) held on an acreage assessment—either at 1 rupee (2s.) per acre with a guarantee for 30 years on the terms of the Survey Settlement; or on a permanent assessment of $1\frac{1}{2}$ rupee (3s.) per acre to those who may desire it, on the terms of the Madras Coffee Land Rules, reserving to Government the claim to royalty on valuable mineral products, namely, metals and precious stones. Nearly all the large planters have adopted the permanent tenure.

Grass lands, merely for purposes of pasture and growth of fuel or grasses for fodder, are granted on a separate assessment of 4 annas (6d.) per acre, provided they are in clearly defined compact blocks.

The Famine of 1876–78.—The drought which affected all Southern India in 1876–78, fell with especial severity upon Mysore. From October 1875 to October 1877, four successive monsoons failed to bring their full supply of rain. The harvest of 1875 was generally below the average, and remissions of revenue were found necessary; but it was not till towards the close of 1876 that famine was recognised to be abroad in the land. The crops of that year, in some parts, had yielded only one-eighth; and even in the less stricken Districts of Hassan and Shimoga, under the Western Gháts, only one-half of a fair harvest was gathered. The administration promptly opened relief-works, and appealed to the assistance of private charity. But here, as elsewhere, the calamity suddenly swept onward with a rush which foresight could not anticipate, and which measures of palliation were unable to cope with. Actual starvation, with its attendant train of diseases, soon became common. The miserable inhabitants, losing all traditions of social cohesion, flocked into Bangalore by thousands, only to die in the streets of the cantonments. On the other hand, grain was poured into Bangalore by the Madras Railway; but the means for bringing the food to the hungry mouths were inadequate.

When the rains of 1877 again held off during July and August, the crowds at the relief centres increased, and the mortality became very great. It was in these circumstances, at the beginning of September, that the Viceroy visited Bangalore and directed the adoption of a system of relief based on that followed in the Bombay Presidency. The labourers were to be concentrated on large works; and the relief establishment was generally augmented.

The suffering reached its worst in September 1877, when a total of 280,000 persons throughout the State were in receipt of relief, of whom only 24,000 were employed on works under professional supervision. In that month, the famine deaths reported in the town of Bangalore averaged about 40 a day, while double that number perished daily in

the relief camps and hospitals. In October 1877, the north-east monsoon broke with a fair rainfall, and cultivation at last became possible. The survivors returned to their villages, to commence ploughing with the few oxen that remained to them, and sow the seed supplied by English benevolence. As the year 1878 wore on, despite some alarms of a recurrence of distress in March and April, relief operations were gradually contracted ; but it will take many years before Mysore recovers its normal condition of prosperity. It is estimated that one-fourth of the total population, or about a million, were swept away by starvation or disease; the mortality among cattle is returned at a quarter of a million; besides crops the value of which would have been nine and three-quarter millions sterling. The total amount expended by the State on famine relief, as returned by the Famine Commission, was about 70 *lákhs* (£700,000); besides remissions of land revenue, which amounted to 28 *lákhs* (£280,000). The invested surplus of many years, amounting to £462,000, was quickly absorbed ; and a loan of £500,000 was advanced by the British Government. In addition, a sum of £155,000 was allotted to Mysore out of the Mansion-House Relief Fund.

Manufactures.—The manufactures of Mysore are not of great importance, as the people are mainly agricultural. The chief manufacture is that of iron, for which there is a foundry at Bangalore, besides petty local furnaces. The metal is found in great quantities in many parts of the State, by digging in the lower hills which intersect the country from north to south. The smelting furnaces are of a rude but effective character, and at present supply all the requirements of the cultivators. But the ore is so rich and abundant, that it seems probable that improvements in the process would be attended with profitable results. The annual produce of iron from the numerous mines of the State is estimated at 37,608 *maunds*, or 1343 tons. The manufacture of steel has not hitherto been successful, owing to the fact that the fusion is imperfect until the metal has been twice subjected to the fusing process.

Tanning is a comparatively new industry, but is rapidly growing. It is mostly carried on by Muhammadans. Paper-making has died out. The manufacture of glass bangles or bracelets has long been successfully carried on at Mattod in Chitaldrúg District. Raw silk was formerly produced in considerable quantities, especially in the neighbourhood of Bangalore. This industry, however, dwindled almost to nothing, owing to an obstinate disease amongst the silk-worms. It is now said to be reviving. Among other manufactures, the red morocco leather of Harihar, the blankets of Chitaldrúg, and the carpets and jewellery of Bangalore deserve mention. The dyeing carried on with vegetable products in Bangalore will compare favourably with the aniline dyes of Europe. Cotton-spinning by the hand is almost a thing of the past, and worsted thread has to be

obtained from England. A woollen factory was set up at Bangalore, and though it was worked by hand at first, it is now being replaced by machinery. The total estimated value of manufactures in the State was, in 1880–81, £628,165; but this estimate is merely approximate.

Mines and Quarries.—Iron is worked in Bangalore; and the existence of gold-bearing rocks has been discovered in the north-west of that District. Great attention has recently been given to gold prospects in Kolár, and in the present year (1886) success seems to be at last rewarding the capital and labour that have been expended on the enterprise.

Commerce.—The following are the chief articles of trade, the figures being those of the Administration Report of the State for 1880–81:—Exports—coffee, £99,403; areca or betel-nut, £169,806; *ragí*, £115,410; rice and paddy, £261,123; gram, £88,979; cotton, £16,558; piece-goods, £68,500; coarse cloth, £6450; jaggery sugar, £80,890; fine sugar, £16,282; gold, £9600; tobacco, £10,167; silk, £51,000; cardamoms, £16,491; pepper, £12,651; betel-leaves, £65,864: Imports—piece-goods, £336,728; silver, £51,609; coarse cloth, £89,359; wheat, £152,372; gold, £42,376; cotton, £64,578; rice and paddy, £168,430; areca or betel-nut, £32,297; *ragí*, £38,452; *dál*, £25,918; pepper, £26,542; tobacco, £19,556; coarse sugar, £21,024; fine sugar, £9857; silk, £130,268; betel-leaves, £159,882. The total value of the imports for the year is returned at £1,549,648; and of the exports, £1,202,866.

The trade of the State is thus of a limited character; and, as might be expected in an agricultural country like Mysore, it is chiefly in food-grains and other articles of local produce. Coffee cultivated in Western Mysore is largely exported to the western coast, and thence shipped to the European market, where it enjoys considerable favour. Bangalore is the great trade entrepôt of the whole State. Local traffic is carried on mostly at the weekly markets or annual fairs (*santes*), which supply the place of shops. A good deal of areca-nut, grown in the Bombay Presidency, passes through Mysore, where it pays duty, to Wálájápet and Arcot in Madras. Sandal-wood, which is a State monopoly, is not shown in the above returns, as the income derived from it forms part of the revenue of the Forest Department. The receipts under this head fluctuate greatly according to the demand for the wood, but the average annual income during thirty years has been about £15,000.

Roads and Railways.—About 55 miles of the Bangalore Branch of the South-West Line of Madras Railway are within Mysore State. The Mysore Government has continued, on the metre gauge, a branch line to Mysore city, a distance of 86 miles. During 1883–84, the detailed plans and estimates for a farther extension south to Nanjangad (14½ miles) were ready. The Mysore State contemplates constructing a through line on the metre gauge from Bangalore city to the southern

extension of the Southern Maráthá Railway *viâ* Túmkúr, Tiptúr, Ajjampur, and Davangere, about 210 miles. Of this through line, 54 miles had been opened for public traffic up to the end of 1884. Thus there were (1884) in Mysore 140 miles of railway belonging to the State; while the Madras Railway, in their Bangalore branch line, had about 55 miles in the State. The 140 miles of State railway have been laid down at a cost of £635,000, or about £4500 a mile. To Bangalore, as the main centre, are brought by these lines the greater part of the coffee, areca-nut, and other products of the western and north-western *táluks.* An excellent network of Provincial and District roads, with an aggregate length of 3029 miles, permeates the State; and great attention has been paid to the numerous passes leading through the Gháts to the low country in North and South Kánara, the principal of these lines being the Gersoppa, Kolúr, Haidargarh, and Agumbi *ghát* roads in Shimoga, the Bund or Kodekal Pass on the frontier of Kadúr and Hassan, and the Manjarábád *ghát* in the *táluk* of that name.

Revenue and Expenditure.—In 1791, the gross revenue of Mysore was returned by Tipú Sultán at 1,412,500 pagodas, or say £400,000. In 1802-03, under the management of the Díwán Purnaiya, the revenue had risen to £740,000, but it rapidly fell when the late Mahárájá took the government into his own hands. In 1833-34, the first year of British administration, the amount realized was only £550,000. A countless number of vexatious imposts have since been abolished, and personal debts of the late Rájá have been paid off to the amount of £750,000. The revenue now stands at more than a million sterling, although during the period 1870-80, famine has caused considerable fluctuations. In 1880-81, the actual amount of receipts was £1,009,324, the chief items being—land revenue, £721,334; *abkári* or excise, £93,984; *sayar* or customs, £33,088; *mohtarfa* or assessed taxes, £27,052; forests, £68,069; law, police, and justice, £10,042; stamps, £46,788. The following were the chief items of expenditure:—Civil administration, £858,500; British subsidy, £245,000; public works, £106,999; military force, £75,438; Rájá's personal expenses, £35,745; religious and charitable institutions, £27,478.

In 1883-84, the actual amount of receipts was £1,063,557, the chief items being—land revenue, £733,447; excise, £122,973; forests, £62,728; stamps, £46,508; customs, £28,342; assessed taxes, £28,144. In the same year the total expenditure amounted to £1,013,951, showing a surplus of £49,606, including £16,453, the surplus revenue of the Assigned Tract. The following were the chief items of expenditure:—Subsidy, £245,000; civil list, £100,000; interest on public debt, £49,123; military force, £73,800; administration (land revenue charges), £150,447; law and justice, £41,227; police,

£45,218; public works, £93,600; religious and charitable institutions, £27,965.

Local Funds.—For the maintenance of District roads and other local objects, a cess is levied of 1 anna in the rupee on the land revenue, and on certain minor collections. The former cess of 1 anna in the rupee, also levied on irrigated lands for the maintenance of the tanks in each District, is now merged in the land revenue, of which one-seventeenth is set apart for irrigation works. The amount collected on account of local funds in 1875-76 was £51,206, and in 1883-84 £71,157, of which 24 per cent. was set apart for the support of village schools.

Municipalities have been established at all District head-quarters. The total number of municipalities in 1880-81 was 84, as against 77 the year before. The total population within municipal limits was, in 1881, 503,444. The municipal committees in 1880-81 consisted of *ex officio* members and non-official members who are nominated by the President of the Board and approved by the Local Government. In 1880-81 there were 341 members on the various local boards, 89 of whom were *ex officio.* The total municipal income in 1880-81 was £42,113, and the expenditure £35,228. The income is chiefly derived from octroi duties, and taxes on houses and shops. In 1880-81, £16,307 was derived from the former source, and £10,510 from the latter. Traders paid for licences, £4271. The number of municipalities in 1883-84 was 86; total receipts, £29,885; and expenditure, £26,693.

Public Works.—Prior to 1856, most public works not of a technical character were executed by the civil officers, great attention being paid to tanks and to the main communications of the State. The outlay from 1831 to 1856 was—on irrigation works, £325,000; on roads, £287,500; and on buildings, £60,000. Since the institution of the Public Works Department, the total outlay during twenty years, exclusive of establishment, was £1,890,925, of which £967,491 was assigned to communications, £528,017 to agriculture and irrigation, and £291,995 to civil buildings. Even before the time of the famine special attention had for several years been given to the restoration, on a regular system, of the more important tanks; and down to 1879 a sum of £208,317 was spent for this purpose. The Public Works expenditure in 1880-81 was £163,231. In addition, £155,725 was spent on the Mysore State Railway. The Budget Grant for 1883-84 was £153,600, of which £95,000 was for Provincial service works, £48,500 for District works, and £10,100 for irrigation works.

Forests.—In 1863-64, a Forest Conservancy Department was introduced, which has materially conduced to the preservation of valuable timber, while reserving the rights of cultivators to trees on their

holdings planted by themselves or previous occupiers, sandal-wood excepted. There were in 1880–81, 643 square miles of reserved forests. In addition, great numbers of trees have been planted along roads and in villages. The revenue of the department in 1880–81 was £68,069; and of this, £52,336 was derived from the sale of sandal-wood, 1718 tons of which were collected during the year. In 1883–84 there were 898 square miles of reserved forests, and about 700 square miles of unreserved forests. The revenue of the Forest Department in 1883–84 was £37,897.

Postal Facilities.—The plan of extending postal communication, by opening village offices under the *hobli* or village schoolmasters, has been attempted with some success. There are now (1881) in the Provinces 180 offices; and a new postal line is being established to bring the coffee district of Koppa into more direct communication with Chikmagalúr, the head-quarters of Kadúr District. When this is done, the postal lines of the Province will aggregate 2477 miles in length. In 1880–81, the number of paid letters carried was 1,167,425. The annual revenue from all postal sources in 1880–81 was £5182; the expenditure was £15,965; so that the cost to revenue of the postal department was £10,782 for the year.

Justice.—The system of judicial procedure, both civil and criminal, is now assimilated to that in force in British territory. In former days, *pancháyats* were largely resorted to for the adjudication of civil cases, and great latitude was given to the officers presiding in the courts. The greater part of the civil work is now (1884) performed by *munsifs*, having jurisdiction in suits up to £100 in value, with small cause powers up to £5; and by subordinate judges, who dispose of suits between £100 and £500; all these officers being obliged to write out their decrees themselves. In appeal cases, the opportunity of appearing personally is always afforded. The number of *munsifs* in 1880 was 125, or an average of two for every *táluk* in the State. The number of civil cases decided in 1880 was 17,461, of which 53 per cent. were uncontested. The total value in dispute was £224,510. In the same year, the total number of criminal offences (great and small) was 9695; the number of persons brought to trial was 18,989, of whom 9242, or 48·7 per cent., were convicted, being 1 person convicted of an offence of some sort to every 453 of the population. The number of prisoners in jail at the end of 1880 was 2126, of whom 87 were females.

The number of civil cases decided in 1883 was 14,085, with a value of £168,247, of which nearly three-fourths were uncontested. In the same year, the total number of criminal offences (great and small) was 9128; the number of persons brought to trial was 18,059, of whom 6006, or 32 per cent., were convicted, being 1 person convicted of an

offence of some sort to every 697 of the population. The number of prisoners in jail at the end of 1883 was 1309, of whom 68 were females.

Prior to 1863, little attention was paid to jail discipline, the convicts being employed in gangs in the construction of roads; but all labour is now, with rare exceptions, intramural. A first-class prison, on the panopticon principle, was in that year erected at Bangalore, the convicts being taught various manufactures, such as making carpets, tents, blankets for horses, besides articles required for jail purposes, and also printing, lithography, carpentry, etc. The dry earth system for sewage has been introduced with great success, the refuse being used in the prison garden. The total cost of the jails in 1880 was £19,850. The net cost of maintaining the convicts averages £6, 10s. per head annually.

Police.—The police force consisted till a recent period of the ancient village watchmen, and of the *kandachár* peons, who were the remains of the armed militia of the country. Though they had a good knowledge of the criminal classes in their several beats, they had no special training or organization. In 1866, the *kandachárs* were superseded in Bangalore District by a constabulary under a European officer. Steps have been taken, while preserving on an improved basis the village police, to introduce a superior class of men into the regular police, by giving them better pay. A police assistant in each District has the management of the local police. In 1880–81, the force consisted of 510 officers and 4061 men, employed in the rural Districts and in municipal towns and cantonments. The cost was £59,997, of which £52,494 was paid from the general revenue and £7503 from municipal funds. These figures show 1 policeman to every 916 of the population and to every 5·4 square miles of the area.

Military.—Mysore pays a yearly subsidy to the British Government of £245,000, eventually to be raised to £350,000, for the maintenance of a force for the defence of its territory. The existing strength of this force is—the head-quarters and a battery of horse artillery, and 2 field batteries; a regiment of European cavalry; a regiment of European infantry; the head-quarters and 4 companies of sappers; a regiment of Madras cavalry; and 3 regiments of Madras Native Infantry,—all stationed in the civil and military station of Bangalore. Before the rendition of the State, troops were stationed at French Rocks, near Seringapatam, as well as at Bangalore.

The local force in 1880–81 consisted of 1206 (in 1883, 1160) horsemen called *silladárs*, divided into 2 regiments; and 3 regiments of foot, called *bár*, numbering 1831 in 1880–81 (1908 in 1883–84). The *silladárs* have at various periods done good service. In 1807 they were a strong body of 4000 men, but their efficiency gradually declined. A few years ago, considerable reductions were made in their strength,

while those who remained were better clothed and armed, and the whole force was brought under proper control. The *silladárs* are employed at outposts for internal security, and do useful work in aiding the police in the pursuit of criminals. The *bár* are the remains of Haidar Alí's army, now exclusively employed in guarding treasuries and jails, and in escorting treasure. They are a very serviceable and well-conducted body of men. The Bangalore Rifle Volunteer Corps had, in 1880-81, a strength of 415 men, of whom 177 were efficient.

Missions.—The Roman Catholic population of the Province is estimated at 20,089, of whom 18,062 are natives. The Roman Catholic mission staff comprises 56 parochial churches, besides 2 collegial and 2 conventual chapels. There are 23 European and 6 native missionaries, presided over by a Bishop, subject to the Vicar-Apostolic. The London Missionary Society has 5 Protestant mission stations. Its operations are carried on by 3 European missionaries, 2 native priests, 8 native preachers, and 47 school teachers. There are 15 Wesleyan mission stations.

Education.—Little attention was paid to education in Mysore before 1854, although some schools had been opened by the Wesleyans; in 1855, the Government expenditure amounted to only £1650. In 1858, the present Central College was established at Bangalore. In 1861, a normal school, and in the next year an engineering school, were added; while education began to spread through the outlying Districts. In the year 1868, a system of primary education for the masses was introduced, which has attained a great and deserved success. It consisted in the establishment of a school in every one of the 645 *hoblis* (or minor fiscal units) of the State, the cost of the scheme being met by a contribution of 24 per cent. from the Local Funds. The teachers were paid Rs. 7 a month, or at the rate of about £8 a year, the people providing school accommodation; but no fees were levied from the scholars, the result being that the schools became very popular. In 1875-76, the total number of schools of all classes in the State was 724 Government schools, 114 aided schools, and 1350 private schools; grand total, 2188 schools, with 54,191 pupils—exclusive of 7 schools, with 970 pupils, under the military authorities.

Latterly, a further educational advance has taken place. Expenditure has been more largely thrown upon Local Funds, which now bear upwards of half the cost of instruction, relieving the State to the extent of over £6000. A satisfactory feature in this advance is the increased receipts from school fees. In 1880-81 the educational income was £18,254, of which £4163 was collected from fees and the sale of books, the remainder representing the contribution from Local Funds and municipal committees. The number of State and aided schools in 1880 was 1087, as against 838 in 1875-76; the number

of pupils in 1880 was 42,657. Of the whole number, however, only 132 are educated up to the university standard. The total outlay on education in 1880–81 was £29,939. The returns show 1 State or aided school to every 22·8 square miles, and 10 pupils to every thousand of the population. Female education is also said to be growing in popularity. In 1880, the number of girls under instruction was 3944. The Census of 1881 returned 64,733 boys and 3636 girls as under instruction, together with 169,965 males and 5446 females not under instruction, but able to read and write.

In 1883–84, the total number of schools of all classes in Mysore was 937 State schools, 197 aided schools, and 1254 private schools; total, 2388 schools, with 63,490 pupils. Of the whole number of scholars, 59,662 were boys and 3828 girls. These figures show 1 school to every 10 square miles, and 15 pupils to every thousand of the population.

Medical Institutions.—The medical institutions consist of 3 general hospitals, 17 dispensaries, with a lunatic asylum (140 inmates), and a leper hospital (34 inmates) at Bangalore. Number of vaccinations, 94,010. In 1880–81, the total number of patients treated was 156,989, of whom 3515 were in-patients. Maternity hospitals have been opened at Mysore and Bangalore. Great improvement had taken place in the registration of vital statistics of the general population. The number of births registered in 1880–81 was 87,315, or 20·8 per thousand of the population. The birth-rate was in the proportion of 106·5 males to every 100 females. The number of deaths recorded was 80,291, or 19·07 per thousand. As usual, the greatest number of deaths, two-thirds of the whole, were ascribed to fever. [For further information regarding Mysore State, see the *Gazetteer of Mysore*, by Mr. Lewis Rice, 2 vols. (Bangalore, 1877).]

Mysore (or *Mahesh-úru*, 'Buffalo town,' the generally accepted derivation being from *Mahesh-ásura*, the buffalo-headed demon; corrupted to *Maheshúr*, and to *Maísúr*, *Mysore*).—District forming the southernmost portion of Mysore State, included in the Ashtagrám Division; situated between 11° 6′ and 12° 45′ N. lat., and between 75° 56′ and 77° 24′ E. long. Area, 2980 square miles, and a population, according to the Census of 1881, of 902,566 persons. Bounded on the north by Hassan and Túmkúr Districts of Mysore State; east by Bangalore District of Mysore State and the Madras District of Coimbatore; south by the Madras Districts of Nílgiri and Malabar; and west by Coorg. The administrative head-quarters and residence of the Mahárájá are at MYSORE TOWN.

Physical Aspects.—The District of Mysore has been described as an undulating table-land, well wooded and fertile, and watered by perennial streams, which feed numerous artificial channels. There is a gradual

fall in the level of the plain from west to east, following the course of the Káveri (Cauvery); and the extreme south, along the skirts of the Nílgiri Hills, is occupied by a *tarái* of marshy and dense jungle. Lofty mountain ranges, covered with primeval forests, shut in the District on the western, the southern, and the greater part of the eastern frontier. The only break in this barrier is where the Káveri bursts through the Gháts and forms the celebrated falls of Sivasamudram. The highest range of hills is the Biligiri-rangan in the south-east, which attain a height of about 5000 feet above sea-level. The general elevation of the plateau varies from 2300 to 2800 feet. The great river of the District is the KAVERI (Cauvery), which in usefulness, in sanctity, and in picturesque features is scarcely surpassed throughout India. It rises in Coorg, and crosses the District of Mysore from west to east, flowing by the ancient capitals of Seringapatam and Talkad. At the District boundary it encircles the island of Sivasamudram, near the magnificent waterfall of that name; and finally, after forming the no less sacred island of Srírangam, it reaches the Bay of Bengal through the fertile delta of Trichinopoli and Tanjore, the two main arms being called respectively the Coleroon (Koládan) and the Káveri (Cauvery). Its chief tributaries in Mysore District are the HEMAVATI, LOKAPAVANI, and SHIMSHA on the left bank, and the LAKSHMANTIRTHA, KABBANI, and HONNU-HOLE on the right. All these streams, as well as the main rivers, are abundantly used for irrigation.

The geological formation principally consists of granite, gneiss, quartz, syenite, and hornblende. In some places these rocks are overlaid with laterite. Iron abounds in all the hills, and is extensively smelted and worked into a great variety of implements. Stones containing magnetic iron are especially valued for medicinal purposes. Gold is washed in insignificant quantities in some of the hill streams. Other mineral substances applied to a practical use are talc, asbestos, flint nodules, and potstone. The prevalent soil throughout the District is a red loam, but the more fertile 'black cotton-soil' is found in the south-east. A great belt of forest extends along the western frontier of the District for a distance of about 80 miles, varying from 2 to 6 miles in width. Besides the common forest trees, sandal-wood, teak, and blackwood are to be seen; the date-palm also is very abundant. Even the most highly cultivated tracts yield a plentiful supply of wood for fuel. There are altogether 180 square miles of forest reserves, for the most part in the Heggada Devanakot *táluk*. These forests harbour herds of wild elephants, which occasionally commit great devastations on the cultivated fields. In recent years, however, their numbers have greatly diminished, owing to the spread of agriculture; and since 1868 orders for their strict preservation have been in force. A *khedda* party, in a single day in 1874, captured a herd of 55 of these animals, including

13 tuskers. Tigers and bison are also numerous, but the annual number of deaths from wild beasts has now been reduced to a low average. The other wild animals include bears, leopards, *sámbhar* and spotted deer. The principal winged game are pea-fowl, jungle-fowl, and bustard.

History.—The history of Mysore District is mainly identical with the general history of the State. The banks of the sacred Káveri (Cauvery) abound in legends, associated with every rapid and island, some of which refer back to the times of the *Mahábhárata*. The earliest mention of Mysore is found on a tablet of the Buddhist monarch Asoka, 245 B.C., but the identification is somewhat doubtful. The first authentic record refers to the city of Talkad on the Káveri, near the eastern portion of the District, which was the capital at one time of the Kongus or Gangas line of kings, who ruled in Southern India from the 3rd to the 9th century A.D. The Kongus or Gangas were succeeded by the Cholas, in their turn overthrown by the Hoysala Ballála dynasty, who have left many monuments and inscriptions throughout the District. The chief cities at this period were Talkad, Nagarapura, Dorasamudra, and Somnáthapura. In the 14th century, the Hoysala Ballála line came to an end, and the Vijayanagar sovereigns became paramount throughout the South. Their viceroy, known as Srí-ranga-ráyal, from his residence at Seringapatam, levied tribute from the surrounding country so far as it did not fall under the dominion of semi-independent feudatory chiefs.

Among these feudatory chiefs the Wodeyars of Mysore gradually rose into prominence. The family cannot boast of any great antiquity. The first of the name is said to have arrived, from Dwárká in Káthiáwár, as an adventurer at the little village of Hadanáru in the 14th or 15th century, and to have won the hand of the heiress of the local *pálegár* by his chivalrous conduct. It was not till 1524 that the fort of Mysore was built, on the site of a village formerly named Puragere, and named *Mahesh-úru*, buffalo town, from *Mahesh-ásura*, the buffalo-headed monster whose destruction is the most noted exploit of the goddess Kálí. The Wodeyars henceforth rapidly grew in power, until in 1610 they obtained possession of Seringapatam from the last of the Vijayanagar viceroys, whether by force or stratagem is uncertain. From this event may be dated the foundation of the Hindu kingdom of Mysore, which continues to the present day.

The Wodeyars appear always to have remained on good terms with the Muhammadan invaders, who about this time came down from the north. The Bijápur armies under the Maráthá Sháhjí did not advance so far as this remote corner; but when these armies were overthrown by the Mughals, the Wodeyar of Mysore contrived to obtain his share of the plunder. In 1687 he purchased from Kásim Khán, the general

of Aurangzeb, the fort of Bangalore for the sum of £30,000; and in 1699 he obtained from the Delhi Emperor the right of sitting on an ivory throne—to this day the badge of royalty in Mysore. On the death of Chikka Deva Ráj in 1704, his dominions extended from the south of Coimbatore to the middle of Túmkúr District, and from the borders of Coorg to the Karnátik Gháts. It will be observed that these limits are much narrower than the present State of Mysore; and, moreover, the sovereign rights of the Rájá were greatly impaired by the semi-independence of his many feudatories. It is to the Musalmán usurper Haidar Alí that Mysore owed both its widest extension and the organized empire which tolerated no subjects but slaves.

From the beginning of the 18th century, the Wodeyars fell under the control of their Dalawáis or hereditary Mayors of the Palace. And this circumstance rendered it the more easy for Haidar Alí to supersede their authority, and finally to rule in his own name; while the representatives of the old Hindu dynasty were kept as State prisoners in their own palace at Seringapatam. The usurpation of Haidar Alí is generally dated from 1761. It is a matter of imperial history how, after the death of Tipú in 1799, the Marquis of Wellesley resolved to restore the Hindu dynasty in the person of a boy four years old; how, in 1831, the British assumed the direct administration of the State, and in 1881 restored the same to Native rule. In 1811, Bangalore was fixed upon as the most healthy station for the European troops, and as the head-quarters of the civil government, though Mysore still continues to be the capital of the Mahárájá, who resides in both towns at different seasons of the year.

Population.—A *khána-sumári*, or house enumeration of the people, in 1853–54, returned a total of 602,040 souls, exclusive of the *jágír* of Yelandúr. The regular Census of 1871 showed the number to be 943,187, giving an increase over the corresponding area of 52 per cent. in the interval of 18 years, if the earlier estimate can be trusted. The Census of 1881 made the following returns:—Population, 902,566, namely, males 443,179, females 459,387; density of population per square mile, 303; villages per square mile, 0·72; houses per square mile, 57·2; persons per house, 6·4. The District contained 2137 towns and villages, consisting of 138,912 occupied and 31,721 unoccupied houses. The decrease in the population is mainly due to the famine of 1876–77; during which famine, it is estimated, there had been a loss of about a million of lives in MYSORE STATE (*q.v.*). There were in 1881, under 15 years of age, 174,644 boys and 171,734 girls; total children, 346,378, or 38·4 per cent. of the District population. The adults numbered 268,535 males and 287,653 females; total, 556,188, or 61·6 of the population.

All the population figures in this article, and all averages and per-

centages calculated therefrom refer to Mysore District as constituted in February 1881, one month before the rendition of Mysore State to the Maháráj á. In 1883, however, there was a reorganization of Districts, the former Districts of Chitaldrúg and Hassan being abolished, and their territories distributed among other Districts. The results of the change, so far as regards Mysore District, is to make up a population of 1,194,087 for the reconstituted District. In the absence of later figures, however, all statistics given in this article, except where otherwise stated, refer to the year of the last Census, 1880-81.

In respect of occupation, the Census of 1881 divided the male population into the following six main groups:—(1) Professional class, including State officials of every kind and members of the learned professions, 16,405; (2) domestic servants, inn and lodging-house keepers, 2178; (3) commercial class, including bankers, merchants, carriers, etc., 7388; (4) agricultural class, including shepherds, 197,966; (5) industrial class, including all manufacturers and artisans, 25,279; and (6) indefinite and unproductive class, comprising all male children, general labourers, and persons of unspecified occupation, 193,963.

The religious division of the people in 1881 showed—Hindus, 859,001, or 95·1 per cent.; Muhammadans, 40,916, or 4·5 per cent.; Christians, 2603, or 0·3 per cent.; Pársís, 36; and Sikhs, 10. The Hindus were further sub-divided, according to the two great sects, into worshippers of Vishnu and worshippers of Siva. In point of caste, Bráhmans numbered 33,008, chiefly belonging to the Smarta sect; the claimants to the rank of Kshattriyahood were returned at 5692; among the Vaisyas, the Komátís were 2268, and 'others' 18,275; Jains, 1519; Maráthás, 3723; Satánis (serving in Vishnuite temples), 2626; Ráchewárs (athletes and fighters), 1908. Of inferior castes, the most numerous is the Wokligas (159,097), who are agricultural labourers; 'others' of the agricultural class, 6777; Kurubas (shepherds), 89,131; Bestars (fishermen), 84,778; Uppárs (salt-makers), 20,476; Gollárs (cowherds), 4216; Vaddárs (stone-masons, well-sinkers, tank-diggers), 8059; Kunchigárs (brass and copper smiths), 3166; Neyigas (weavers), 31,672; Idigars (toddy-drawers), 6363; Agasas (washermen), 14,312; Ganigárs (oil-pressers), 11,515; Kumbárs (potters), 10,056; Nápits (barbers), 6304. The Lingáyats, who have always been very influential in this part of the country, were returned at 144,523, of whom many are classified as agriculturists, though trade is the special occupation of the sect. Out-castes were returned at 154,696; wandering tribes, 1573; aboriginal non-Hindu tribes, 4355.

The Muhammadans muster strongest in Mysore *táluk*, and are almost all returned as Deccani (Dakshini) Muhammadans. They are distributed by the Census into 33,060 Sunnís, 1027 Shiás, 100 Wáhábís,

2089 Pindárís, 2573 Labbays, 1646 Daira or Mahadavi; and 'other' Muhammadans, 421. Out of the total of 2603 Christians, 184 were returned as Europeans and 221 as Eurasians, leaving 2198 for native converts. According to another principle of division, there were 634 Protestants and 1969 Roman Catholics.

Mysore District contains 2137 towns and villages, with few houses of the better class, or over £50 in value. Of the total number of towns and villages, 845 contain less than two hundred inhabitants; 798 from two to five hundred; 351 from five hundred to one thousand; 110 from one to two thousand; 19 from two to three thousand; 9 from three to five thousand; 3 from five to ten thousand; 1 from ten to fifteen thousand; and 1 more than fifty thousand. The town of MYSORE, which is described in the following article, covers an area of about 3 square miles, and contains a total population of 60,292 persons. The four following towns also each contain a population of more than 5000:—SERINGAPATAM, 11,734; MALVALLI, 5078; HUNSUR or Dod-Húnsúr, 5670; and NANJANGAD, 5202. There are altogether eleven municipalities in the District, with an aggregate municipal revenue in 1880–81 of £9643. Of the interesting sites may be mentioned TALKAD, the ancient metropolis of Southern India, now covered with blown sand that has drifted from the bed of the river Káveri (Cauvery); the ancient city of TIRKANAMBI; the old cantonments at HIRODE or FRENCH ROCKS; and the hill of CHAMUNDI, with its colossal figure of the sacred bull of Siva. The celebrated falls of the Káveri near SIVASAMUDRAM lie just beyond the Mysore boundary, within the Madras District of Coimbatore.

Agriculture.—The main cultivation of Mysore District consists of dry crops, though there are especially favoured tracts where the facility of irrigation permits rice to be grown. The great food staple is *ragí* (Eleusine corocana, *Gærtn.*), which is preferred by the labouring classes to rice, on account of its strengthening qualities. It is estimated that 4s. will purchase enough of this grain to sustain a man for one month. The straw of *ragí* furnishes, also, the best fodder for cattle. The crops, both wet and dry, are generally classed as *hain* or *kár*, according to the season; but it is not usual to take both a *hain* and a *kár* crop off the same land. *Hain* crops, both wet and dry, are sown in July and August; *kár* wet crops in September, and *kár* dry crops in April. All crops can be grown as either *hain* or *kár*, with the exception of certain sorts of rice, cotton, wheat, gram, and many vegetables, which are grown as *hain* only. Among miscellaneous crops raised only in certain localities, may be mentioned tobacco, cotton, and sugar-cane. Coffee cultivation has been attempted, but with little success. In 1883 there were 85 plantations owned by natives occupying 132 acres of land, yielding an approximate out-turn of 1400

lbs.; estimated value of the yield, £50. The cultivation of mulberry also has greatly fallen off, owing to the persistent mortality among the silkworms.

Out of a total area of 2980 square miles, 1096 square miles are returned as under cultivation; 164 square miles as cultivable waste; and 1720 square miles as uncultivable waste. The following statistics are from returns made in 1880–81, the year before the rendition of the State:—Area under rice, 61,119 acres; wheat, 6796; other food-grains, 568,455; oil-seeds, 36,221; vegetables, 4497; cocoa-nut and areca-nut, 13,947; cotton, 1732; sugar-cane, 241; and mulberry, 3241. The corresponding figures for 1884 show a considerable increase in cultivation. In that year, rice occupied (approximately) 102,015 acres; wheat, 10,373 acres; other food-grains, 875,618 acres; cotton, 711 acres; coffee, 153 acres; and sugar-cane, 260 acres.

The average rent per acre for rice land in 1880–81 was 9s. 3d.; for wheat land, 5s. 4d.; for land producing inferior grains, 5s. 4d.; for land producing cotton, oil-seeds, and fibres, 5s. 4d.; for sugar-cane land, 9s. 4d.; and for tobacco land, 5s. 4d. The average produce of an acre of rice land is 1393 lbs.; of wheat lands, 574 lbs.; of land producing inferior grains, 820 lbs.; of cotton lands, 984 lbs.; of oil-seed lands, 820 lbs.; of sugar-cane lands, 1125 lbs.; and of tobacco lands, 840 lbs. Current prices in 1880 per *maund* of 80 lbs. were as follows—for rice, 6s.; wheat, 4s. 10d.; cotton, £2; sugar, £1, 11s. 2½d.; salt, 9s. 10d.; gram, from 3s. 7d. to 6s. 1d.; *ragí*, 2s. 5d.; *dál*, 7s. 7d.; tobacco, £3, 7s. 4d.; unrefined sugar, 13s. 4d.; and *ghí*, the Indian substitute for butter, lard, etc., £2, 15s. 8d. A plough bullock costs £2, a sheep 7s. 3½d. Iron sells at 13s. per 80 lbs., and silk at 17s. 6d. the lb. Skilled labour costs 1s. 6d. a day, and unskilled 1s. The hire of a cart is 1s. 6d. a day, of a donkey 6d., and of a boat 2s. The agricultural stock is returned at 6488 carts, 93,587 ploughs, and 49 boats.

Irrigation is industriously practised wherever practicable, by means of artificial channels drawn off by anicuts, or dams, from the large rivers. On the Káveri there are 9 of these anicuts, besides 7 on the Lakshmantírtha, and 5 on other streams. The total length of channels is 497 miles, watering an area that yields a revenue of £27,500. The total number of tanks is 1978. Owing to the fertility of the soil, manure is less necessary than in other Districts. The common cattle of Mysore are of a poor description, but there are two or three famous breeds. Foremost among these is the *amrita mahál*, which is said to have been selected by Haidar Alí for military purposes, and is still carefully maintained by the State. The characteristics of this breed are size, endurance, speed, soundness of feet, and a light colour. Two other local breeds, differing from the *amrita mahál* chiefly by the

absence of thorough-bred qualities, are known as *hallikár* and *madhugiri.* The total live stock of Mysore District (1884) is returned at 603,927 cows and bullocks, 212 horses, 3975 ponies, 7280 donkeys, 698,754 sheep and goats, and 5725 pigs. It has been observed that the jungle tribe of Kurubas are in the habit of domesticating the young of the wild hog.

Manufactures, etc.—The chief industries of Mysore District are concentrated at Mysore city, and at Ganjám, the modern quarter of Seringapatam. The articles made are cotton cloth of fair quality, *kamblis* or country blankets, coarse paper, and sugar. Cotton-weaving and the manufacture of pottery and brass-ware are carried on in most villages, to meet the local demand. The winding of raw silk is a declining industry. At HUNSUR there were formerly Government factories connected with the Commissariat Department; and at the present time leather articles (boots, knapsacks, etc.), fine blankets, and carts continue to be produced there by workmen who maintain the training they received. The tannery is now in the hands of an enterprising native. At the same place, also, there are extensive pulping works for coffee, which is sent from the Coorg plantations. PALHALLI was formerly the site of another important factory, known as the Ashtagrám Sugar Works, where the jaggery produced by the *ráyats* from sugar-cane and the date-palm was refined. This factory obtained honourable awards at several exhibitions in Europe, but it has now been abandoned.

The principal exports are food-grains, oil-seeds, betel-leaf, sugar, silk, tobacco, hides, sandal-wood, and sheep; the imports are piece-goods, hardware, salt, *ghí*, cotton, and wheat. There is a great demand for grain in Coimbatore and the Nílgiri Hills, and a considerable trade is conducted with Bangalore and Madras. In the 31 mines of the District the output of iron in 1880–81 was worth £462. Local traffic is carried on chiefly at weekly markets, and a large number of the traders are Musalmáns. The merchants residing at the town of Mysore belong for the most part to the Kunchigar caste. The chief annual fairs are held at SERINGAPATAM, GANJAM, and CHUNCHANKATTA. The total length of State roads is 178 miles, and of District roads 637 miles. About 46 miles of the Mysore State Railway passes through Mandya and Ashtragrám *táluks* to Mysore city, the present terminus of the line.

Administration.—In 1880–81, the total revenue of Mysore District amounted to £149,978. The chief item was land revenue, £100,261. By 1883, the total revenue of the District had increased to £194,355, the chief items being—land revenue, £125,029; forests, £13,108; and *abkári* or excise, £32,197. The District is divided into 14 *táluks* or fiscal divisions, with 117 *hoblis* or minor fiscal units. In 1870–71,

the total number of revenue-paying estates was 552, owned by 25,955 registered proprietors or coparceners. These figures do not include the *jágír* of YELANDUR in the south-east of the District, containing an area of 73 square miles—a very fertile tract, which was granted as an hereditary fief, rent-free, by the British Government to the Díwán Púrnaiya in 1807. During 1880, the average daily prison population of the District jail was 345·2, and of the *táluk* lock-ups, 13·3; total, 358·5, of whom 15·4 were women, showing 1 person in jail to every 2517 of the population. In the same year, the District police force numbered 53 officers and 570 men, maintained at an aggregate cost of £7153. These figures show 1 policeman to every 4¾ square miles of area or to every 1449 persons of the population; the cost being £2, 8s. per square mile, and nearly 2d. per head of population.

The Mahárájá's college, situated at Mysore city, had in 1880–81 an average daily attendance of 32 scholars. The number of schools, Government and aided, in 1880 was 174, attended by 5947 pupils, being 1 school to every 17 square miles, and 6·6 pupils to every thousand of the population. Of the 174 schools, 8 are girls', with 371 pupils. These figures are exclusive of the *táluk* schools and of 2 jail schools, educating 392 pupils. In 1883 there were 184 schools, with 8515 pupils. The Census of 1881 returned 10,498 boys and 341 girls as under instruction, together with 29,063 males and 791 females able to read and write. In 1880–81 there were two printing presses, both in Mysore city.

Medical Aspects.—The climate of Mysore is hotter than that of the neighbouring District of Bangalore, and exhibits greater extremes of temperature. The mean annual temperature is a little above 77° F. The annual rainfall, calculated over a period of 38 years, is 28·9 inches, of which the greater portion falls between August and October; May also is a rainy month. In 1881 the rainfall was returned at 27·8 inches, of which 6 inches fell in October and 5 in May. It has been observed that the tracts lying close beneath the Nílgiri Hills and the Western Gháts receive less rain than the open country.

The prevalent disease is malarious fever, which is generally amenable to treatment. In special tracts, however, such as the island of Seringapatam and the *tarái* lying beneath the Nílgiri Hills, it is complicated with enlargement of the spleen and visceral congestions. Europeans are most liable to fever during the cold months, from December to February. Both Europeans and natives enjoy the best health during the prevalence of the south-west monsoon. Outbreaks of epidemic cholera, when they occur, generally commence about the month of April. The vital statistics are far from trustworthy; but it may be mentioned that out of a total number of 14,490 deaths reported in 1880, 9636 were assigned to fever, 1058 to bowel complaints, 431 to

small-pox, and 42 to snake-bite and wild beasts. In 1880, the Mahárájá's Hospital at Mysore city was attended by 866 in-patients, of whom 106 died; the out-patients numbered 15,594. Total income of the hospital, £1237; of other dispensaries in the District, £205. [For further information regarding Mysore, see the *Gazetteer of Mysore*, by Mr. Lewis Rice, 2 vols. (Bangalore, 1877).]

Mysore.—*Táluk* in the centre of Mysore District, Mysore State. Area, 394 square miles, of which 152 are cultivated. Population (1871) 126,930; (1881) 120,172, namely, 59,013 males and 61,159 females, consisting of 104,389 Hindus, 14,504 Muhammadans, 1333 Christians, 36 Pársís, and 10 Sikhs. All the Pársís, and the great majority of the Muhammadans and Christians, are found in the city of Mysore. Revenue (1883), exclusive of water rates, £9485. The country is watered by two small tributaries of the Kabbani. The principal natural feature is the Chámundi Hill, 3489 feet above sea-level. The *táluk* contains 1 criminal court; police circles (*thánás*), 6; regular police, 284 men; *chaukídárs* or village watchmen, 264.

Mysore (or *Mahesh-úru*, 'Buffalo town,' the generally accepted derivation being from *Mahesh-ásura*, the buffalo-headed demon; corrupted to *Maheshúr*, and to *Maísúr*, *Mysore*).—Capital of Mysore State. Situated in 12° 18′ 24″ N. lat., and 76° 41′ 48″ E. long., 10 miles south by west of Seringapatam. The Census of 1871 returned the total number of inhabitants at 57,815, that of 1881 at 60,292. Of the population in 1881, 28,979 were males and 31,313 females. Classified according to religion, there were 45,669 Hindus, 13,288 Muhammadans, 1289 Christians, and 46 unspecified. The total area is about 3 square miles, spread over 3 suburbs. The municipal committee is presided over by the Deputy Commissioner, with the Town Magistrate as Vice-President. Most of the municipal revenue is derived from octroi duties and taxes on houses and shops. In 1883–84, the total municipal income amounted to £7147, of which £4526 was derived from octroi duties, and £1785 from taxes (chiefly on houses and shops). The total expenditure in the same year was £6714, of which £2403 was for police, £533 for public works, £1473 for conservancy, and £719 for collection, etc. The Bangalore-Utakamand (Ootacamund) high-road runs through the city, from which also roads diverge to Malvalli (eastward), the Wainád (westward), and by way of Yelwal (north-westward) to Coorg and Hassan District.

General Aspects, Buildings, etc.—Mysore city is situated at the foot of the Chámundi Hill, in a valley formed by two parallel ridges running north and south. The general line of drainage is towards the south, and in the rainy season the surface water runs off rapidly into a large tank, called after Deva Rájá. The fort alone drains into the Dalavái's

(or Commander-in-Chief's) tank, 4 miles farther south. The streets generally are broad and regular, except in the fort. The majority of the houses are tiled, and some of them are substantial buildings, two or three storeys high, with terraces. Altogether, the city has a clean and prosperous look, and of late years some fine public buildings have sprung up, while the efforts of the municipal board have greatly improved the sanitation.

The fort stands in the south of the city, forming a quarter by itself. The ground-plan is quadrangular, each of the sides being about 450 yards long. The defences consist of a stone wall, ditch, and glacis, with outworks and flanking towers; but they are mean and ill-planned. In the interior is the palace of the Mahárájá, built since 1800 in an extravagant style of Hindu architecture, and adorned inside with a few paintings executed by a European artist. The front, tawdrily painted and supported by four wooden pillars fantastically carved, comprises the Sejje or Dassara Hall, where the Mahárájá shows himself to the people on great occasions seated on his throne. This throne is the principal object of interest in the palace. It is made of fig-wood, overlaid with ivory, and is generally stated to have been presented to Chikka Deva Ráj in 1699 by the Muhammadan Emperor Aurangzeb. The ivory has since been covered with gold and silver plating, wrought with the customary figures of Hindu mythology. To be seated on this throne constitutes the coronation ceremony in Mysore; and the State appellation of the Mahárájá is *Simhásan-ádhipati*, or 'ruler enthroned.' The only other rooms in the palace worthy of mention are the *ambá-vilása*, with floor of *chunám* and doors overlaid with richly carved ivory and silver, where the late Mahárájá used to receive his European guests; and the Painted Hall, with massive walls of mud, which is the only relic of the original palace destroyed by Tipú Sultán. The building and its surroundings have undergone many improvements of late, while a new palace for the Mahárájá has been erected at Bangalore. The remainder of the area enclosed within the fort is covered with houses, which are mostly occupied by members of the royal household.

Opposite the western gate of the fort is a lofty and handsome building known as the Jagan Mohan Mahál, which was erected by the late Mahárájá for the entertainment of the European officers. The upper storey is decorated with grotesque paintings of hunting scenes. The houses of the European residents are for the most part to the east of the town. The old Residency, built by Colonel Wilks in the beginning of the present century, is now called the Lower Residency, and is used for the Sessions Court and the Representative Assembly, as well as for the accommodation of the Mahárájá's European guests. The present Residency, first occupied as such by Sir James Gordon as

guardian to the Mahárájá, is more to the south-east, but on a loftier site, which commands a splendid view of the whole city. The building now the official residence of the Díwán was originally built by the Duke of Wellington (then Colonel Wellesley) for his own occupation.

History.—The site of the town, according to local tradition, was formerly occupied by the village of Puragere. In 1524, a fort was erected by one of the earliest of the Wodeyar line, and called *Mahesh-úru*, buffalo town, from *Mahesh-ásuru*, the buffalo-headed monster slain by Chámundi or Kálí. This fort remained the capital of the Wodeyars until they obtained possession of Seringapatam in 1610. Tipú Sultán, in furtherance of his design to obliterate all traces of the Hindu Ráj, razed the town to the ground, and began to build a fortress on a neighbouring hill, to which he gave the name of Nazarábád. On his downfall in 1799, the present fort was rebuilt on the old site with the very stones that had been removed by Tipú. The late Mahárájá, who was then as an infant solemnly placed by the English on the fig-wood throne, continued to reside here until his death in 1868. His profuse expenditure stimulated the trade of the town. Since the British occupation in 1831, BANGALORE has been the seat of administration.

N

Naaf (or *Náf*).—An arm of the Bay of Bengal, forming a portion of the western boundary of Akyab District, and separating the Province of Lower Burma from Chittagong in Bengal. 'Naaf' is the Bengalí name given to the estuary, which is known to the Burmese as the Anauk-ngay. It is about 31 miles long and 3 miles broad at its mouth, shallowing considerably towards the head. Lat. 20° 45′ N., long. 92° 30′ E. The island of SHAHPURI, which protects the entrance to some extent from the monsoon, finds a place in history as the immediate *casus belli* of the first Anglo-Burmese war. In September 1823, a small British detachment, then occupying the island, was attacked by the Arakanese troops under the Rájá of Ramri, and this led to the war of 1824–25. Numerous rocks and shoals render the entrance to the Naaf estuary dangerous. Ferry-boats ply regularly between Maung-daw, in Arakan, and the Chittagong side. Off the coast lie the uninhabited St. Martin's and Oyster Islands.

Naaf (or *Anauk-ngay*, the 'Little West Country').—Township in Akyab District, Arakan Division, Lower Burma; lying between the Naaf estuary on the west, the Ma-yu Hills on the east, and touching the Bay of Bengal towards the south. The northern portion is but sparsely inhabited, and is covered with forest. The central part is

well cultivated; and the southern is a narrow, sandy tract, which forms good grazing ground for cattle. Naaf is divided into 11 revenue circles, with its head-quarters at MAUNG-DAW. Population (1881) 53,804; number of villages, 344. Total revenue (1881–82), £13,250; namely, land revenue, £8008; capitation-tax, £4737; fisheries, £70; salt, £82; and local cess, £743. Area under cultivation, 41,416 acres, of which 38,000 acres are under rice.

Nabadwíp. — Town in Nadiyá District, Bengal. — *See* NADIYA TOWN.

Nabagangá.—River of Bengal, an offshoot of the Mátábhángá in Nadiyá District. After entering Jessor on its western boundary, the river flows, first east and then south-east, past Jhanidah, Mágura, Naháta, Naldi, and Lakshmípása, till it meets the Madhumati on the extreme east of the District. The Nabagangá has long been completely shut up at its head, and cannot now be traced beyond a swamp 6 miles from its former source, which was at Dámurhuda. It is drying up year by year, and in the hot season is unnavigable. In December, however, boats of about 2 tons burthen can still pass up to Jhanidah.

Nábha.—One of the cis-Sutlej States under the political control of the Government of the Punjab, lying between 30° 17′ and 30° 40′ N. lat., and between 75° 50′ and 76° 20′ E. long. Area, 928 square miles, with 3 towns and 482 villages; number of houses, 42,019; number of families, 56,519. Total population (1881) 261,824, namely, males 145,155, and females 116,669; proportion of males, 55·4 per cent.; density of population, 282 persons per square mile; persons per town or village, 539; persons per house, 4·6. Classified according to religion, the population in 1881 consisted of—Hindus, 133,571; Sikhs, 77,682; Muhammadans, 50,178; Jains, 375; and Christians, 18.

The ruling family is descended from Tiloka, the eldest son of Phul, a Sidhu Ját, who founded a village in the Nábha territory. The Rájá of Jínd (Jhínd) is descended from the same branch, and the Rájá of Patiála is descended from Ráma, second son of Phul. These three families are accordingly known as the Phulkián houses. The history of the State is of little importance until after Ranjít Singh's cis-Sutlej campaigns of 1807–08, when it appeared that the Sikh conqueror would be satisfied with nothing less than absolute supremacy over the whole country to the north of the Jumna. On this, the Rájá of Nábha applied to the English for aid. He received Colonel Ochterlony on his arrival at Nábha with the utmost cordiality; and in May 1809, the State was formally taken under British protection, with the other cis-Sutlej States. The Rájá Jaswant Singh was a faithful ally of the British Government; but after his death, which

occurred in 1840, his son, Rájá Debendra Singh, at the time of the first Sikh war in 1845, sympathized with the Sikh invaders, and his conduct in regard to carriage and supplies required from him in accordance with treaty was dilatory and suspicious in the extreme. Previous to the battles of Múdki and Ferozsháh, only 32 camels and 681 *maunds* of grain were furnished, while after those actions supplies were sent in abundance, and after the final victory of Sobráon the whole resources of the Nábha State were placed at the disposal of the British Government. An official investigation was made into the conduct of the Nábha Chief, with the result that he was deposed and assigned a pension of £5000 a year. His eldest son, Bharpur Singh, was placed in power.

At the time of the Mutiny in 1857, this Chief showed distinguished loyalty, and was rewarded by grants of territory to the value of over £10,000, on the usual condition of political and military service at any time of general danger. Rájá Bharpur Singh died in 1863, and was succeeded by his brother, Bhagwán Singh, who died without issue in 1871. By the *sanad* of May 5, 1860, it was provided that, in a case of failure of male heirs to any one of the three Phulkián houses, a successor should be chosen from among the descendants of Phul, by the two other chiefs and the representative of the British Government. Accordingly Híra Singh, the present Rájá, a *jágírdár* of Jínd, but of the same family as the late ruler, was then selected as his successor. He is a Sikh of the Sidhu Ját tribe, and was born about 1843.

The supposed gross revenue of Nábha State in 1883 was £65,000; principal products—sugar, cereals, cotton, and tobacco. The estimated military force, including police, consists of 12 field and 10 other guns, 50 artillerymen, 560 cavalry, and 1250 infantry. A *nazarána* is payable to the British Government on the succession of collaterals to the Chiefship, and the Chief is bound to execute justice and promote the welfare of his subjects; to prevent *satí*, slavery, and female infanticide; to co-operate with the British Government against an enemy; to furnish supplies to troops; and to grant, free of expense, land required for railroads and imperial lines of road. On the other hand, he is guaranteed by the Government in full and unreserved possession of his territory; and he has also powers of life and death over his subjects. In the succession to the Chiefship the rule of primogeniture holds. The Rájá of Nábha is entitled to a salute of 11 guns.

Nábha.—Chief town and capital of Nábha State, Punjab, and residence of the Rájá. Population (1881) 17,116, namely, Hindus, 8351; Muhammadans, 6090; Sikhs, 2526; Jains, 147; and Christians, 2. Number of houses, 3246. Nábha town is the only place of any importance in the State.

Nabíganj.—Village in Máinpuri District, North-Western Provinces; on the Grand Trunk Road, 24 miles east of Máinpuri town. Lat. 27° 11′ 50″ N., long. 79° 25′ 25″ E. Population (1881) 1049, namely, Hindus 916, and Muhammadans 133. Police outpost; *sarái* (native inn).

Nabíganj.—Village and police station in the south-east of Sylhet District, Assam, on the Bárak branch of the Surmá river. Exports to Bengal of rice, *sítalpáti* mats, and oil-seeds.

Nabinagar.—Town in Sítápur District, Oudh; situated 3 miles north-west of Láharpur town. Population (1881) 2524. Head-quarters of the *tálukdár* of Katesar, whose residence is the only masonry building in the village. Founded about two centuries ago by Nabí Khán, son of Nawáb Sanjar Khán of Malihábád. Captured fifty or sixty years afterwards by Gaur Rájputs, who have held it ever since.

Nabisar.—Town in the Umarkot *táluk* of the Thar and Párkar District, Sind, Bombay Presidency; situated in lat. 25° 4′ N., and long. 69° 41′ E., 20 miles south of Umarkot, and connected by road with Nawakot, Juda, Daraila, Samára, Harpar, Mitti, and Chelar. Head-quarters of a *tappádár*. Contains a police *thána*, Government school, *dharmsála*, and post-office. Population (1881) under 2000, chiefly engaged in agriculture, cattle-breeding, and an export trade in *ghí*. Manufactures of weaving and dyeing. Local and transit trade in cotton, cocoa-nuts, grain, camels, cattle, hides, sugar, tobacco, wool, and metals.

Nabog Nái (*Noyagni*).—Pass in Kashmír (Cashmere) State, Northern India, over the range of mountains bounding the Kashmír valley on the east. Lat. 33° 43′ N., long. 75° 34′ E. (Thornton). Elevation of crest above sea-level, 12,000 feet.

Nábpur (*Lábhpur*).—Trading village in Bírbhúm District, Bengal, recently transferred from Bardwán.

Náchangáon.—Ancient town in Wardhá *tahsíl*, Wardhá District, Central Provinces; situated in lat. 20° 42′ N., and long. 78° 22′ E., 2 miles south of Pulgáon railway station, and 21 miles from Wardhá town. Population (1881) 3615, chiefly agriculturists. Hindus number 3035; Muhammadans, 286; Jains, 111; and followers of aboriginal religions, 183. The *sarái* (native inn), with its strong stone walls and gateway, resembles a fort, and was once successfully held by the inhabitants against the Pindárís. It contains a well, a carved stone on which records that the building was constructed four centuries ago by Bádsháh Lár. Every Thursday a market takes place in the square in the centre of the town; and on the 4th of Aswin Vadhya (end of September) a yearly fair is held in the temple of Puránik. Náchangáon has a good town school, and is a police outpost.

Nachiarkovil (also called *Srivilliputúr*).—Town in the Srivilliputúr *táluk* of Tinnevelli District, Madras Presidency. Lat. 9° 30′ 25″ N., long. 77° 40′ E. Population (1881) 1245; number of houses, 286. There is a fine pagoda here.

Nádanghát.—Trading village in the Kálná (Culna) Sub-division of Bardwán District, Bengal.

Nádaun.—Town in Kángra District, Punjab, situated in lat. 31° 46′ N., and long. 79° 19′ E., on the left bank of the Beas (Biás), 20 miles south-east of Kángra town. Head-quarters of the *jágír* of the late Rájá Sir Jodhbir Chand, who was recently succeeded by his son Amar Chand. Population (1868) 1855. Not separately returned in the Census of 1881. Once a favourite residence of Rájá Sansar Chand, who built himself a palace at Amtar, on the river bank, one mile from the town, where he held his court during the summer. Handsome temple and covered well, *jágírdár's* police station, post-office, school-house. Manufacture of soap and of ornamental bamboo pipe-stems.

Nadigáon.—Town in Datia State, Baghelkhand Agency, Central India. Population (1881) 5475, namely, Hindus, 5071, and Muhammadans, 404.

Nadiyá (*Nuddea; Nabadwíp*).—District in the Lieutenant-Governorship of Bengal, lying between 22° 52′ 33″ and 24° 11′ N. lat., and between 88° 11′ and 89° 24′ 41″ E. long. Area, 3404 square miles. Population, according to the Census of 1881, 2,017,847 souls. Nadiyá District forms the northern portion of the Presidency Division. It is bounded on the north by the District of Rájsháhí; on the east by Pabná and Jessor; on the south by the Twenty-four Parganás; on the west by Bírbhúm, Bardwán, and Húglí; and on the north-west by Murshidábád. The boundary lines are formed principally by rivers—the Padmá (at present the main stream of the Ganges), separating Nadiyá from Pabná and Rájsháhí; the Jalangí, marking the line of division with Murshidábád; and the Bhágírathí, forming the western boundary of the District, although, owing to changes in the course of the last-named river, a strip of land belonging to Nadiyá, and comprising the town of Nadiyá and a few adjacent villages, now lies on the farther bank of the river. The Kabadak forms the south-eastern boundary, separating Nadiyá from Jessor. The District takes its name from the town of NADIYA or Nabadwíp; but the administrative head-quarters and chief town is KRISHNAGAR, on the Jalangí.

Physical Aspects.—Nadiyá is emphatically a District of great rivers. Situated at the head of the Gangetic delta, its alluvial surface, though still liable to periodical inundation, has been raised by ancient deposits of silt sufficiently high to be permanent dry land. As opposed to the swamps of the Sundarbans farther seaward, its soil is agriculturally

classed as 'high land,' bearing cold-weather crops as well as rice. The rivers have now ceased their work of landmaking, and are in their turn beginning to silt up. Along the whole north-eastern boundary flows the wide stream of the Padmá, which is here the main channel of the GANGES; and all the numerous waterways of the District are offshoots of that great river. The BHAGIRATHI on the eastern border, and the JALANGI and the MATABHANGA meandering through the centre of the District, are the chief of these offshoots, and are called distinctively the 'Nadiyá Rivers.' But the whole surface of the country is interlaced with a network of minor streams, communicating with one another by side channels. The Jalangí flows past the civil station of Krishnagar, and falls into the Bhágírathí opposite the old town of Nadiyá. Its chief offshoot is the BHAIRAB. The Mátábhángá, after throwing off the PANGASI, the KUMAR, and the KABADAK, bifurcates near Krishnaganj, into the CHURNI and the ICHHAMATI, and thereafter loses its own name.

All of these rivers are navigable in the rainy season for boats of the largest burthen; but during the rest of the year they dwindle down to shallow streams, with dangerous sandbanks and bars. In former times, 'the Nadiyá Rivers' afforded the regular means of communication between the upper valley of the Ganges and the seaboard; and the keeping open of their channels still forms one of the most important duties of Government. The elaborate measures adapted for this object will be found fully described in the *Statistical Account of Bengal* (vol. ii. pp. 19–32). Tolls are levied at Jangipur, Hánskhálí, and Swarúpganj, to the amount of about £20,000 a year, and a considerable proportion of this revenue is expended on repairs, etc. by the engineering staff. But though much of the trade of the District still comes down to Calcutta by this route during the height of the rainy season, the lines of the East Indian and Eastern Bengal Railways, and also the main stream of the Ganges and the Sundarbans route, now carry by far the larger portion of the traffic. In 1883–84, the number of boats plying on the 'Nadiyá Rivers' was returned at 65,813, of a burden of 957,075 tons, and carrying cargo to the value of £2,896,191. The tolls levied amounted to £20,090, and the expenditure incurred in keeping the rivers open, in establishment and maintenance, was £12,527.

Besides the larger rivers mentioned above, Nadiyá District contains a large number of minor channels (*khdls*), and of *bíls* or swamps. Reclamations of river or marsh lands have not been carried on in Nadiyá District on any extensive or systematic plan; but the marshes are largely utilized for the cultivation of the long-stemmed varieties of rice, or as reed and cane producing grounds.

River traffic, consisting chiefly of grain, oil-seeds, and molasses, is largely carried on at the following towns:—(1) On the Bhágírathí;

Kálíganj and Nadiyá, the latter of which, although the ancient capital of the District, is now of less importance as regards trade than the former. (2) On the Húglí—Sántipur and Chagdah, the latter also a station on the Eastern Bengal Railway. (3) On the Jalangí—Kárimpur, Cháprá, Krishnagar, and Swarúpganj. (4) On the Mátábhángá—Munshiganj, Krishnaganj, and Dámurhuda. (5) On the Churní—Hánskhálí and Ránághát, the latter also a railway station. (6) On the Ichhámatí — Nonáganj, Bángáon, and Gopálnagar. (7) On the Pangásí or Kumár—Alamdángá, also a railway station. (8) On the Padmá—Kushtiá, also a railway station.

Leopards and wild hog are plentiful in the District, with an occasional tiger; snipe and wild duck are numerous in the swamps. Snakes abound; the number of deaths from snake-bite being about five hundred per annum, besides about fifty other deaths annually from wild animals. The river fisheries form an important item in the wealth of the District, and there is hardly a single town or large village without a number of fisher-families. Fishing as an occupation is carried on upon a large scale in the Padmá near Kushtiá, whence an almost daily exportation of *hilsá* and other fish takes place by rail to Calcutta, commencing at the end of the rainy season, and lasting till the end of the cold season.

History.—The family of the Nadiyá Rájás is one of great antiquity and sanctity. They trace descent in a direct line from Bhattanáráyan, the chief of the five Bráhmans imported from Kanauj by Adisur, King of Bengal. As, moreover, the family has figured somewhat conspicuously in history, their annals are more interesting than usual. The most celebrated of the line was Mahárájá Krishna Chandra, who came to the *gadí* in 1728, and is described as the Mæcenas of his time—a munificent patron of letters, whose delight it was to entertain and converse with distinguished *pandits*, and who lost no opportunity of bestowing gifts of money and land upon men of learning and piety. So famous was his bounty that there is a Bengalí proverb still current, that he who does not possess a gift from Krishna Chandra cannot be a genuine Bráhman. At the time when Siráj-ud-daulá was in arms against us, Krishna Chandra took the part of the English; and in recognition of his services, Lord Clive conferred on him the title of Rájendra Bahádur, and presented him with 12 guns used at Plassey, which are still to be seen in the palace.

The successors of Krishna Chandra inherited, as a rule, his love of letters, and men of piety and learning have always been received with favour at the Nadiyá Court; so that the town and District have gradually acquired great fame as the home of philosophers and *pandits*. The town is also regarded as peculiarly sacred, being the birthplace of Chaitanya, the great Vaishnav reformer, in whose honour a festival

attended by four or five thousand followers, and lasting twelve days, is held every January or February. But it is not only on account of the fame and sanctity of its ancient capital that the District of Nadiyá is interesting; it possesses historical attractions alike for natives and English. Here was the capital of Lakshman Sen, the last Hindu king of Bengal; and here was—for it no longer remains—the battle-field of Plassey, where, in 1757, Clive defeated the Muhammadan Nawáb. The waters of the Bhágírathí have swept away the actual scene of the battle, and only a solitary tree remains to mark the spot where Clive's famous Mango-Grove once stood.

In 1860, Nadiyá District was the principal scene of the indigo riots which occasioned so much excitement throughout Lower Bengal. Soon after the first European planters established themselves in the District, a feeling of jealousy arose among the large native landholders, who found their influence suffering in consequence of the presence of the new-comers. They accordingly endeavoured to raise in the minds of the cultivators an ill-feeling against the planters, and against the strange crop. Constant quarrels followed, and the planters, failing to get redress from the courts, had recourse to fighting the native landholders with bands of club-men. They also began to purchase, or to obtain sub-tenures of the lands adjoining their factories, so that they might be as much as possible independent of unfriendly *zamíndárs*. The latter, however, took every occasion to create a feeling of dissatisfaction among the indigo cultivators, and not without success. Unfortunately, too, a number of circumstances combined to intensify the bitterness thus engendered. Crops had, for some years previous to 1860, been poor; prices were low; the *ráyats* were in a state of chronic indebtedness; and owing to an increase which had taken place in the value of other agricultural produce, the cultivators saw that it would have paid them better to grow oil-seeds and cereals than indigo. Collisions became common; and such was the excited state of the peasantry, that a spark was all that was required to set the indigo districts in a blaze. The crisis was brought about by some ill-disposed persons starting a rumour that the Government had declared itself against indigo planting. The District was for a time at the mercy of the cultivators; and those *ráyats* who had lands sown with indigo in terms of their contracts with the factories, were seized by the mob and beaten. The Bengal Government succeeded in quieting the disturbance, and a Commission was appointed to inquire into the relations between the planters and the cultivators. Indigo cultivation in Nadiyá received at this time a blow from which it has never altogether recovered.

Population.—Owing to numerous changes which have taken place in the area of the District jurisdiction, the results of early attempts made

to enumerate the population of Nadiyá would, even if they could be considered accurate, be of no value at the present day. The first trustworthy Census was taken in 1872; and according to that enumeration, the population, on the area of the District as at present constituted, consisted of 1,812,795 persons, inhabiting 352,017 houses and 3691 villages, the average density of the population being 530 per square mile. The last enumeration in 1881 disclosed a total population in Nadiyá District of 2,017,847, showing an increase of 205,052, or 11·31 per cent., in nine years. This increase is the largest returned for any District in the Presidency Division; and the Collector is of opinion that it represents merely the natural increase of births over deaths, aided by a contingent of pilgrims who were enumerated in the District on their way to or from a religious fair at Nadiyá town. The District, however, suffered severely from malarious fever in 1880 and 1881, and it has been estimated that the deaths from fever alone during the eight months preceding the Census of 1881, amounted to 80,000, or nearly 4 per cent. of the population. The Census Commissioner, therefore, thinks that the increase is more apparent than real, and is probably due to the fact that the enumeration of 1872 was not so well taken in Nadiyá District as had previously been believed.

The results of the Census of 1881 may be briefly summarized as follows:—Area of District, 3404 square miles, with 11 towns and 3689 villages; number of houses, 378,032, of which 360,686 are occupied and 17,346 unoccupied. Total population, 2,017,847, namely, males 985,245, and females 1,032,602; proportion of males, 48·8 per cent. The preponderance of females is due to the fact that a considerable number of males belonging to the District are employed in Calcutta, only visiting their homes at intervals. Average density of population, 592·8 persons per square mile; number of towns or villages per square mile, 1·09; persons per town or village, 545; houses per square mile, 111; inmates per house, 5·6. Classified according to sex and age—children under 15 years, males 420,836, and females 390,392; total children, 811,228, or 43·6 per cent. of the District population: 15 years and upwards, males 564,409, and females 642,210; total adults, 1,206,619, or 56·4 per cent.

Religion. — Classified according to religion, Hindus numbered 864,773, or 42·8 per cent.; Muhammanans, 1,146,603, or 56·8 per cent.; Christians, 6440; Brahmos, 28; and 'others,' 3.

Hindu high castes number 106,721, namely, Bráhmans, 59,894; Rájputs, 6047; and Káyasths, 40,780. The lower castes of Hindus include the following—Kaibartta, the most numerous caste in the District, forming the bulk of the Hindu agricultural castes, 126,063 in number; Gwálá (cowherds and milkmen), 93,382; Nápit, 23,234;

Madak, 19,747; Lohár, 19,241; Kumbhár, 19,177; Jaliya, 19,052; Sadgop, 18,174; Baniyá, 17,706; Kalu, 16,179; Telí, 16,156; Jugí, 15,775; Mal, 14,284; Kápilí, 13,308; Sunrí, 11,796; Dhobí, 10,495; Barhai, 10,446; Tántí, 7807; Málí, 6898; Harí, 6415; and Sonár, 5918. The aboriginal and semi-aboriginal tribes, who are all returned as Hindus by religion, include—Chamárs, 61,058; Chandáls, 43,780; Bagdí, 42,946; Koch, 15,335; Bhuiyá, 703; Bhumíj, 124; Santál, 29; and other aborigines, 14,350. Caste-rejecting Hindus number 21,384, of whom 21,330 are returned as Vaishnavs.

Historically, the Vaishnavs are merely worshippers of Vishnu, who agree in recognising Chaitanya, the great Vaishnav reformer of the sixteenth century, as their spiritual founder. But many of them upon entering the sect renounce their family and friends, and form a community which is now generally recognised as a distinct caste. Starting from a basis of religious brotherhood and perfect equality, they have developed distinctions and class barriers among themselves, almost as stringent as those among the general Hindu community which they have quitted. The town of Sántipur, in the Ránághát Sub-division, is held sacred by them as the residence of the descendants of Adwaitya, one of the two first disciples of Chaitanya. The Vaishnavs derive their recruits mainly from the lower ranks of Hindu society. The sect has degenerated from its former high standard of faith and morals, and holds a very low place in popular estimation. A large proportion of them live by begging, and many of the females by prostitution.

An interesting sect of Hindus has its home in Nadiyá District, namely, the Kartábhajás. The founder of the sect was a labourer named Rám Smaran Pál, a Sadgop by birth, who lived in the village of Ghoshpárá, about 3 miles from the present railway station of Kánchrápárá. Here the members of the sect hold their gatherings; assembling, in October and November, to the number of forty or fifty thousand, to pay homage to their spiritual head, or *kartá*. An account of the tenets of this sect will be found in the *Statistical Account of Bengal* (vol. ii. pp. 53–55).

The Muhammadans of Nadiyá District exceed the Hindus in number, being returned at 1,146,603, or 56·8 per cent. of the District population. Their social status is not high, and they are mostly cultivators. A few are petty landed proprietors or respectable merchants and traders; but the Hindus are generally better off than the corresponding class of Muhammadans. The existence of a large Musalmán population in Nadiyá is accounted for by wholesale conversions at a period anterior to the Mughal Emperors, during the Afghán supremacy; and also to the fact that the District was the highway between the great Mughal capitals of Murshidábád and Dacca.

The only form of sectarianism which the Muhammadan religion has developed in Nadiyá, is a rather powerful Faráizi or Wáhábí puritan community. These are not now a disloyal body, and are not returned as a separate Muhammadan sect in the Census. Half a century ago, the case was very different. The fanatic leader, Titu Miyán, found in Nadiyá in 1831 a sufficient body of disaffected Faráizi husbandmen, to lead him to set up the standard of revolt, and for a short time to defy the British Government.

The Christian community in 1881 numbered 6440, comprising 69 Europeans, 67 Eurasians, and 6304 native converts. By sect the Christian population is returned as follows:—Church of England, 3444; Protestants, 1084; Episcopalians, 15; Roman Catholics, 1202; Baptists, 324; Church of Scotland, 30; other denominations and unspecified, 341. These figures do not exactly agree with those obtained from other sources, as the Church Missionary Society claims 6128 native converts belonging to its Missions at Krishnagar town and out-stations. There is also a Roman Catholic Mission at Krishnagar established in 1856, with a nunnery attached to it, concerning which no statistics are available, but which is believed to have a following of about five hundred converts. The majority of the Christians earn their living as husbandmen, and a few as constables, servants, and vernacular teachers, or as preachers in connection with the Mission. The staff of the Church Mission Society in 1881 consisted of 3 European and 27 native preachers, 61 native Christian and 33 non-Christian teachers. The Mission maintains a theological and training school at Krishnagar, with 25 pupils in 1881, besides 45 excellent boys' schools attended by 2057 pupils, and 19 girls' schools with 502 pupils. The Church of England Zanána Mission Society also maintains 4 girls' schools, with 149 pupils in 1881.

Town and Rural Population.—Nadiyá District contains a considerable urban population. The following eight towns are municipalities containing upwards of five thousand inhabitants in 1881:—KRISHNAGAR, the civil station and administrative head-quarters of the District, population 27,477; SANTIPUR, 29,687; NADIYA or Nabadwíp, 14,105; KUSHTIA, 9717; CHAGDAH, 8989; RANAGHAT, 8683; KUMARKHALI, 6041; and MIHRPUR, 5731. Besides the foregoing, there are two other municipal towns, containing less than five thousand inhabitants, namely, BIRNAGAR, 4302; and JAGULI, 1985. These ten towns contain a total urban population of 119,840 souls, or 5·9 per cent. of the total District population, leaving 1,898,007 as forming the number of inhabitants in the rural villages. It is a curious circumstance regarding the town population, that whereas the Muhammadans form the majority of the population as a whole, they are invariably in a very considerable minority in the towns. Thus, while the Muhammadans comprise 56·8

per cent. of the general population, in the eight largest towns mentioned above they only form 28·5 per cent.

Of the 3700 towns and villages in the District, 847 are returned as containing less than two hundred inhabitants; 1506 from two to five hundred; 958 from five hundred to a thousand; 325 from one to two thousand; 48 from two to three thousand; 8 from three to five thousand; 5 from five to ten thousand; and 3 upwards of ten thousand inhabitants. As regards occupation, the Census divides the male population into the following six classes:—(1) Professional and official class, 19,244; (2) domestic servants, inn and lodging-house keepers, etc., 14,616; (3) commercial class, including merchants, traders, carriers, etc., 33,121; (4) agricultural and pastoral class, including gardeners, 371,162; (5) manufacturing and industrial class, including artisans, 103,699; (6) indefinite and non-productive class, comprising general labourers and male children, 443,403. The general condition of the people has steadily improved of late years, as regards clothing, living, and other comforts.

Krishnagar, which is the administrative head-quarters and chief town of the District, is situated on the Jalangí river. A Government College was established here in 1846. The town is noted for the manufacture of excellent coloured clay figures. Nadiyá, the ancient capital of the District, was formerly situated on the east bank of the Bhágírathí, but, owing to changes of the river-course, it now lies on the west bank of the stream. It has always been celebrated for the sanctity and learning of its *pandits*. Reference will be made further on to the famous *tols* or indigenous Sanskrit schools of Nadiyá. The battle-field of PLASSEY was situated within this District, but the floods of the Bhágírathí have washed away the scene of that memorable engagement.

Agriculture.—The staple crop of Nadiyá, as of most other Districts in Bengal, is rice, of which there are four crops—namely, (1) the *áus* or autumn crop, reaped in August and September; (2) the *áman* or winter crop, reaped in November; (3) *boro* or spring rice, harvested in March or April; and (4) *jáli*, the late autumn crop, cut in October or November. Both the *áman* and the *boro* rice require transplantation. Among the other cereal and green crops are wheat, barley, oil-seeds, peas, gram, chillies, etc. The fibres grown in Nadiyá are hemp, flax, cotton, and jute. This last is not grown to any great extent, and the produce is inferior in quality to that of the eastern Districts of Bengal; the average out-turn of the fibre per acre is from 12 to 15 cwts., and the gross value is estimated at about £7, 10s. per acre. Sugar-cane, indigo, tobacco, turmeric, mulberry, and *pán* are among the other special crops.

Indigo is the chief export staple of the District; there are two

crops, one sown in April or May and reaped in August or September, and the other sown in October and reaped in July. The finest dye is obtained from the spring sowings, which also cover the largest area. Though rice covers by far the larger portion of the cultivated land, second or cold-weather crops of pulses, oil-seeds and wheat, grown on *áus* land, are more common in Nadiyá than in any other District of Eastern Bengal. As a matter of fact, enough rice is not grown in the District to satisfy the local demand, which is met by importation from the south. In some parts, especially in the Sub-division of Chuádángá, the cultivation of chillies or long-pepper forms an important feature in the rural industry, as the peasant relies upon this special crop to pay the rent of his other fields.

The out-turn of rice per acre varies, according to the kind of land, from 4½ cwts. to 13 cwts., valued at from 12s. to £1, 16s. The extent of cultivable spare land in the District is very small. Irrigation is only practised in the event of a deficiency in the rainfall, and is effected by means of small watercourses, the cost being estimated at about 4s. 6d. an acre. Manure, consisting of cow-dung or oil-cake, is used for lands not adjacent to rivers, nor watered by them.

The rent of rice land ranges from 3s. to 7s. 6d. an acre; the rent of other kinds of land varies in different parts of the District, and according to the crops produced. Rents of all kinds have risen greatly since the Permanent Settlement in 1793, being now in many parts of the District double what they then were, and everywhere 30 per cent. higher. A well-to-do husbandman can afford to spend from £1, 10s. to £1, 12s. a month on the comfortable living of an average-sized household. Small cultivators are generally in debt. About five-eighths of the husbandmen in Nadiyá District hold their lands with a right of occupancy, but almost all of them are liable to enhancement of rent. No class of small proprietors exists who own, occupy, and cultivate their hereditary lands without either a superior landlord above, or a sub-tenant or labourer under them. There is a tendency in the District towards the growth of a distinct class of day-labourers, neither possessing nor renting land. These men, termed *krishans*, when employed in agriculture, are paid sometimes in money and sometimes in land, but do not receive any share of the crops. Women are seldom employed in agricultural labour, but children are engaged to look after cattle.

Wages have doubled during the last twenty years; coolies and agricultural day-labourers at present earn from 4½d. to 6d. a day. The price of the best cleaned rice is 13s. 8d. a cwt., and of the common quality, 5s. a cwt. A large proportion of the cultivable area of Nadiyá is held on *utbandí* tenures,—that is to say, without leases and for a single season only. The general custom is for the husbandman to get verbal permission to cultivate a certain amount of land in a particular

place, at a rate agreed upon. While the crop is still on the ground, the land is measured and the rent assessed on it. The extent of land remaining in the hands of superior landlords is said to be less than half that sublet to intermediate holders.

Natural Calamities.—Blights occur every year in Nadiyá, attacking particular crops, but not on any extensive scale. Floods are common; and, after what has been said above of the rivers of the District, it will be readily understood that they cause much damage. The most severe flood in recent times occurred in 1871, when the Bhágírathí rose and fell three times, and the other rivers twice. Fortunately the rising of the waters was so slow that there was very little loss of human life; but the number of cattle which died was estimated at 200,000 head, and from a half to two-thirds of the rice crop was lost.

Nadiyá suffered severely in the great famine of 1866. There was a serious drought in the District in 1865; and at the end of October of that year the Collector reported that prospects were very gloomy, the price of *áus* rice having already risen from 4s. 1d. a cwt. in the previous year to 8s. The harvesting of the *áman* or winter crop brought a slight temporary relief; but in the spring of 1866 great distress again prevailed, and from April to October of that year Government and private relief were necessary. During that period, twenty-four principal centres of relief were at one time or another in operation, in addition to sixteen minor depôts at which food was distributed. The aggregate number of persons who received gratuitous relief was 601,123, and the aggregate number employed on relief-works was 337,059. The total cost of relief during the famine, including half the amount spent on relief-works, was £5948, of which Government paid £4850.

Manufactures, Trade, etc.—The manufacture of indigo dye under European supervision, to which reference has already been made, still remains the chief industry of the District. The out-turn of indigo in 1882–83 amounted to 2536 *maunds*. Cotton-weaving is everywhere on the decline, especially at the town of Sántipur, where in the beginning of this century the commercial agent of the Company used to purchase muslin to the annual value of £150,000. Sántipur muslin is still exported to a small extent. Sugar-refining by European methods has proved unsuccessful; but several refineries in native hands exist at Sántipur, to which the raw material is brought from the neighbouring District of Jessor. Other special industries are the making of brass-ware, particularly at Nadiyá town and Mihrpur; and the moulding of clay figures at Krishnagar.

The District of Nadiyá is very favourably situated for trade. On the north and west it is bounded by large rivers; while the numerous streams which intersect it all become navigable for a considerable

portion of the year. The Eastern Bengal Railway runs north through the District for a distance of nearly 100 miles; and the fair-weather roads are also usually good. According to the registration returns for 1876–77, the aggregate value of the trade of Nadiyá amounts to more than £4,000,000; but a large proportion of this represents traffic in transit, included twice over as imports and exports. About half the total is set down to the single mart of KUSHTIA, where the railway first touches the main stream of the Ganges. In 1876–77, Kushtiá received from the surrounding country silk valued at £388,000, indigo £71,000, timber £60,000, rice £60,000, oil-seeds £38,000, sugar £33,000, turmeric £30,000, jute £29,000; while it took from Calcutta, for distribution, piece-goods valued at £344,000, and salt £12,000. No trade statistics are available for any later year than 1876–77. Other important marts are Hánskhálí, Sántipur, Chágdah (which has given its name to a special kind of jute in the Calcutta market), Kumárkhálí, Chuádángá, Krishnaganj, Bagulá, and Alamdángá. The chief exports of local produce are jute, linseed, wheat, pulses and gram, rice, long-pepper or chillies, sugar and tobacco.

The only institutions in the District worthy of note are the *tols*, or indigenous Sanskrit schools. In these *tols*, *smriti* (Hindu social and religious law) and *nyáya* (logic) are taught by learned *pandits* to eager pupils, attracted, often from considerable distances, by the ancient fame of these institutions. A valuable report on the Nadiyá *tols* by Professor E. B. Cowell (Calcutta, 1867) contains a full account of the schools, the manner of life of the pupils, and the works studied. Professor Cowell describes the *tol* as consisting generally of 'a mere collection of mud hovels round a quadrangle, in which the students live in the most primitive manner possible. . . . Each student has his own hut with his brass water-pot and mat, and few have any other furniture.' A student generally remains at the *tol* for eight or ten years. No fees are charged, and the *pandits* depend for their livelihood on the presents which their fame as teachers ensures them at religious ceremonies. Most of the *tols* are in Nadiyá town, but there are also a few in the surrounding villages. No registers of attendance are kept, but it is said that the number of *tols* as well as of pupils is gradually decreasing; in 1873, the number of these schools in Nadiyá and the neighbourhood was seventeen; in 1882 they had decreased to ten.

Administration.—In consequence of the important changes of jurisdiction which have taken place in Nadiyá, it is impossible to present a trustworthy comparison of the revenue and expenditure at different periods. The area of the District is at present smaller by a third than it was in 1790. The land-tax in the latter year was £135,993; in 1850, it was £117,449; in 1870, it had fallen to £101,755; and in 1883–84, to £91,105. The total net revenue in 1809–10, the first year

for which a balance-sheet is available, was £121,119; in 1850–51, it had risen to £139,755; and in 1870–71, to £178,379. In 1882–83, the six main items of Government revenue aggregated £169,132, made up as follows:—Land revenue, £107,032; excise, £11,708; stamps, £34,569; registration, £2764; road cess, £6871; municipal taxes, £6188. The expenditure has increased in a still greater ratio than the revenue. In 1809, the net expenditure on civil administration was £17,917; in 1850, it had risen (exclusive of police expenditure) to £29,762; in 1870, it had further increased to £58,410, also excluding police. In 1882–83, the total cost of the District officials and police amounted to £34,360. While the Government net revenue in 1870 was one-third more than it was in 1809, the net expenditure increased more than threefold in the same period. Sub-division of property has gone on rapidly under British rule. In 1790, the number of estates in the District was 261, held by 205 proprietors, paying a total land-tax of £135,993, the average payment from each estate being £521, and from each proprietor, £663. In 1883–84, the total number of estates was 2806, held by 10,704 proprietors; average payment from each estate, £32, 9s. 4¼d., and from each proprietor, £8, 10s. 3d.

Protection to person and property has steadily increased. In 1793 there was only 1 civil court and 1 covenanted English officer in Nadiyá; in 1800 there were 39 courts and 2 covenanted officers; and in 1883 the number of magisterial courts was 26, and of revenue and civil courts, 18, with 4 covenanted officers. For administrative and police purposes, the District is divided into six Sub-divisions and thirty police circles (*thánás*), as follows:—(1) Krishnagar or head-quarters Sub-division, comprising the six *thánás* of Krishnagar, Kálíganj, Lakshipárá, Chaprá, Krishnaganj, and Hánskhálí; (2) Ránághát Sub-division, comprising the four *thánás* of Ránághát, Sántipur, Chágdah, and Haringhátá; (3) Bángáon (Bongong) Sub-division, comprising the five *thánás* of Bángáon, Maheshpur, Ganapota, Sarsha, and Gáighátá; (4) Kushtiá Sub-division, comprising the six *thánás* of Kushtiá, Naupárá, Daulatpur, Bhadulia, Kumárkhálí, and Bhaluka; (5) Mihrpur Sub-division, comprising the four *thánás* of Mihrpur, Karímpur, Gangni, and Tehatta; and (6) Chuádángá Sub-division, comprising the five *thánás* of Chuádángá, Damurhuda, Alamdángá, Kálupol, and Jábunnagar. The regular police force in 1883 consisted of 695 officers and men, including 262 employed in municipal or town duties, maintained at a total cost of £11,219. There is also a rural police or village watch numbering 3494 men, maintained by the landholders and villagers or by rent-free grants of service (*chákrán*) lands, at an estimated cost of £16,247. The total strength of the police of all classes and ranks was, therefore, 4189, or 1 man to every 481 of the population, maintained at a total estimated cost of £27,466, equal to a charge of £8, 1s. 4d. per square mile of

District area, or 3¼d. per head of the population. There are 5 jails and lock-ups in the District; the average daily jail population in 1883 was 203, or 1 criminal always in jail to every 9940 of the population. The average annual cost of maintenance per prisoner was £6, 9s.

Education has made rapid progress. In 1856–57 there were only 19 Government and aided schools in the District, attended by 1865 pupils. In 1871–72, just prior to the introduction of Sir George Campbell's reforms, which had the effect of including village schools within the State system of education, the number of schools was 253, with 9120 pupils. By 1883 the number of inspected schools had further risen to about 750, and the number of pupils to over 20,000, showing 1 school to every 4·54 square miles, and 10 pupils to every thousand of the population. These figures exclude the uninspected village schools, and the Church Mission Society's and Zanána Mission schools referred to on a previous page. The Census Report of 1881 returned 26,443 boys and 1046 girls as under instruction, besides 54,472 males and 1726 females able to read and write, but not under instruction. The Government College at Krishnagar was attended in 1883–84 by a daily average of 53 pupils; the total expenditure was £2343; the average cost of each pupil was £44, 4s. The number of candidates from this college who presented themselves for the First Arts examination of the Calcutta University was 14, of whom 8 passed. For the B.A. degree, 4 passed in the third division out of 6 candidates examined.

The ten municipalities already named had in 1883–84 a gross municipal income of £7553, the expenditure being £6732; average rate of municipal taxation, 1s. 1¼d. per head of population.

Medical Aspects.—The average monthly and annual rainfall at Krishnagar town, for a period of twenty years ending 1881, is returned as follows:—January, 0·50 inch; February, 1·16 inches; March, 1·09 inches; April, 2·69 inches; May, 6·82 inches; June, 10·19 inches; July, 10·49 inches; August, 11·58 inches; September, 7·77 inches; October, 4·60 inches; November, 0·38 inch; and December, 0·16 inch. Total annual average, 57·43 inches. In 1882, the total rainfall was 46·93 inches, or 10·50 inches below the average. No thermometrical returns are available, but the average annual mean temperature is about 77° F. Being a low-lying plain dotted over with many swamps, Nadiyá suffers much from endemic fever. A very severe outbreak of epidemic fever occurred in 1864–66. Krishnagar and the neighbouring villages suffered very severely. Another and a more intense outbreak of epidemic fever caused no less than 66,187 deaths in 1880, and 74,822 in 1881. Besides remittent and intermittent fevers, small-pox, diarrhœa, dysentery, and cholera are prevalent in Nadiyá. Cattle suffer from ulceration of the hoof, which, though sometimes epidemic, is not generally fatal, and

from throat disease of a serious type. There are 8 charitable dispensaries in the District, which in 1882 afforded relief to 294 in-door and 18,755 out-door patients. The total number of registered deaths in Nadiyá District in 1882 was 79,459, equal to a rate of 39·37 per thousand of the population. [For further information regarding Nadiyá, see *The Statistical Account of Bengal*, by W. W. Hunter, vol. ii. pp. 1–165 (London, Trübner & Co., 1875); *Report on the Nadiyá Rivers*, by Captain J. Lang (1847–48); the *Bengal Census Reports* for 1872 and 1881; and the several annual Administration and Departmental Reports of the Bengal Government.]

Nadiyá.—*Sadr* or head-quarters Sub-division of Nadiyá District, Bengal, comprising the six police circles (*thánás*) of Krishnagar, Káliganj, Nakshipárá, Chaprá, Krishnaganj, and Hánskhálí. Area (inclusive of Krishnagar, the head-quarters town of the District), 701 square miles, with 2 towns and 544 villages, and 70,576 houses. Population (1872) 334,076; (1881) 374,973, showing an increase of 40,897, or 12·24 per cent., in nine years. Classified according to religion, there were in 1881—Hindus, 205,298; Muhammadans, 167,378; Christians, 2295; and 'others,' 2. Number of persons per square mile, 535; towns or villages per square mile, ·78; persons per town or village, 687; houses per square mile, 107; inmates per house, 5·3; proportion of males in total population, 48·5 per cent. In 1883, this Sub-division contained, including the District head-quarters courts, 5 civil and revenue and 10 magisterial courts, with a regular police force of 265 men, and a village watch numbering 813.

Nadiyá (or *Nabadwíp*).—Ancient capital of Nadiyá District, Bengal, and the residence of Lakshman Sen, the last independent Hindu king of Bengal. Situated in lat. 23° 24′ 55″ N., and long. 88° 25′ 3″ E., on the west bank of the Bhágírathí. Area, 1472 acres. Population (1881) 14,105, namely, 13,716 Hindus, 384 Muhammadans, and 5 Christians. Municipal income (1876–77), £328; (1883–84), £442, of which £363 was derived from taxation; incidence of taxation, 6⅛d. per head of population within municipal limits.

According to local legend, the town was founded in 1063 by Lakshman Sen, son of Ballál Sen, King of Bengal. He is said to have been induced to change the site of his capital from Gaur by the superior sanctity of the Bhágírathí at this spot; but no doubt he was really pushed onwards by the growing power of the Muhammadans, who took Nadiyá and finally overthrew the native Hindu dynasty under Muhammad Bakhtiyár Khiljí in 1203. Nadiyá has long been famous for its sanctity and learning. Here, towards the end of the 15th century, was born the great reformer Chaitanya, in whose honour a festival, attended by some 4000 or 5000 Vaishnavs, is held in the month of

Mágh (January or February) every year. The famous *tols* or Sanskrit schools have been referred to in the article on NADIYA DISTRICT (*vide supra*). In the historical section of the same article will be found some account of the Rájás of Nadiyá, whose descendant now resides at Krishnagar.

Nadol (or *Nadolai*).—Town in Jodhpur State, Rájputána. The seat of an important branch of the Chauhán clan of Ajmere from a very early period; and with the surrounding district, of which it was the capital, for centuries an object of contention between the States of Maiwár (Udaipur) and Márwár. Ráo Lakha of Nadol was one of the Rájput princes who unsuccessfully opposed Mahmúd of Ghazni in his famous expedition to Somnáth. The fortress, or rather its remains, stand on the declivity of a low ridge, to the west of the town, with square towers of an ancient form, and built of a curious conglomerate of granite and gneiss, of which the rock on which it stands is composed. Nadol was once the capital of the province of Godwár, and is now known chiefly for its architectural remains. Of these, Tod (*Annals of Rájásthán*, vol. i. p. 598; second edition, Madras, 1873) says:—

'It is impossible to do full justice to the architectural remains, which are well worthy of the pencil. Here everything shows that the Jain faith was once predominant, and that their arts, like their religion, were of a character quite distinct from those of Siva. The temple of Mahávíra, the last of their twenty-four apostles, is a very fine piece of architecture. Its vaulted roof is a perfect model of the most ancient style of dome in the East, probably invented anterior to the Roman. The principle is no doubt the same as the first substitute of the arch, and is that which marked the genius of Cæsar in his bridge over the Rhone, and which appears over every mountain torrent of the ancient Helvetii, from whom he may have borrowed it. The principle is that of a horizontal instead of a radiating pressure. At Nadol, the stones are placed by a gradual projection one over the other, the apex being closed by a circular key-stone. The angles of all these projections being rounded off, the spectator looking up can only describe the vault as a series of gradually diminishing amulets or rings converging to the apex. The effect is very pleasing, though it furnishes a strong argument that the Hindus first became acquainted with the perfect arch through their conquerors. The *torun* in front of the altar of Mahávíra is exquisitely sculptured, as well as several statues of marble, discovered about one hundred and fifty years ago in the bed of the river, when it changed its course. It is not unlikely that they were buried during Mahmúd's invasion. But the most singular structure of Nadol is a reservoir, called the *channa baoli*, from the cost of it having been paid by the returns of a single grain of pulse (*channa*). The excavation is immense; the descent is by a flight of grey granite steps, and the sides are built up from the same

materials by piling blocks upon blocks of enormous magnitude, without the least cement.' No statistics are available as to population.

Náf (or *Anauk-ngay*).—An arm of the Bay of Bengal; also a township in Akyab District.—*See* NAAF.

Nágá Hills.—British District forming the south-easterly corner of the Province of Assam. It lies between 25° 13′ and 26° 32′ N. lat., and between 93° 7′ and 94° 13′ E. long., being a mountainous border land between the settled District of Nowgong in the Brahmaputra valley and the semi-independent State of Manipur. The approximate area is returned at 6400 square miles. The population is variously estimated at from 94,380 to 120,000 souls. The administrative head-quarters are at the station of Kohima.

Physical Aspects.—The District forms a wild expanse of forest, mountain, and stream, which has up to the present date been only imperfectly explored. The valleys as well as the hills are covered with dense jungle, and dotted with small lakes of deep water and shallow marshes, which all contribute to engender a very virulent type of malarious fever. It is estimated that virgin forest covers an area of about 2800 square miles. A considerable tract, called the Námbar Forest, has recently been brought under the conservancy rules of the Forest Department; but the greater portion is still a pathless waste, the secure home of large game. The jungle products collected by the wild tribes comprise beeswax, a variety of cinnamon, several kinds of dyes, and various fibres which are utilized in weaving. The mineral wealth has not yet been fully ascertained. Coal is known to exist in several localities on the Rengmá Hills, and limestone is to be obtained along the banks of the Námbar and Jamuná rivers. Chalk and slate have also been found. It is rumoured that silver exists in the hills; but the Nágás themselves are indifferent to the value of any of the precious metals, or of jewels. Hot springs have been met with in many places. The wild animals include the elephant, rhinoceros, buffalo, wild ox or *gáyal*, tiger, leopard, and many kinds of deer. Large fish of good flavour abound in the hill streams.

The chief rivers are the DAYANG, DHANESWARI or Dhansiri, and JAMUNA, which all become navigable during the rainy season for small boats. Each of these has many hill streams for tributaries. The surface of the country has not sufficient inclination to discharge the entire local rainfall, which stagnates in a chain of marshes at the close of the rainy season. The principal hills are the RENGMA and BAREL ranges. The Rengmá range, situated in the west of the District on the right bank of the Dhaneswarí river, attains an elevation of from 2000 to 3000 feet. It is covered with forest and underwood, and the slope is very steep. The Bárel Mountains run up from the frontier of Cachar, crossing the District in a north-easterly direction. Their greatest height is at the

peak of Jápvo, which is about 10,000 feet above sea-level. On the boundary of the District they are saddle-backed in shape, often bristling into sharp ridges, with steep and almost inaccessible slopes. In the interior they roll out into table-shaped spurs with grassy sides. Through this range several passes lead into the State of Manipur, along which hill ponies can be led; and it is said that no insuperable obstacles exist to the construction of a good road.

History.—The Nágá Hills were formed into a separate District under a Deputy Commissioner in 1867. Even at the present day this tract has not been completely surveyed, and it constitutes one of the least orderly portions of the whole British Empire. It is inhabited almost entirely by the aboriginal tribe known as Nágás, who will be described more particularly in a subsequent paragraph. It is said that they maintained peaceable relations with the native Aham kings of Assam; but soon after our occupation of the Province, they commenced a series of depredations on the Districts of Nowgong and Sibságar towards the north, and Cachar on the south-west. Between the years 1832 and 1851, no fewer than ten armed expeditions were despatched to chastise them in their native hills. Apart from their natural inaccessibility and the wide range of country over which they wander, the Nágás were protected by reason of a diplomatic difficulty. Their hills border the territory of the Rájá of Manipur; and it was considered unadvisable to raise any questions with that State, whose first treaty with the British dates back as early as 1762.

Our policy towards the Nágás has uniformly been directed to establishing political control rather than direct government. In 1867, a Deputy Commissioner was first stationed at Sámaguting, and a portion of the Nágá Hills was constituted for certain purposes into an executive District. This was rendered necessary by the continual raids of savage Nágá tribes on British villages in the plains, no less than 19 of such inroads having occurred between 1853 and 1865, in which 233 British subjects were killed, wounded or carried off, necessitating frequent retaliatory expeditions against the offending tribes. It was thought that by the establishment of a British station within the hills, a central position would be secured, from which peaceful influences might gradually be extended over the Nágás, who have always manifested predatory instincts and rugged independence. The systematic exploration of the country was also held out as an object of scarcely secondary importance. The eastern limits of the District were fixed at the Dáyang river; but it was not intended that the country on the farther bank, also inhabited by Nágá tribes, should be regarded as beyond the frontier of British India. Since that date, surveying parties have been constantly engaged in ascertaining the geographical outlines of this wide stretch of country, which possesses both political and physical

interest, as containing the watershed which separates the valley of Assam from the mountain glens of Upper Burma.

But despite all precautions, the Nágás have illustrated their traditional character as successful jungle fighters in more than one determined attack upon our survey parties. In 1873, a party under Captain Samuells and Lieutenant Holcombe explored the eastern hills, which extend beyond the Dáyang river towards the Patkái range. The Nágás were found to be somewhat suspicious and sulky, but it was hoped that after more intimate intercourse they would become convinced of our pacific intentions. No show of actual hostility was manifested; but in the following cold season, including the beginning of 1875, the scene changed. The Nágás turned out in force, the party was surrounded, and Lieutenant Holcombe and his followers, to the number of eighty, were treacherously massacred. In the western hills, bordering on Manipur, similar symptoms of ill-will were manifested. The survey party under Captain Butler, who had done more than any other single man to open out this country, was attacked on the night of the 4th January 1875 by the people of Wokhá, under which village his camp had been formed. The attack was made in great force, but was promptly met by a counter attack, and the village was fired and occupied. The ascertained loss of the Nágás was 18 killed, and all their property was captured; on our side 4 men were slightly wounded. Again, on the 10th January, Captain Butler was attacked in open day by from 400 to 500 Nágás, who were easily driven off with heavy loss. Later in the same year, however, Captain Butler was cut off and killed.

In 1877, the Angámí Nágás of Mezuma raided upon a friendly Nágá village in North Cachar, killing 6 and wounding 2 persons, the cause of the attack being a feud of thirty years' standing. As the tribe refused to give up the raiders, an expedition was sent against it, and the offending village was burned. These events led to a review of the position which the British occupied in the hills; and in 1878 it was determined by Colonel Keatinge, then Commissioner of Assam, with the approval of the Government of India, to abandon Sámaguting, a low and unhealthy site on the extreme edge of the Angámí country, and to fix the future head-quarters of the Political Officer at Kohima, in the middle of the group of powerful Angámí villages which it was specially necessary to control.

This change was carried out in the cold weather of 1878–79, but indications of further trouble soon presented themselves. In October 1879, Mr. Damant, the Deputy Commissioner, accompanied by an escort of 21 sepoys and 50 armed police, proceeded to the powerful and strongly fortified village of Khonoma. On reaching the gate of the village, Mr. Damant was at once shot dead, and a volley was poured

into the escort, who turned and fled, followed by the Nágás. Of the escort, 35 were killed and 19 wounded. The Nágás then proceeded to besiege the garrison in the Kohima stockade, who were reduced to great straits for want of food and water. After a blockade of twelve days, the siege was raised by the opportune arrival of a force of Manipuri troops, with a small body of sepoys under Colonel Johnstone, Political Agent of Manipur.

A regular military campaign against the Nágás ensued, which lasted till March 1880. Khonoma was taken on the 22nd November 1879, but the defenders retreated to a very strong position above the village on a spur of Jápvo, where they maintained themselves till the end of the campaign. Jotsoma was captured on the 27th November, and every one of the 13 villages which had entered into the coalition against us was either occupied or destroyed. The most notable event of the war, however, was the daring raid made in January 1880, by a party of Khonoma men from the fort above the village, at the time beleaguered by our troops, upon the tea-garden of Báladhan in Cachar, more than 80 miles distant, where they killed the Manager, Mr. Blyth, and 16 coolies, plundered what they could, and burned everything in the place.

On the 27th March, the fort above Khonoma submitted, and the expedition was at an end. Fines in grain, cash, and labour were imposed upon those villages which took part against us; the Nágás had to surrender the firearms they were known to possess, and in some instances the removal of a village from a fortified and inaccessible crest to a site below was directed. Khonoma was razed to the ground, and its site occupied by an outpost. From all villages, an agreement was taken to pay revenue in the shape of 1 *maund* of rice and 1 rupee per house, to provide a certain amount of labour annually for State purposes, and to appoint a head-man who should be responsible for good order and for carrying out the wishes of Government.

After the close of this, the twelfth and last, expedition, the whole policy to be adopted in dealing with the Nágás was submitted by the Chief Commissioner to the Government of India, who in February 1881 finally decided that our position at Kohima should be retained, a regiment permanently stationed in the hills, and the District administered as British territory. Since that date, the history of the Nágá Hills has been one of the progressive establishment of peace and good order, and the quiet submission of the Nágás to our rule.

The Sub-division of Wokhá was first opened in 1875. The station is situated in the country of the Lhotá Nágás, who are separated from the Angámís by the Rengmás and Semás. The village of Wokhá had on several occasions attacked survey parties sent into the hills, and it was determined to occupy the site to secure our position there. The

Lhotás have no connection with the Angámís, who do not pass through their country in visiting the plains.

The boundaries of the Nágá Hills District, as now settled, were finally gazetted in July 1882.

Population, etc.—Neither the regular Census of 1872 nor that of 1881 was extended to this District. An estimate in 1855 gave the total population of all the Nágá tribes at about 100,000. At the time of the Survey in 1871–72, an enumeration of the inhabitants dwelling under British authority, conducted by Captain Butler, ascertained a total of 68,918; but no details are available, and the enumeration is admitted to be very inaccurate and incomplete. The Census of 1881 returned the civil and military population of Kohima village and station at 1380, namely, 1351 males and 29 females. Hindus numbered 1259; Muhammadans, 94; Christians, 25; and 'others,' 2. For the hill tracts generally, the estimated number of villages was returned at 231, and the population of Nágá tribes roughly put down at 93,000. For the purposes of revenue assessment, the number of houses in most of the Nágá villages were counted in 1882, and the following estimates arrived at of the population—Angámí Nágás, 35,000; Lhotá Nágás, 34,000; Semá Nágás, 8000; Kachhá Nágás, 9000; and Rengmá Nágás, 8000: total estimated Nágá population, 94,000. In addition to the Nágás, it is estimated that there are—Assamese, 1000; Aitaniyás, 400; Cacharís, 3500; Kukís, 2600; and Míkírs, 8800: total 16,300, or an estimated grand total of 110,300 for the whole District. The Míkír tribe are remarkable for the extent to which they herd together; it is no uncommon circumstance to find three or even four families, in no way related to each other, residing under the same roof.

The Nágás.—Under the generic name of Nágá is included a large number of virtually independent tribes, who are in sole occupation of the hill country from the northern boundary of Cachar to the banks of the Dihing river in the extreme east of the Province of Assam. The explanation of the term generally accepted is that which derives it from the Bengalí *nankta*, meaning 'naked;' but some authorities are inclined to connect it with *nága*, the Sanskrit for 'snake,' an origin which suggests an association with the well-known aboriginal traditions of Central India. The various tribes of Nágás are all apparently sprung from a common stock of the Indo-Chinese family of nations, and all live much in the same primitive state; yet they now speak different dialects, which are so distinct from each other that villages lying scarcely a day's journey apart can only communicate through an interpreter using a foreign tongue. The British District is inhabited by five tribes known as the Angámí, Rengmá, Kachha, Lhotá, and Semá Nágás.

The Rengmás are a small and inoffensive clan, occupying the hill

range of the same name. At the present day they can scarcely be distinguished from the Míkírs among whom they live, and they carry on a river traffic by means of the Jamuná river with Bengalí traders. There are also 9 Rengmá villages situated due north of Kohima. These villages form a strong and united community, and for a long period prevented the warlike Angámí tribe from raiding on the timid Lhotás. Tradition states that the Rengmá Nágás originally occupied the higher ranges east of the Dhaneswarí, but were forced to fly to their present homes in consequence of intestine feuds and the attacks of other and more powerful Nágá tribes. Their villages are small, and with a few exceptions undefended, although from their being situated in the midst of heavy forest jungle and dense underwood, without roads, they are very difficult of access. Besides rice, a considerable quantity of cotton is grown in the hills, which is bartered for salt, bells, beads, hoes, etc., to Bengalí hawkers from Nowgong. The Rengmás acknowledge a plurality of gods, to whom they make sacrifices of cows, pigs, and fowls. Marriage is a civil contract, and merely needs the consent of the girl and her parents. The only ceremony consists of a feast given by the bridegroom to the whole village.

The Angámí and kindred Kachha clan of Nágás dwell respectively in the south-east and south-west of the District. They are an athletic and by no means bad-looking race, with brown complexion, flat noses, and high cheek-bones. They are brave and warlike, but also treacherous and vindictive. Their dress consists of a dark blue or black kilt, ornamented with rows of cowrie shells, and a thick cloth of home manufacture thrown over the shoulders. As ear-ornaments, they wear tusks of the wild boar; but the most coveted decoration of a warrior is a neck-collar made of goat's hair dyed red, and fringed with the long scalps of slain enemies. Strings of various coloured beads ornament their necks in front, a conch shell being suspended behind. Above the elbow are worn armlets either of ivory or plaited cane, prettily worked in red or yellow. Between the calf and the knee are bound pieces of finely cut cane dyed black, the calves being encased in leggings of cane similar to the armlets. The hair is generally cut square in front, and tied into a knot behind, with a plume of eagle or toucan feathers. The women are short in stature, stout, and extremely plain-featured. They have to perform all the drudgery of the house, to work in the fields, hew wood and draw water, besides weaving the clothing required for the family.

The national weapons are a spear, a shield, and a *dáo* or bill-hook. This last also serves as a sole implement of agriculture, and for all domestic purposes. The shaft of the spear is twined with plaited cane and coloured hair. The shield is 5 feet long by 18 inches broad, the framework consisting of split bamboos, covered in front with a bear or

tiger skin, and protected behind by a board. When proceeding on a foray, they invariably carry a large stock of sharp-pointed bamboos a few inches in length, intended to be stuck in the ground to retard the pursuit of an enemy. Of recent years, many have succeeded in obtaining guns or muskets, and the possession of firearms is the supreme desire of every Nágá. Although the importation of arms and ammunition is prohibited, the Nágás manage to obtain supplies of native manufactured guns from Manipur.

The Angámí villages are invariably built on the summits of the hills, and are strongly fortified with stone walls, stockades, and ditches. The approaches, also, are formed by a species of covered way, so constructed as to admit but one person at a time, and guarded by massive doors, and sentries. The number of houses in a village varies from 20 to 1000. They are built with long gable roofs, and eaves almost touching the ground. In dimensions, they are sometimes 50 feet long by 30 feet broad, and are generally divided into only two rooms.

The religious ideas of the Nágás are of a very vague order. Some say they believe that if they have led good and worthy lives in this world, their spirits will fly away and become stars; but that those who have lived evilly are compelled after death to pass through seven separate existences as spirits, and are finally transformed into bees. Others, again, seem to have no idea whatever of a future state, and when questioned on the subject reply, 'Our bodies rot in the grave, and there is an end of it; who knows more?' In common with the aborigines of Central India, they are extremely superstitious in the matter of omens; and all their ceremonies and sacrifices are directed, not towards a benevolent supreme power, but to appease the wrath of numerous malignant spirits and demons. Their mode of taking an oath is to place a spear-head or the muzzle of a gun between their teeth, and to imprecate on themselves destruction by that weapon if they are not speaking the truth. They inter their dead in a special burying-ground, and over the grave of a chief erect a stone tomb 3 or 4 feet high.

The Nágás cannot be said to possess any organized form of polity. Each community has certain chiefs called *peumás;* but the authority of these chiefs is little more than nominal, and the office is not hereditary. Their one maxim of jurisprudence is that blood once shed can never be expiated, except by the death of the murderer or one of his nearest relatives. Hence blood-feuds last from generation to generation. A noticeable feature in these internal quarrels is that the whole of one village is seldom at war with the whole of another village; but clan is at feud with clan, and it may thus happen that a single village contains two hostile clans within its walls, with a neutral clan living between on good terms with both. The Nágás are fond of hunting, and esteem the flesh of the elephant as a great delicacy. They secure their game by

pitfall traps covered over with branches and leaves of trees. The bottom of the pit is filled with sharp bamboo spikes, so that any animal falling into it is transfixed and killed. Their only agricultural implements are a heavy, long, square-headed *dáo* or hand-bill, and a light hoe. Their system of cultivation is that known as *júm*, which requires that fresh patches of jungle should be cleared by fire every three years. But in those ranges where the hills have a gentle slope, terraces are cut from the base to the summit; and the same land is continuously cultivated, being irrigated by artificial channels along which water is often conducted from considerable distances.

The Kukís are comparatively recent immigrants into the Nágá Hills from the mountains bordering on Tipperah and Chittagong. They form what is known as the Langtung colony, and are a short, hardy, and warlike race, much feared and respected by the tribes among whom they dwell. Their villages are all situated in dense jungle, and generally on high ridges with water near at hand. Some of the principal villages contain as many as two hundred houses, built on platforms raised three or four feet above the ground. The houses are built wholly of bamboos, and generally divided into two apartments. The chief's residence is, of course, much larger, and built with large posts, and thatched with grass and bamboo leaves intermingled. The dress of the Kukís is of the scantiest, often consisting of nothing beyond a large cotton shawl or sheet (*chádar*), either wrapped round the loins, or hanging down from the shoulder to the knee. The women wear a short petticoat reaching from the waist to the knee, with generally a second petticoat tied under the armpits, but this is frequently discarded for a small cotton shawl thrown loosely over the shoulders. They are of excessively filthy habits, and disease and death are constantly among them.

The Kukís are the only tribe in the Nágá Hills who have a recognised head, whom they call *hausá;* his word is law, and he is the arbitrator in all quarrels and disputes. The chieftainship and title are hereditary honours, descending from father to son. Their ideas as to religion and a future state are very vague; but, like nearly all savage tribes, they believe in the existence of evil spirits or demons, whose machinations are only to be averted by sacrifice. They also seem to believe in a future state of retribution, and in a plurality of gods. The principal deities worshipped are called Tevae and Sangron, to whom fowls, pigs, and rice spirits are offered in sacrifice on occasions of sickness, famine, or other afflictions. They believe that when the spirit leaves the body, the angel of death conveys it away. If a good life has been led in this world, the soul is transported with a song of triumph to the gods, ever after to remain at ease. The sinner, however, is subject to a variety of tortures in the next world—to impalement, hanging, immer-

sion in boiling water, etc. The Kukís are very fond of the chase, and are expert huntsmen, destroying more wild beasts than any other tribe in the District. Wild elephants are killed for the sake of the tusks, which find a ready sale in the markets.

Bows and arrows, spears, and *dáos* form their weapons. They are very fond of war, not apparently for the mere sake of plunder, but to gratify a spirit of revenge, or to procure heads for religious ceremonies on the death of a chief. Like all other wild tribes, their knowledge of war consists simply in surprising their enemies. They surround the place to be attacked in the night-time, and at break of day rush in from every quarter and massacre indiscriminately all they come across. The small clan residing within the Nágá Hills are said to have lived peaceably for several years past, and there is every probability of their continuing to do so in future. One of their customs is, on the death of a chief or head-man, to smoke-dry the body and keep it for two months, after which it is interred with grand honours, and a great feast is given to the whole clan. Rice and cotton are the chief products, which are cultivated on the *júm* system, but in a manner different to that followed by the Cacharís and Nágás, who take three or four successive crops from the same land; the Kukís, however, take only one crop and clear fresh ground every year. Men, women, and children are inveterate smokers. The women bear the heaviest burdens of life. When not employed in household duties, or in the cultivation of their fields, they work at their looms, weaving cloths for the family, while the men set about basking in the sun.

The Mikírs are the most peaceful and industrious of the hill tribes, and labour under the imputation of cowardice because they are less warlike and vindictive than their neighbours. They inhabit the lower hills, usually within a day's journey from the plains; and since our annexation of Assam, they have been recognised from the first as British subjects, and rendered liable to pay a house-tax. Within the limits of the Nágá Hills District, the Míkírs are estimated to number 8800. In the neighbouring District of Nowgong they numbered 47,497 persons in 1881, dwelling in the border tract specially known as the Míkír Hills. They live, not in organized communities, but in solitary huts or small hamlets, as many as thirty individuals sometimes occupying the same house. They carry on a brisk traffic with Bengalí traders, bartering their cotton, *eriá* silk, and various jungle products for salt and piece-goods. As is also the case with the Cacharís, they have recently fallen under the influence of Hinduism; and *gosáins* or religious instructors of the Vishnuite sect are now very busy among them.

Next to the civil and military administrative head-quarters at Kohima, the following places are estimated to contain over two thousand inhabitants:—Kohima (the Angámí village), Viswema, Chanduma, and

Sephima. Dimápur, on the Dhaneswarí river, about 15 miles distant from the civil station, which has recently been created a police outpost, has become the home of a few Márwárí and Muhammadan traders. Up to 1876, five villages occupied by Angámí Nágás, and one village of Kachha Nágás, had been subjected to the payment of a house-tax. By 1882, 69 Angámí, 22 Kachha, 8 Semá, 9 Rengmá, and 54 Lhotá villages were assessed for house-tax at a rate of Rs. 2 per house.

Agriculture, etc.—The staple crop grown throughout the hills is rice, which yields two harvests. The *kezí* crop, corresponding to the *áus* of the plains, is sown broadcast about April, and reaped in July. It can be cultivated on any description of forest land, and yields a coarse grain, which is consumed locally. The *thedí* or *chedí* crop corresponds to the *sálí* of Assam and the *áman* of Bengal. It requires good soil and careful irrigation. It is sown about June, transplanted in the following month, and harvested in November. Of recent years, a considerable extension of rice cultivation has taken place, especially in the neighbourhood of Sámaguting; but at least three-fourths of the District area is still uncultivated waste. The other food crops comprise Indian corn, two small species of grain called *suthe* and *kesithe*, and various vegetables. Potatoes were introduced by the Deputy Commissioner in 1869. Cotton cultivation is restricted to the lower ranges lying north of the Bárel and Rengmá Hills, which are chiefly occupied by Rengmá Nágás and Míkírs. The tea plant is indigenous to the country, but the general state of insecurity, combined with other causes, has hitherto kept European capital at a distance. The only agricultural implements used are the *dáo* or hill-knife and a rude *kodálí* or hoe. No animals are required for the primitive methods of tillage; but oxen of several breeds, pigs, goats, and even dogs, are bred for food or barter. Irrigation is extensively practised, both from natural watercourses and artificial channels. In only two villages is the Government revenue raised by means of a rent assessed upon the cultivated land; and in these cases the rates are as follows:—For *bastí* or homestead land, on which vegetables, etc. are raised, 1s. 8d. per acre; *rupit* or lowland, suited for the valuable crop of *thedí* rice, 2s. 1d. per acre; *faringhátí* or high land, suited for *kezí* rice and a second crop of mustard seed or pulses, 1s. 8d. per acre. The natural calamities of flood and drought are practically unknown in the District; but the rice crops occasionally suffer from the ravages of insects, rats, and mice.

There are no regular rates of wages or of prices in the District. Prior to the formation of Sámaguting into a civil station, the Nágás were entirely ignorant of the value of money, and all trade was conducted by barter. Even at the present day, copper coins are looked upon with suspicion in the remote villages. The Nágás had no native standards of weight or measurement, but the *maund* and *ser* of the plains have

now been generally introduced. In 1871, ordinary day-labourers could not be obtained for less than 6d. or 9d. a day; skilled artisans, who are imported from Assam or Bengal, demanded £1, 10s. a month. In 1883–84, the price of unskilled labour was as high as from 1s. to 2s., and skilled artisans obtained from 2s. to 4s. per diem. The excessive rate of wages, indeed, forms the great obstacle to the carrying out of public improvements. In March 1871, best cleaned rice sold for £1 per cwt., common rice for 9s. 4d. per cwt., and common unhusked paddy for 4s. per cwt. These prices, however, vary greatly according to the season and the state of the market. In 1883–84, the price of common rice was 10s. 11d. per cwt.

Manufactures, etc.—The manufacturing industries of the Nágá Hills are solely confined to the production of the few rude articles required for domestic use. The most important is the weaving of coarse thick cloth of various patterns, the prevailing colours being dark blue, with red and yellow stripes, and brown, with black stripes. The material is either cotton, the fibre of a plant of the nettle species, or the bark of a certain creeper. The weaving is done by the women, on whom also is laid a full share of the burden of agricultural operations, as well as all in-door work. The only ironwork consists of the forging of *dáos*, *kodálís*, and spear-heads.

Trade is generally conducted by means of barter, and has increased very much both in amount and complexity of recent years. There are no permanent markets, and the profits are entirely in the hands of Márwárí and Muhammadan traders. During the rains, water communication is available by means of the principal rivers. A tolerable road, 67 miles in length, extends from Sámaguting to the river mart of Golághát, in the District of Sibságar; and there are several passes across the southern hills into Cachar and Manipur, over which ponies can be led. A good bridle road has now (1883) been opened out from Dimápur to Kohima. The local products available for export comprise rice, cotton, cloth woven from the nettle fibre, ivory, beeswax, and various dyes obtained from the jungle. In exchange, salt and iron are imported; but the one great desire of every Nágá, to satisfy which he will run any risk and pay any price, is a gun and ammunition.

Administration.—The District has been formed so recently, and still remains in such a backward state of civilisation, that the revenue bears a very small proportion to the expenditure. In 1869–70, the receipts from all sources amounted to only £497, which total, however, shows an increase of more than eleven-fold on the year but one previous; the house-tax contributed £430, and the land-tax proper, £55. The expenditure on civil administration in the same year was £6220. In 1881–82, the house-tax and land revenue combined yielded a total revenue of £2496, and in 1883–84 of £2829. The other main items of

revenue in 1883-84 comprised excise, £529; stamps, £838; elephant *mahals*, £540; and fisheries, £30. Seven European officers are stationed in the District. For police purposes, the Nágá Hills is divided into the Kohima, Wokhá, and Dimápur *thánás*, while outposts are stationed at Henimá, Sámaguting, Pephima, Kemphima, and Pherimá. The police force, which is organized on a semi-military basis, numbers 460 officers and men. A regiment of Native infantry is also quartered in the District. [For further information regarding the Nágá Hills, and the races inhabiting the tract, see *The Statistical Account of Assam*, by W. W. Hunter, vol. ii. pp. 173-199 (Trübner & Co., London, 1879); *Report on Survey Operations in the Nágá Hills* in 1875-76, by Lieut. R. G. Woodthorpe, R.E.; and the annual Administration Reports of the Assam Government.]

Nagal.—Village in Dehra Dún District, North-Western Provinces. Lat. 30° 23′ N., long. 78° 10′ E. Situated on the Garhwál boundary, close to a small river, which is utilized for numerous mills.

Nágalapúr.—Low hill range in Chengalpat District, Madras, lying between 13° 24′ and 13° 27′ 40″ N. lat., and between 79° 49′ and 79° 51′ 50″ E. long.; connected with the Sattiáwad Hills on the north, and the Nágari group on the west. Average height, about 1800 feet. Bluff ridges and beetling crags, here and there starting up into sharp tapering peaks, are the characteristics of the range. Highest peak, 2500 feet. Three zig-zag passes cross the range.

Nágamangala.—*Táluk* in Hassan District, Mysore State. Area, 313 square miles, of which 75 are cultivated. Population (1871) 74,702; (1881) 53,870, namely, 25,446 males and 28,424 females. Hindus numbered 52,951; Muhammadans, 901; and 'others,' 18. Land revenue (1881-82), exclusive of water rates, £7618, or 3s. per cultivated acre. Expenditure on administration for 1881-82, £1011. Sheep-breeding is very extensively carried on, also the manufacture of brass utensils by the Jains at BELLUR. In 1883 the *táluk* contained 1 criminal court; police circles (*thánás*), 5; regular police, 44 men; village watch (*chaukídárs*), 306. Total revenue, £12,673.

Nágamangala.—Village in Hassan District, Mysore State; situated in lat. 12° 49′ 10″ N., and long. 76° 47′ 40″ E., 61 miles by road south-east of Hassan town, and 28 miles north of Seringapatam. Head-quarters of the Nágamangala *táluk*. Population (1881) 2397. An ancient town, containing the remains of several temples and royal buildings. Formerly the residence of a line of *pálegárs*. The inner fort is said to have been erected in 1270; the outer fortifications are assigned to 1578. In 1630 it was captured by the Hindu Rájá of Mysore. The whole town was sacked and reduced to ruins by the Maráthás during the war with Tipú Sultán in 1792.

Nágapatnam.—Town in Tanjore, Madras Presidency.—*See* NEGAPATAM.

Nagar (or *Rájnagar*).—Town and ancient capital of Bírbhúm District, Bengal. Lat. 23° 56′ 50″ N., long. 87° 21′ 45″ E. Formerly of considerable importance as the metropolis of the Hindu princes of Bírbhúm, prior to the conquest of Bengal by the Muhammadans in 1203 A.D. In 1244 it was plundered by the Uriyás. The site of Nagar is now covered with crumbling houses, mouldering mosques, and weed-choked tanks; the ancestral palace of its Rájás has almost fallen into ruins. North of the town, and buried in dense jungle, are the remains of an ancient mud fort said to have been built in the last century as a defence against the Maráthás. The famous Nagar wall or entrenchment, extending in an irregular and broken line around the town for a distance of 32 miles, is now undergoing a rapid process of decay. The *gháts* or gateways have long ceased to be capable of defence, and many parts of the wall have been washed almost level with the ground by the annual rains.

Nagár (*Nagore*, the ancient 'Thellyr').—Seaport in Negapatam *táluk*, Tanjore District, Madras Presidency; situated in lat. 10° 49′ 26″ N., and long. 79° 53′ 24″ E., 3 miles north of, and officially included within, the NEGAPATAM municipality. The harbour is conveniently situated at the mouth of the river Vettár, and a considerable trade is carried on (in native vessels) in areca-nuts, spices, timber, and ponies, with the Straits and Burma. The average annual value for the five years ending in 1883–84, was £36,864 for imports, and £6545 for exports. In 1883–84, the imports were valued at £61,749, of which £60,808 came from foreign ports; the exports were valued at £2861, of which £1266 were to foreign ports.

Nagár has a celebrated mosque with a minaret 90 feet high, and is resorted to during its annual festival by Muhammadan pilgrims from all parts of India. The town, with a small territory surrounding it, was sold by the Rájá of Tanjore to the Dutch at Negapatam in 1771, but was soon afterwards wrested from them by the Nawáb of the Karnátik with the aid of the English. It was afterwards restored to the Rájá, who made a grant of it to the English in 1776. In the campaign of 1780–81, food supplies were obtained hence for the British troops. Haidar ceded the place to the Dutch, from whom it passed to the English in 1781.—(For municipal and population details, see NEGAPATAM.)

Nágar.—River of Northern Bengal. Approaching Dinájpur District from Purniah at its extreme northernmost point, it flows southward for about 90 miles, marking the boundary between Dinájpur and Purniah, till it falls into the MAHANANDA (lat. 25° 29′ 45″ N., long. 88° 7′ E.), at the point where the latter river first touches on Dinájpur. Navigable by large cargo-boats during the rainy season. Chief tributaries—Pátki and Kulik. The bed of the Nágar is rocky in the north, but becomes

sandy towards its southern section; the banks are sloping and for the most part uncultivated.

Nágar.—Small river of Northern Bengal; rises in the north of Bogra District, enters Rájsháhí, and after a course of about 20 miles in the latter District, falls into the Gur, which is the name given to the united streams of the Atrái and Jamuná.

Nagar.—Division of Mysore State, Southern India, comprising the three Districts of SHIMOGA, KADUR, and CHITALDRUG, each of which see separately. Area of Nagar Division, 11,652 square miles; number of villages and towns, 4766; number of occupied houses, 216,999; and of unoccupied houses, 35,959. Population (1871) 1,364,261; (1881) 1,204,365, namely, 618,981 males and 585,384 females. Number of persons per square mile, 103; towns and villages per square mile, 0·4; occupied houses per square mile, 18·6; and persons per occupied house, 5·5. Hindus numbered 1,146,470; Muhammadans, 55,028; Christians, 2864; and 'others,' 3.

Nagar.—*Táluk* of Shimoga District, Mysore State. Area, 494 square miles. Revenue, £16,052. Population (1881) 43,665, namely, 23,659 males and 20,006 females. Hindus numbered 42,663; Muhammadans, 850; and Christians, 152. In 1883 the *táluk* contained 1 civil and 1 criminal court; police circles (*thánás*), 8; regular police, 53 men. The country is densely wooded, and is almost enclosed by hills. Chief products, rice and areca-nut.

Nagar (or *Bednúr*).—Village in Shimoga District, Mysore State, Southern India. Lat. 13° 15′ N., long. 75° 6′ E. In 1640, Nagar, under the name of Bednúr, became the capital of the Keladi chieftains, who transferred the seat of their Government from IKKERI. It attained great prosperity, and was strongly fortified with a wall 8 miles in circumference with 10 gates. When sacked by Haidar Alí in 1763, it is said to have yielded a booty of millions sterling. The conqueror named it Haidar Nagar, established his arsenal here, and continued the mint at which the first Haidari pagodas were struck. Nagar suffered during the wars with Tipú Sultán, and was also an object of attack in the insurrection of 1830. It has latterly benefited by the opening of roads across the *gháts*, and is the head-quarters of Nagar *táluk*. The name of Nagar, by which the old Bednúr is now generally known, was given to it in the days when it was boasted to contain a *lákh* (100,000) of houses.

Nagar.—Town in the Kúlu Sub-division of Kángra District, Punjab; situated on the left bank of the Beas (Biás) river, 12 miles due north of Sultánpur, the head-quarters town. Former capital of the Kúlu Rájás, and now the residence of the Assistant Commissioner. The ancient palace of the Rájás crowns an eminence looking down upon

the river from a height of about a thousand feet. It commands a magnificent view, and itself forms a striking feature from the town.

Nágar.—Hill range, covered with forest, between Jabalpur (Jubbulpore) and Mandlá Districts, Central Provinces. The valley of the Narbadá (Nerbudda) lies below.

Nagarbasti.—Town in Darbhangah District, Bengal; situated on the east bank of the Little Gandak, in lat. 25° 52′ 15″ N., and long. 85° 51′ 30″ E., 20 miles south of the town of Darbhangah. Population (1881) 1070. Roads lead to Málínagar, to Biláspur for Darbhangah, and to Ruserá *viâ* Jitwárpur indigo factory on the opposite bank of the river. *Tháná*, school, and *bázár;* bi-weekly market.

Nagardhán.—Decayed town in Nágpur District, Central Provinces. —*See* NANDARTHAN.

Nágari.—Hill range in North Arcot District, Madras; forming the extreme south-easterly spur of the Eastern Gháts, and consisting of 'altered and hardened sandstone some hundreds of feet thick, upheaved towards the east in perpendicular precipices by granite or gneiss rocks, which are intersected by dikes of serpentine trap.'—(Cox.) The sandstones are of various colours, chiefly pale red, yellow, and white, both in large and small grains. The formation is similar to that of Table Mountain at the Cape of Good Hope, near which coal and diamond conglomerates have been found.

Nágari Nose.—Principal peak of the NAGARI HILLS, North Arcot District, Madras Presidency. Lat. 13° 22′ 53″ N., long. 79° 39′ 22″ E. Elevation above the sea, 2824 feet. Although 50 miles inland, this hill is visible from the sea in fine weather, and is a recognised landmark. At the foot of the hill is the village of Nágari (population in 1881, 2565), near Nágari station on the north-west line of the Madras Railway. Nágari is a very busy place, visited by merchants from Madras for the purchase of rice, indigo, and ground nuts. The rice raised in the neighbourhood is of superior quality. Nágari has the largest fair in the District. It was once a city more than a mile in diameter.

Nagar Khás.—Village in Basti *tahsíl*, Basti District, North-Western Provinces. Lat. 26° 42′ N., long. 82° 43′ E. Situated on the northern bank of the Chandu Tál Lake, six miles south-west of Basti town. Nagar Khás is supposed by General Cunningham to be identical with the ancient Kapila-vastu or Kapila-nagara, the traditional birthplace of Gautama Buddha, although the real site of Buddha's birthplace is doubtful. It was certainly the capital of a Gautama principality in the 14th century, and remained the seat of a line of Gautam Rájás till 1858, when their estates were confiscated for rebellion. Population (1881) 2371.

Nágarkoil.—Town in the State of Travancore, Madras Presidency. Lat. 8° 11′ N., long. 77° 28′ 41″ E. A suburb of Kotár, once the seat

of the Travancore Government, and now the head-quarters of a District, with courts and other Government offices. It is also the centre of a large Christian population. The London Mission Society has a good school and printing-press here. Nágarkoil publishes the only newspaper in the State; and has a reputation for fine lace-work, done by the Mission converts.

Nagar Kot. — Ancient town in Kángra District, Punjab. — *See* KANGRA.

Nagar Párkar.—*Táluk* of the Thar and Párkar District, Sind, Bombay Presidency, bordering on the Rann of Cutch (Kachchh). Population (1872) 33,259; (1881) 37,512, namely, 20,379 males and 17,133 females, dwelling in 1 town and 3 villages, consisting of 6636 occupied houses. Hindus number 10,160; Muhammadans, 11,192; Sikhs, 25; aboriginal tribes, 15,265; and Jains, 870. Gross revenue (1881-82), £4546; area in 1882 assessed to land revenue, £91,240 acres, the whole of which was under cultivation in 1882. In 1883 the *táluk* contained 2 civil and 2 criminal courts; 17 *thánás* or police circles; 76 regular police.

Nagar Párkar.—Chief town and municipality of Nagar Párkar *táluk*, Thar and Párkar District, Sind, Bombay Presidency; situated in lat. 24° 21′ N., and long. 70° 47′ 30″ E., 120 miles south of Umarkot. Connected by good roads with Islámkot, Mitti, Adigáon, Pitápur, Biráni, and Bela in Cutch (Kachchh). Head-quarters of a *múkhtiyárkár* and *tappádár*, with the usual public buildings and post-office. Population (1881) 1773; municipal revenue (1881-82), £329. Manufactures —weaving and dyeing of cloth. Local trade in cotton, wool, grain, cocoa-nuts, piece-goods, hides, tobacco, and metals; transit trade in grain, camels, cattle, wool, and *ghí*. The town is believed to be of some antiquity; about a mile distant is Sardhára with a temple to Mahádeo, and a spring sacred among Hindus. In 1859, Nagar Párkar was the scene of a rebellion, for the suppression of which a British force was despatched from Haidarábád (Hyderábád). The ringleaders were transported for a term of years.

Nagaur.—Town in Jodhpur State, Rájputána; situated in lat. 27° 11′ 15″ N., and long. 73° 46′ 15″ E., in a jungle-covered plain; distant 84 miles north-west from Nasírábád (Nusseerábád), and 75 north-east from Jodhpur city. Nagaur was first occupied by Chanda, chief of the Rahtor Rájputs, about 1382 A.D. With a valuable adjacent territory, it was for centuries regarded as the appanage of the heir to the *gadi* of Jodhpur. It was several times occupied temporarily by the Musalmán forces,—once notably by Akbar in 1561, who conferred it on the chief of Bikáner; it was, however, subsequently recovered by Jodhpur. It was at one time so prosperous that it is said to have paid £7500 annually from commercial imposts alone. At least one-quarter

of the city is now in ruins, presenting a confused mass of fallen houses and of *débris*, such as one might expect to encounter in some city of the dead, but scarcely to be seen in a town containing some 30,000 inhabitants. A superior breed of cattle is reared in the neighbourhood.

Nágavali.—River in the Madras Presidency.—*See* LANGULIYA.

Nágavaram. — Estate in Yernagudem *táluk*, Godávari District, Madras Presidency. Lat. 17° 13′ 40″ N., long. 81° 22′ 20″ E. Population (1881) 5839; number of houses, 1182. Consists of 40 hill villages, inhabited chiefly by Kois, and from one of these villages the estate receives its name. The village of Nágavaram has a dilapidated fort.

Nagdirgrám.—Village in Cachar District, Assam; situated on the left bank of the Sonái river, 1 mile north of its confluence with the Rukhminí, and 14 miles south of Silchár, with which it is connected by a good road. In January 1871, a Bengalí settlement here was cut to pieces by a party of Lusháis. This outrage was an incident in the raid which led to the retributive Lushái expedition of the following year.

Naggery.—Village and railway station in North Arcot District, Madras Presidency.—*See* NAGARI NOSE.

Nagína.—North-eastern *tahsíl* of Bijnaur (Bijnor) District, North-Western Provinces; consisting chiefly of a submontane and well-watered tract, bordering on the Garhwál Hills, and comprising the three *parganás* of Nagína, Barhápurá, and Afzalgarh. A flat plain, well watered by streams, with a high average productiveness, and a remarkably dense population. The prevailing features are sugar-fields and numerous mango-groves. The country is well supplied with means of communication, and nine unmetalled roads converge on Nagína town, the head-quarters of the *tahsíl*, and the largest town in Bijnaur District. Area, 474 square miles, of which 226 square miles are returned as under cultivation. Population (1872) 165,116; (1881) 170,075, namely, males 90,554, and females 79,521. Classified according to religion, there were in 1881—Hindus, 113,489; Muhammadans, 56,541; Jains, 33; and 'others,' 12. Of the 465 villages comprising the *tahsíl*, 383 contain less than five hundred inhabitants. Land revenue, £26,620; total Government revenue, including local rates and cesses levied on land, £30,130; rental paid by cultivators, £43,160. In 1883, Nagína *tahsíl* contained 2 civil and 2 criminal courts, with 5 police circles (*thánás*), a regular police force of 70 men, a town and municipal police of 50 men, and a village watch or rural police of 392 *chaukídárs*.

Nagína. — Town and municipality in Bijnaur (Bijnor) District, North-Western Provinces, and head-quarters of Nagína *tahsíl;* situated in lat. 29° 27′ 5″ N., and long. 78° 28′ 50″ E., on the road from Hardwár

to Moradábád, 48 miles north-west of the latter town. Nagína was founded by the Patháns, between 1748 and 1774, who built the fort, now used as a *tahsílí*. The town was sacked in 1805 by the Rohillá freebooter, Amír Khán; and in 1817 it became the head-quarters of the newly formed District of Northern Moradábád till 1824, when the head-quarters were removed to Bijnaur on the constitution of the present District. Population (1872) 19,696; (1881) 20,503, namely, males 10,325, and females 10,178. Classified according to religion, the population in 1881 comprised—Muhammadans, 13,178; Hindus, 7280; Jains, 33; and Christians, 12. Municipal revenue (1883–84), £1220, of which £1159 was derived from taxation; average incidence of taxation, 1s. 1½d. per head. Nagína was formerly celebrated for its manufacture of gun-barrels; it is now noted for its cloth, hempen rope and sacking, ebony-carving, glass-ware, and matchlocks. The principal trade is the export of sugar. During the Mutiny of 1857–58 the town was the scene of several conflicts, as well as of the final defeat of the rebels on the 21st April 1858, which crushed out the revolt in Bijnaur District.

Nágkanda (*Narkanda*).—Pass in Kumharsain State, Punjab, lying in lat. 31° 15′ N., and long. 77° 31′ E., over a ridge proceeding westward from Hattu peak. Elevation above sea-level, 9016 feet. The place is much frequented by visitors from Simla on account of the fine view to be obtained of the snowy range. A well-supplied *dák* bungalow is maintained for the convenience of travellers.

Nagode (*Nagaudh* or *Uchahra*).—Petty State under the Baghelkhand Agency, Central India. Bounded on the north-east by the States of Sohávval and Rewá, on the east by Rewá, on the south-east by Maihar, and on the west by Panna. Area, 450 square miles. Population (1881) 79,629, namely, 39,646 males and 39,983 females, of whom 68,070 were Hindus; 2902 Muhammadans; 679 Jains; 11 Christians; 2 Sikhs; and 7965 aboriginal tribes, of whom 2129 were Gonds and 5836 Kols. Revenue, about £15,000, of which £7000 is alienated in *jágírs* and religious and charitable grants. The Jabalpur (Jubbulpore) extension of the East Indian Railway passes through the State. Nagode was originally included, as one of the feudatories of Panna, in the *sanad* granted to Rájá Kisori Singh. But as the State had been in the possession of the Purihar ancestors of Lál Sheoráj Singh before the establishment of the power of Chhatar Sál in Bundelkhand, and the family had never been dispossessed either by the Bundela Rájás or by Alí Bahádur, a *sanad* was given to Lál Sheoráj Singh in 1809, confirming him in the possession of his territory. He was succeeded in 1818 by his son, Balbhadra Singh, who was deposed in 1831 for the murder of his brother. Raghubind, son of Balbhadra, was then a minor, and the State was therefore temporarily

taken under British administration. On attaining his majority in 1838, Raghubind was installed. The Rájá rendered good service during the Mutiny, and was rewarded by a grant of land from the confiscated State of Bijerághogarh, the right of adoption, and the honour of a salute of 9 guns. Raghubind died in 1874, and was succeeded by his son, Jadho Bind Singh, the present Rájá, who is a Purihar Rájput. The military force consists of 2 guns and 116 infantry and police. In the *Proceedings of the Asiatic Society of Bengal* for 1874, page 109, will be found an account of the antiquities of this State.

Nagode.—Chief town of Nagode State, in Baghelkhand, Central India; situated in lat. 24° 33′ 45″ N., and long. 80° 37′ 55″ E., on the route by Rewá from Ságar (Saugor) to Allahábád, 110 miles north-west of Jabalpur (Jubbulpore). Site of a cantonment for British troops. There is a fort here, in which the Rájá once resided, built on the Amran, a tributary of the Tons, at an elevation of 1099 feet above the level of the sea. Nagode was abandoned as a cantonment in 1876, and about the same time the Rájá left the town and took up his residence at Uchahra. Nagode town has consequently lost much of its importance; the population (1881) has decreased to 4828, and houses both in cantonments and the town are falling into disrepair. Nagode is on the road from Satna to Nowgong, 17 miles from the former, and 84 miles from the latter place.

Nagore.—Town and port in Tanjore District, Madras Presidency.—*See* NAGAR.

Nágothna.—Town in Pen Sub-division, Kolába District, Bombay Presidency; situated in lat. 18° 32′ 30″ N., and long. 73° 10′ 55″ E., 24 miles from the mouth of the river Amba, which is navigated by steamers up to Dharamtar ferry, 15 miles below Nágothna, at all times of the year. At Dharampur passengers and goods are tran-shipped to *machwás* (lateen-rigged smacks) of burden up to 20 tons, and carried up with the flood tide to Nágothna. The passenger traffic for the Southern Deccan and Konkán is considerable, and cargo is also brought up by boats of 80 tons burden and under. The channel has been much improved by the removal of rocks. A road, 70 miles in length, runs from this place to Mahábleswar, and another running north-east joins the Bombay and Poona road at the foot of the Borghát. In the beginning of the sixteenth century Nágothna belonged to Gujarát. On the defeat of the prince of Gujarát by the Portuguese, the neighbourhood of Nágothna seems to have passed to Ahmadnagar, the allies of the Portuguese. In 1636, the Mughals handed the Ahmad-nagar Konkán to Bijápur. About ten years later it passed to Sivají. It is called Negotan in a treaty between the British and the Peshwá in 1739. Nágothna is 15 miles south of Pen and 40 miles south-west from Bombay. Average annual value of trade during the five years

ending 1881-82 — imports, £6800, and exports, £39,090. Post-office.

Nágpur.—Division or Commissionership of the Central Provinces, comprising the Districts of NAGPUR, BHANDARA, CHANDA, WARDHA, and BALAGHAT, all of which see separately; lying between 18° 40′ and 22° 20′ N. lat., and between 78° 4′ 30″ and 81° 9′ E. long. The Division is bounded on the north by Chhindwárá, Seoní, and Mandlá Districts; on the east by Ráipur District and the Native States of Kawardhá, Khairágarh, and Kánker; on the south by the Nizám's Dominions; and on the west by the Amráotí and Wún Districts of Berár. The Nágpur Division contains an area of 24,040 square miles, with 21 towns and 8200 villages, and 580,862 houses. Population (1872) 2,411,278; (1881) 2,758,056, namely, males 1,383,785, and females 1,374,271. Total increase of population in the nine years 1872–1881, 346,778, or 14·4 per cent. Average density of population, 114·7 persons per square mile; towns and villages per square mile, ·34; persons per town or village, 335; houses per square mile, 24·16; persons per house, 4·75.

Classified according to religion, the population of Nágpur Division in 1881 consisted of—Hindus, 2,257,206, or 81·8 per cent.; Muhammadans, 84,595, or 3 per cent.; Kábírpanthís, 19,270; Satnámís, 629; Sikhs, 27; Christians, 5428; Buddhists, 6; Brahmos, 6; Jains, 7358; Pársís, 189; Jews, 12; non-Hindu aborigines, 388,324, or 14 per cent.; and 'others,' 6. The total aboriginal population by tribe, as distinguished from religion, numbers 441,838, namely, Gonds of different clans, 428,761; Baigás, 9669; Kawárs, 2402; Korkus, 661; Kols, 297; and Bhíls, 48. Of high caste Hindus, Bráhmans number 44,542, and Rájputs 26,960. The most numerous caste in the Division is the Kúrmí, the principal cultivating class, returned at 407,950, the other preponderating castes ranking as follows in order of numbers:—Mahár, including Somosi, a class of weavers, day-labourers, and village watchmen, 307,691; Telí, oil-pressers, 166,062; Gawarí, cowherds, cartmen, cultivators, and field servants, 101,739; Márár, gardeners and cultivators, 100,661; Powár, agriculturists of Rájput descent, 90,098; Koshtí, weavers, 82,271; Dhimár, fishermen, water-carriers, domestic servants, palanquin-bearers, river-side cultivators, and rearers of the *tasár* silkworm, 78,218; Mehrá, weavers, village watchmen, and cultivators, 68,516; Málí, gardeners, 55,506; Kallár, including Sunri, distillers, wine-sellers, cultivators, traders, and money-lenders, 54 463; Lodhí, landholders and cultivators, 42,456; Máná, cultivators, 39,313; Nái, barbers, 32,575; Sonár, gold and silver smiths, 31,798; Barhái, carpenters, 25,984; Maráthá, cultivators, soldiers, and domestic servants, 25,308; Ahír, cattle-rearers, dairymen, cultivators, farm servants, etc., 21,623; Chamár, skinners and leather dealers, 20,742.

Nágpur Division contains a considerable urban population, residing in 21 towns with upwards of five thousand inhabitants, aggregating 299,184, or 10·8 per cent. of the whole Divisional population; leaving 2,458,872, or 89·2 per cent., as representing the rural or village population. Of the 8200 rural villages, 4320 contain less than two hundred inhabitants; 2561 have between two and five hundred; 994 between five hundred and a thousand; 288 from one to three thousand; and 37 from three to five thousand. As regards occupation, the Census divides the male population into the following six main classes:—(1) Professional, military, and official class, 35,945; (2) domestic class, including inn and lodging-house keepers, 15,729; (3) commercial class, including merchants, traders, carriers, etc., 22,234; (4) agricultural and pastoral class, including gardeners, 603,569; (5) industrial and artisan class, 226,094; (6) indefinite and non-productive class, comprising general labourers and male children, 480,214.

Of the adult male and female agricultural population, 22,570 are returned as landed proprietors; 496,057 as tenant cultivators, of whom 142,050 are tenants without permanent rights, 65,316 are tenants at fixed rates or with rights of occupancy, and 288,691 are assistants in home cultivation; while 526,410 agricultural labourers, estate agents, farm bailiffs, etc., bring the total adult agricultural population of the Nágpur Division to 1,051,060, or 38·1 per cent. of the Divisional population; average area of cultivated and cultivable land, 9 acres per head. Of the total area of 24,040 square miles, 18,188 square miles are assessed for Government land revenue, of which 6243 square miles are returned as under cultivation, 7110 square miles as cultivable, and 4835 square miles as uncultivable waste. Total amount of Government assessment, including local rates and cesses levied on land, £231,607, or an average of 1s. 1d. per cultivated acre. Total amount of rent actually paid by cultivators, £371,305, or an average of 1s. 10⅜d. per cultivated acre. Total Government revenue from all sources in 1883–84, £413,810. Justice is afforded by 50 civil and 55 criminal courts, including the head-quarters courts and offices of the Chief Commissioner of the Central Provinces. [For further information, see the separate articles on the Districts comprising the Division enumerated above.]

Nágpur.—District in the Nágpur Division of the Chief Commissionership of the Central Provinces, lying between 20° 36′ and 21° 43′ N. lat., and between 78° 17′ and 79° 42′ E. long. It forms an irregular triangle, with its eastern base resting on Bhandárá, its northern side bounded by Chhindwárá and Seoní, and its south-western side by Wardhá. At its south-eastern angle it adjoins Chándá District, while on the west its apex touches Berár. Population in 1881, 697,356 souls. Area, 3786 square miles. The administrative head-quarters of the

Central Provinces, as well as of the Division and District of Nágpur, are at Nagpur City.

Physical Aspects.—The District of Nágpur lies immediately below the great table-land of the Sátpura range. Its northern frontier is one continuous chain of hills. At its western extremity this chain consists of spurs from the Sátpuras; but farther east, those mountains themselves form the boundary. A second great division of hills shuts in the District on the south-western side, reaching its highest point south-west of Kátol where the hill of Kharki rises almost 2000 feet above sea-level. Across the country thus enclosed, a third range runs from north to south, parting it into two great plains of very unequal size, which, with the hills that bound them, occupy nearly the whole of the District. In this range the hills are bare and sterile, with rugged and often grotesque outlines. They culminate in the height named Pilkápár, 1899 feet above the sea. Towards the south-east, however, the boundary of Nágpur runs at some distance below the second hill chain, thus including within the District the richly cultivated valley of the Nánd river on the southern side of the hills. This tract naturally belongs to the great Wardhá cotton field, of which it forms the most eastern and elevated part. The three hill ranges must all be regarded as offshoots belonging to the Sátpuras on the north. They nowhere attain any great elevation. While the heights themselves are rocky and sterile, the valleys and lowlands at their feet possess a rich and fertile soil. In the midst of barren hills, covered only with loose boulders and low scrub, the traveller unexpectedly looks down upon valleys studded with fruit-trees, and smiling with corn and garden cultivation. Strips of highly cultivated soil rise from the plain below, and creep through the gorges and up the hillside, until they suddenly lose themselves in rock and brushwood. In the contrasts thus offered between hill and dale, jungle and homestead, desert and garden, the most striking feature of the hill scenery is to be found.

Of the two great plains, that to the west of Pilkápár slopes down to the river Wardhá, beyond which lies East Berár. This western tract is watered by the Jám and the Madár, on their way to join the Wardhá, and contains the most highly cultivated land in the District; everywhere it abounds with mango and other fruit trees, and teems with the richest garden cultivation. The great plain on the eastern side of the Pilkápár range, at least six times larger than the other, stretches away to the confines of Bhandárá and Chándá. It consists of a rich undulating country, luxuriant with mango groves and trees of all sorts, and dotted towards the east with countless small tanks. Its general slope is towards the Waingangá, which flows for a short distance between Nágpur and Bhandárá. Through this plain the perennial stream of the Kanhán (which receives the Pench, the Kolár, the

Waná, the Sur, and the Bor) flows between high banks, in a narrow channel deep below the surface of the country, along a sandy bed, barred here and there with jagged ledges of rock. In a flood, the waters swell with extraordinary rapidity, and pour down in impetuous torrents to the Waingangá. Here and there rises a solitary height, such as the Haldolí Hills in the south-east, 1300 feet high; the heights at Chápgarhí and Bhiokúnd; and, in the north-east of the District, the sacred hill of Rámtek. The last attains an elevation of 1400 feet above the sea. It is in the form of a horse-shoe, with the heel towards the south-east. At its outer extremity, towards the north, the cliff is scarped, rising sheer from the base about 500 feet. On the summit are the old fortress and the temples; below, in the hollow formed by the inner sides of the hill, and embosomed in groves of mango and tamarind, nestles a lake, its margin adorned with temples, and enclosed by broad flights of steps of hewn stone, reaching down to the water. From the summit, the prospect is wide and magnificent. Lastly, in the middle of the plain stands the isolated little hill crowned by the Sítábaldí fort, commanding an extensive view, and interesting both from its historical associations and its geological importance.

Within the limits of the horizon, as seen from Sítábaldí, every formation belonging to the District is to be found. Indeed, the circuit of a few hundred yards presents an epitome of the geology of the Peninsula. On the hill-top, the surface is strewn with nodular trap. A few yards below, in the scarped face of the hill, may be traced a shallow layer of fresh-water formation; below this, a soft bluish tufa, which passes into a porous amygdaloid, and deeper, into an exceedingly fine augitic greenstone. At the base of the hill, beneath the basalt, is sandstone; and below the sandstone, gneiss. This juxtaposition of volcanic and plutonic rocks, enclosing between them the wreck of a vast sandstone formation, invests the geology of Nágpur with particular interest. Over more than half the area of the District, trap is the surface rock. The serrated outline of the Baláhí Hills, near Bhandárá, indicates the crystalline formations which extend down to Cuttack, as the flattened summits characterize the trap. In the upper part of the Waná valley, and northwards from Nágpur up the basins of the Kolár, the Kanhán, and the Pench, sandstone formations predominate. In some few parts, as at Maundá, and near Umrer, beds of laterite occur on the surface. The superficial deposits are the *regar* or black cotton-soil, and the red soil. The former is found almost universally with trap, and seldom exceeds 12 feet in depth. The red soil is sometimes as deep as 50 feet, and occurs with plutonic rocks, sandstone, or laterites. Neither deposit is fossiliferous.

History.—The first rulers in this part of the country are said to have been the mythical Gaulí chieftains, whose exploits yet live in the songs

of the villagers. Our historical knowledge of Nágpur, however, begins with the 16th century, when the District formed part of the Gond kingdom of Deogarh. Jatba, the first Ráj-Gond ruler who resided below the Gháts, perhaps a younger brother of the Deogarh king, constructed a strong fortress on the Bhiogarh Hill, commanding the chief passes from Chhindwárá to the plains of Nágpur. The numerous Gond forts which now stud the District with their ruins, were probably built by him and his descendants to protect new batches of settlers, while the country around was being brought under the plough. Three or four generations later, about A.D. 1700, Bakht Buland raised the Deogarh kingdom to its greatest prosperity. His successful wars widely extended his dominion, while the connection he formed with Delhi, and his freedom from religious prejudices, led him to encourage the immigration of artificers and agriculturists, both Hindu and Muhammadan. Not least of his achievements was the foundation of the city of Nágpur, which was walled in and made the capital by Chand Sultán, the next king. On Chand Sultán's death in 1739, Wálí Sháh, a natural son of Bakht Buland, usurped the throne. The widow of the dead king called in Raghují Bhonsla from Berár, to support her two sons, Burhán Sháh and Akbar Sháh. Wálí Sháh was slain, and the rightful heirs placed on the throne. Raghují then retired to Berár. Dissensions, however, speedily arose between the two brothers, resulting in a bloody civil war.

In 1743, the elder brother invited the support once more of Raghují Bhonsla, who was again successful. Akbar Sháh was driven into exile, and finally poisoned at Haidarábád (Hyderábád). But this time Raghují did not retire. He now constituted himself protector; and while Burhán Sháh retained the title of Rájá, with a pension, both of which his descendants have since held, Raghují took all real power into his own hands, and, making Nágpur his capital, quickly reduced all Deogarh to own his authority. The nominal supremacy left to the deposed princes was probably intended to show that the Bhonslas held the Nágpur territory from the Gonds, and not, like the other chiefs of the Maráthá confederation, by favour of the Peshwá. Nevertheless, in 1744, Raghují took advantage of the difficulties in which the Peshwá found himself, to obtain from him a *sanad* conferring the right of levying tribute from Berár to Cuttack. In 1750 he received new *sanads* for Berár, Gondwáná, and Bengal. By his successful foreign wars, the first and greatest of the Bhonsla princes extended his rule over a wide country; and he was still in his full career of aggression when he died, at Nágpur, in March 1755.

Raghují was succeeded at Nágpur by his eldest son, Jánojí, while Chándá and Chhatísgarh were given as an appanage to a younger son, named Madhují. Jánojí at first devoted himself to settling the territory

left him by his father, but when hostilities began between the Nizám and the youthful Peshwá, Jánojí sold his support to each side by turns. At last, disgusted by his treachery, the Peshwá and the Nizám in 1765 united their forces against Jánojí, burned down Nágpur, and forced the Rájá to disgorge the greater part of the money he had received. Four years later, a treaty was concluded between Jánojí and the Peshwá, in which the dependence of the Bhonslas was fully acknowledged. Three years afterwards, Jánojí died. Before his death he had adopted his nephew Raghují, the son of Madhují of Chándá. But while Madhují with his son were on their way to Nágpur, Sábájí, another brother of the late king, seized the vacant throne. The civil war which followed ended on the battle-field of Pánchgáon, where Madhují killed his brother with his own hand. Madhují then governed as regent for the rest of his life. In 1777 he first entered into relations with the English, to whom he displayed a friendly policy throughout. His death took place in 1788.

Hitherto the dominions of the Bhonslas had enjoyed great prosperity under their rough and soldier-like rule. Justice was well administered, crimes were few, and the people comfortable and contented. The reign of Raghují II. brought with it other times. It began successfully with extensions of the Nágpur power, and with close relations with the English. In 1798, Mr. Colebrooke was appointed Resident to the court of Raghují. Before long, however, Mr. Colebrooke withdrew, and Raghují united with Sindhia to oppose the British Government. The battles of Assaye and Argáon (Argaum) shattered the forces of the confederates; and by the treaty of Deogáon, Raghují lost nearly a third of his kingdom, and engaged to receive permanently a Resident at Nágpur. But the Rájá now endeavoured to extract from his diminished territory a revenue far beyond its means; and his exactions, together with the raids of the Pindárís, utterly desolated the present District of Nágpur. Raghují died in 1816. His son, the blind and paralyzed Pawojí, soon after became perfectly imbecile.

A contest for the regency between the widow and Apá Sáhib, the nephew of the late Rájá, ended in the success of the latter. A few months later, the Rájá was found dead in his bed, poisoned, as was subsequently proved, by his cousin and successor. As soon as Apá Sáhib felt himself safe on his throne, his bearing, hitherto so cordial to the British, entirely changed. His avowal of friendship with the Peshwá, then in arms against the British, together with the concentration of his troops at Nágpur, at length induced the Resident to summon what force he could, and to occupy the hill of Sítábaldí. During the 26th and 27th November 1817, the small English army had to endure the repeated attacks of the Nágpur troops, and at one time were

driven from the smaller of the two eminences which form the Sítábaldí position. A desperate fight, however, finally ended in the complete defeat of the enemy. Apá Sáhib attempted to disavow any connection with the attack; but the Resident had been strengthened by fresh troops, and he now demanded the surrender of the Rájá, and the disbandment of his army. The first point was conceded; the second was not gained till a battle had been fought close to Nágpur, in which, after an obstinate resistance, the Maráthás were utterly routed. At first it was resolved to retain Apá Sáhib on the throne, subject to the control of the British; but his fresh intrigues, and the discovery of his complicity in the murder of his cousin, caused his arrest. Apá Sáhib succeeded, however, in escaping to the Mahádeo Hills, and ultimately made his way to the Punjab. A grandson of Raghují II., still of tender years, was now raised to the throne under the title of Raghují III. During his minority, the Resident administered the country till 1830. On the death of Raghují III. without issue in 1853, the State was declared to have lapsed to the British Government, and was administered down to 1861 by a commission of officers under the Commissioner of the 'Nágpur Province.'

When tidings of the Mutiny reached Nágpur in May 1857, a scheme for rising was immediately formed in the lines of the irregular cavalry, in conjunction with the Musalmáns of the city. The night of June the 13th was the time agreed upon, and the ascent of a fire-balloon from the city was to give the signal to the cavalry. Meantime, to allay suspicion, the cavalry formally volunteered for service against the mutineers in Upper India. On the 13th June, a few hours before the time fixed, a squadron received orders to march towards Seoní as part of a force moving northward from Kámthí (Kamptee). This took them by surprise, and they at once sent a *dafádár*, named Dáúd Khán, to the infantry lines to rouse the regiment. Dáúd Khán was, however, seized by the first man he addressed. It was now discovered that the cavalry were saddling their horses, and the alarm became general; the ladies were sent for safety to Kámthí, and troops summoned from that place; cannon were brought up to defend the arsenal, and the guns on the Sítábaldí Hill got into position. Everything now depended on the temper of the regular infantry and cavalry. When Lieutenant Cumberlege went to take command, he found that the regiment had fallen in of their own accord, ready to execute any orders. The conspirators in the city now knew they had failed, and the fire-balloon was never sent up. The cavalry too lost all heart, and unsaddled their horses. Subsequently they were turned out without arms, and with the regular infantry and cavalry in front and on each flank. Several of the native officers, together with two Musalmáns of the city, both men of high birth and position, were convicted and hanged from the ramparts of the

fort overlooking the city. On the 24th June, the irregular cavalry were disarmed, and the men kept under surveillance in their own lines. In November they were again armed, and employed towards Sambalpur, where they performed their duties well. A squadron, which was composed almost entirely of Maráthás, appears to have been implicated in this affair equally with the Musalmáns. In this crisis, the judgment and resolution of Mr. Ellis and his coadjutor, Mr. Ross, averted a great calamity.

In 1861, the 'Nágpur Province' was amalgamated with the 'Ságar and Narbadá Territories,' the whole forming the present Central Provinces, with the head-quarters of the administration at Nágpur city.

Population.—A rough enumeration in 1866 returned the population of Nágpur District at 639,341. The more careful Census of 1872 disclosed 631,109. The last Census in 1881 returned a total population of 697,356, showing an increase of 66,247, or 10·5 per cent., a considerable portion of which is due to immigration, owing to extended trading facilities and railway advantages. The results arrived at by the Census of 1881 may be briefly summarized as follows:—Area of District, 3786 square miles, with 9 towns and 1673 villages, and 145,593 houses. Total population, 697,356, namely, males 351,756, or 50·4 per cent., and females 345,600. Average density of population, 184·2 persons per square mile; villages per square mile, ·44; persons per village, 415; houses per square mile, 38·5; persons per house, 4·8. Classified according to sex and age, there are—under 15 years of age, males 129,622, and females 125,342; total children, 254,954, or 36·6 per cent. of the District population: 15 years and upwards, males 222,134, and females 220,258; total adults, 442,392, or 63·4 per cent.

Religion.—Classified according to religion, the population of Nágpur District consists of—Hindus, 598,441, or 85·8 per cent.; Muhammadans, 39,765, or 5·7 per cent.; Kábírpanthís, 7371; Satnámís, 416; Jains, 3564; Christians, 4850; Pársís, 178; Brahmos, 6; Buddhists, 5; Jews, 4; aboriginal tribes, nearly all Gonds, 42,750, or 6·1 per cent. of the population; and 'others,' 6. Among Hindu castes, Bráhmans number 21,028, and Rájputs 11,212. Chief among the lower castes of Hindus are the following:—Kurmí, the principal cultivating class, and most numerous caste in the District, 145,815; Mahár, 82,066; Telí, 54,491; Koshtá, 37,733; Málí, 27,610; Mehra, 18,884; Maráthá, 12,823; Gawarí, 12,256; Dhimár, 12,222; Barhái, 11,527; Nái, 10,201; Sunri, 8992; Sonár, 8975; Lodhí, 7956; Chamár, 7633; Dhobí, 6875; Baniyá, 6528; Gadária, 5989; Baruí, 5425. The Muhammadan population are divided according to sect into—Sunnís, 38,086; Shiás, 1141; Wáhábís, 35; Faraizís, 8; and 'others,' 495.

The Christians comprise—Europeans, 1446; Eurasians, 630; Indo-Portuguese, 66; Natives of India, 2303; and unspecified, 405.

Town and Rural Population.—Nágpur District contains nine towns with a population exceeding five thousand inhabitants, namely, NAGPUR CITY, 98,299; KAMTHI (Kampti), 50,987; UMRER, 14,247; KHAPA, 8465; RAMTEK, 7814; NARKHER, 7061; MOHPA, 5515; KALMESHWAR, 5318; and SAONER, 5023. The total urban population thus disclosed amounts to 202,729, or over 29 per cent. of the total inhabitants, a ratio considerably higher than in any other District of the Central Provinces. The 1673 villages are thus classified:—889 contain less than two hundred inhabitants; 574 from two to five hundred; 149 from five hundred to a thousand; 33 from one to two thousand; 15 from two to three thousand; and 13 from three to five thousand. Nágpur District contains 8 municipal towns, with a total population of 194,207 souls; total municipal income in 1882–83, £27,089, of which £23,847 was derived from taxation, mainly octroi duties; average incidence of taxation, 2s. 5½d. per head of the municipal population. As regards occupation, the Census divides the male population into the following six main classes:—(1) Professional, military, and official class, 13,513; (2) domestic class, including inn and lodging-house keepers, etc., 8135; (3) commercial class, including merchants, traders, carriers, etc., 9055; (4) agricultural and pastoral class, including gardeners, 126,353; (5) industrial and artisan class, 66,088; (6) indefinite, non-productive, and unspecified class, comprising general labourers and male children, 128,612. The material condition of both the agricultural and non-agricultural classes has greatly increased of late years, owing to the increased demand for cotton in the English market, the extension of cultivation, the opening out of railway and road communications, and a considerable rise in the prices of agricultural produce, as well as in the rate of wages.

Agriculture.—Of the total area (3786 square miles), 1932 were returned in 1883–84 as cultivated; and of the portion lying waste, 789 square miles were returned as cultivable; and 1065 square miles as uncultivable waste. The total area assessed for Government revenue is 3005 square miles, of which 1783 square miles are under cultivation, 474 square miles cultivable, and 748 square miles uncultivated waste. The agricultural produce consists of three classes—the *rabí* or spring crops, the *kharíf* or rain crops, and the *bághdít* or garden crops. Wheat is the grand *rabí* crop, and was grown in 1883 on 343,226 acres. Other food-grains occupied 517,738 acres; while 198,561 acres were devoted to oil-seeds. Of the *kharíf* crops, by far the most important is cotton, which in 1883 was grown on 115,909 acres. Rice occupied 32,417 acres. The garden cultivation, which is confined to the best black soil, produced sugar-cane on 1288 acres, and

tobacco on 815 acres, besides vegetables of different kinds on 4539 acres.

Of the adult male and female agricultural population in 1881, 5988 were returned as landed proprietors; 98,006 as tenant-cultivators, of whom 17,681 were tenants-at-will, 14,209 were tenants at fixed rates or with rights of occupancy, 61,215 were assistants in home cultivation, and 104,293 were agricultural labourers. Estate agents, farm bailiffs, shepherds, herdsmen, etc., bring up the total adult agricultural population of Nágpur District to 209,568, or 30 per cent. of the District population; average area of cultivated and cultivable land, 8 acres per head. Of late years, the condition of the husbandmen has generally improved. The rent rates per acre in 1883 for the different qualities of land are returned as follows:—Land suited for wheat or inferior grain, 2s. per acre; for rice, 2s.; for oil-seeds, 1s. 11½d.; for cotton, 2s. 2½d.; for sugar-cane, 2s. 4d. Total amount of Government assessment, including local rates and cesses levied on the land, £88,058, or an average of 1s. 6⅜d. per cultivated area. Total rental paid by cultivators, including rates and cesses, £127,559. Average produce per acre—wheat, 300 lbs.; rice, 504 lbs.; inferior grain, 306 lbs.; oil-seeds, 144 lbs.; cotton, 100 lbs.; sugar (*gúr*), 500 lbs. The prices per cwt. were—rice, 6s. 10d.; wheat, 5s. 1d.; linseed, 7s. 6d.; cotton, raw, 12s. 3d.; refined sugar, £1, 16s. Skilled labourers received up to 1s. per diem; unskilled, as low as 4½d. On the forest lands, which cover an area of 320,000 acres, most of the fine timber has been felled; but under the present system of conservation, the saplings are making progress. Of forest fruit-trees, the most important is the *mahuá*, from the flowers of which is distilled *dárú*, the spirituous liquor most used in the District.

Commerce and Trade.—The principal exports consist of raw cotton, grain and other agricultural produce, and cloth; the principal imports are salt, sugar, English piece and miscellaneous goods, cattle, hardware, and cutlery. The exports considerably exceed the imports in value, and therefore large quantities of gold and silver are sent into the District from Bombay. The manufacture of common cotton cloth is declining, owing to the competition of machine-made goods from England. Kámthí is by far the largest entrepôt for wheat, rice, and other grain; but the cotton produced in Nágpur mostly finds its way to Hinganghát in Wardhá District, or to Amráotí in Berár, from whence it is transported to Bombay. There are over 200 miles of made roads in Nágpur. The chief lines are the northern road to Jabalpur (Jubbulpore), the eastern road to Bhandára, the southern road to Chándá, and the north-western road to Chhindwárá. The Nágpur branch of the Great Indian Peninsula Railway leaves the main line at Bhosáwal, and terminates at Sítábaldí, the western suburb of Nágpur; it has a station also at Bori.

Twenty-six miles of this line lie within the District. The partially opened Nágpur-Chhatísgarh Railway also intersects Nágpur District for a distance of about twenty-four miles.

Administration. — In 1861, Nágpur was formed into a separate District of the British Government of the Central Provinces. It is administered by a Deputy Commissioner with Assistants and *tahsíldárs*. Total revenue in 1876–77, £135,220, of which the land-tax yielded £83,416; total revenue in 1883–84, £154,275, of which the land-tax contributed £82,881. The *pándhrí*, a kind of house-tax, is peculiar to this part of the country. Total cost of District officials and police of all kinds in 1883–84, £19,545. Number of civil and revenue judges of all sorts within the District, 18; magistrates, 22. Maximum distance from any village to the nearest court, 38 miles; average distance, 21 miles. Number of police, 1005 men, costing £13,212; being 1 policeman to about every 3¾ miles and to every 694 inhabitants. The daily average number of prisoners in jail in 1883 was 848, of whom 52 were females. The total cost of the jails in that year was £5383. The number of Government or aided schools in the District under Government inspection was 197, attended by 11,502 pupils. During the year 1882, no less than 181,191 persons visited the Nágpur Museum.

Medical Aspects.—The year is divided into three seasons: the hot, from the beginning of April to the beginning of June; the rainy season sets in in June, and lasts till September, the latter month and October being generally close and sultry, though refreshed by occasional showers; the cold weather occupies the intervening months till the ensuing April. The annual mean temperature at Nágpur for a period of twelve years is returned at 78·7° F., the monthly means being—January, 68·6°; February, 73·8°; March, 81·8°; April, 88·7°; May, 93°; June, 86·2°; July, 79·1°; August, 79°; September, 79·1°; October, 77·1°; November, 70·9°; and December, 67·4°. In 1883, the temperature in the shade at the civil station was returned as follows:—May, highest reading 117·7° F., lowest 75·5°; July, highest 94·3°, lowest 71·1°; December, highest 82·2°, lowest 43·1°. The average annual rainfall is returned at 43·88 inches. The rainfall in 1883 amounted to 61·45 inches, being 17·57 inches above the average.

From the middle of September to the middle of December is the most unhealthy period of the year. The prevailing disease is fever, but cholera is occasionally epidemic; of late years, the ravages of small-pox have been materially lessened by vaccination. The total number of registered deaths in 1883 was 21,456 (from fever, 4587), equal to a rate of 44·63 per thousand, as against an annual mean of 33·66 per thousand for the previous five years. Nágpur has a lunatic and a leper asylum, and a medical school; and during the year 1883, 10 charitable dispensaries afforded medical relief to 148,211 in-door and out-door

patients. [For further information regarding Nágpur District, see the *Gazetteer of the Central Provinces*, by Mr. (now Sir Charles) Grant, pp. 292–345 (Nágpur, 1870); the *Census Report of the Central Provinces* for 1881; the *Settlement Report of Nágpur District*, by A. B. Ross, Esq. (1869); and the several annual Administration and Departmental Reports of the Central Provinces Government.]

Nágpur.—Central *tahsíl* or Sub-division of Nágpur District, Central Provinces. Area, 852 square miles, with 3 towns, 418 villages, and 58,806 houses. Population (1872) 244,626; (1881) 268,479, namely, males 136,065, and females 132,414; average density of population, 315·12 persons per square mile. The total adult agricultural population (male and female) numbers 48,539, with an average area of 9 acres of cultivated and cultivable land to each. Of the total area of the *tahsíl* (852 square miles), 103 square miles are held revenue free; while 749 square miles are assessed for Government revenue, of which 473 square miles are cultivated, and 115 square miles are available for cultivation, the remainder being uncultivable waste. Total amount of Government land revenue, including local rates and cesses levied upon land, £24,224, or an average of 1s. 5⅞d. per cultivated acre; amount of rent paid by cultivators, including rates and cesses, £34,622, or an average of 2s. 1¼d. per cultivated acre. Nágpur *tahsíl* contained in 1883, 11 civil and 15 criminal courts (including the Divisional and District head-quarter courts), with 3 police stations (*thánás*), and 6 outpost stations (*chaukís*), a regular police force 85 strong, besides a village watch of 717 *chaukídárs*.

Nágpur.—Chief town of Nágpur District, and the seat of administration of the Central Provinces; situated in the centre of Nágpur District, in lat. 21° 9′ 30″ N., and long. 79° 7′ E., on a small stream called the Nág. The municipal limits include, besides the city proper, the suburb of Sítábaldí, the European station of Sítábaldí with Táklí, and a considerable area of land (chiefly black soil) under cultivation. In the centre stands Sítábaldí Hill, crowned with the fort, which commands a fine view of the country round. Below, on the north and west, lies the prettily wooded station of Sítábaldí. Beyond, to the north, are the military lines and *bázárs;* and again beyond these, the suburb of Táklí, once the head-quarters of the Nágpur irregular force, but now occupied only by a few bungalows. Close under the southern side of the hill is the native suburb of Sítábaldí. Below the eastern glacis is the railway terminus. Beyond this lies the broad sheet of water known as the Jamá Taláo, and farther east is the city, completely hidden in a mass of foliage. Three great roads connect the city with the European station, two of which are respectively on the north and south banks of the lake, while the third, the most northern, crosses the railway by a bridge to the north of the terminus. The handsome tanks

and gardens outside the city were constructed by the Maráthá princes. The three finest tanks are the Jamá Taláo, Ambájharí, and Telingkherí, which supply a considerable portion of Nágpur with water. The chief gardens are the Maháráj Bágh, in the station of Sítábaldí, the Tulsí Bágh, inside the city, and the four suburban gardens of Páldí, Shakardára, Sonágáon, and Telingkherí. Of the numerous Hindu temples, some are in the best style of Maráthá architecture, with elaborate carvings. The Bhonsla palace, built of black basalt, and profusely ornamented with wood carving, was burnt down in 1864, and only the great 'Nakárkhána' gate remains. The tombs of the Bhonsla kings are in the Sukrawári quarter, to the south of the city.

The population of Nágpur city (including the military lines and municipality) in 1872 was 84,441; in 1881 it had increased to 98,299, namely, males 50,032, and females 48,267. Classified according to religion, there were in 1881—Hindus, 79,842; Muhammadans, 14,110; Christians, 2424; Jains, 959; Kábírpanthís, 63; Satnámís, 8; Pársís, 138; Brahmos, 6; Buddhists, 2; Jews, 4; aboriginal religions, 737; unspecified, 6. In 1882–83, the Nágpur municipality had an income of £17,870, of which £15,089 was derived from taxation, mainly octroi duties; average incidence of taxation, 3s. 1d. per head.

Nágpur carries on a large and increasing trade, the chief imports being wheat and other grain, salt, country cloth, European piece and miscellaneous goods, silk, and spices. The chief article of manufacture and export is cloth. The finer fabrics of Nágpur have long been famous, and are still, in spite of the competition of English stuffs, in great request. Large weekly *bázárs* (markets) are held in the Gúrganj Square and in the Gachí Págá. Most of the public offices are in the civil station of Sítábaldí, including the old Nágpur Residency, now the official residence of the Chief Commissioner, a plain but commodious building in well-wooded grounds, and the Secretariat, a large and substantial edifice. The city contains the Small Cause Court, the *tahsíli*, the Honorary Magistrates' Court, and the police station-houses. Other institutions are—the Nágpur central jail, built to contain 1060 prisoners; the city hospital, with three branch dispensaries in different quarters of the town; the lunatic asylum; the leper asylum; the Sítábaldí poorhouse; the Morris College; the City High School; Normal School; the Free Church Mission Native School; Roman Catholic School; the Bishop's School, for the education of European and Eurasian boys; and the Railway School. There are three public *saráis* (native inns), besides several private *dharmsálás* for similar purposes. The military force consists of a small detachment from the English regiment at Kámthí (Kamptee), the head-quarters and wing of a regiment of Native infantry, and a company of sappers and miners. The former garrison the fort (built in 1819); the arsenal, just below the fort, contains con-

siderable stores and munitions of war. Both town and station are considered healthy.

Nagrám.—Town in Lucknow District, Oudh; situated about midway between the two roads from Lucknow city to Sultánpur and Rái Bareli. Population (1881) 4838. Annual *bázár* sales, about £3550, the principal trade being in rice, which is largely cultivated in the neighbourhood. Two schools, one for boys and one for girls. Said to have been founded by Rájá Nal, a Bhar chieftain, the site of whose fort still exists. It fell within the track of Sayyid Sálár's invasion; but it was afterwards again left to the Bhars, who held it till they were expelled by the Kumhráwán Amethiá Rájputs, a branch of the family established at Amethia Dingur. They were afterwards expelled by the Muhammadans, although they subsequently succeeded in regaining a portion of their possessions. Sayyids now hold two out of the three divisions (*tarafs*) of the place.

Nagwán.—Village in Garhwál State, North-Western Provinces. Lat. 30° 50′ N., long. 78° 19′ E. (Thornton); lies on the Budíya stream, a feeder of the Jumna (Jamuná), close to their confluence. According to Hindu belief, the Ganges reaches the village by a subterranean course, and breaks out in a neighbouring spring.

Náhan (*Sirmur* or *Sarmor*).—Native State in the Punjab.—*See* SIRMUR.

Náhan.—Capital of SIRMUR (Sarmor) Hill State in the Punjáb, and residence of the Rájá; situated about 40 miles south of Simla, at the western extremity of the Kiarda Dún, and from its elevated position (3207 feet) visible from the plains at a considerable distance. Moorcroft describes it as cleaner and handsomer than the generality of Indian towns. Náhan is built on the uneven crest of a rocky eminence; the houses are small, built of stone cemented with lime. The Rájá's dwelling is a large edifice of stone in the centre of the town. There are seven or eight houses built in European style outside the town. One very fine house, surrounded by a handsome garden, has been lately erected by the Rájá for his own use. Several excellent houses are used as rest-houses for the Rájá's guests, and as residences for the European officials of the State. Population (1881) 5253, namely,—Hindus, 4145; Muhammadans, 985; Sikhs, 102; Jains, 5; and 'others,' 16. Number of houses, 937. Large, well-supplied *bázár*, *dák* bungalow, 2 *saráis*, dispensary, school, and an iron foundry worked by the State. On an eminence adjacent to the town, a new cantonment has been laid out for the Rájá's troops. Náhan was occupied by the British during the Nepal war of 1814, and at the close of the campaign was restored to the Rájá of Sírmur, from whom it had been wrested by the Gúrkhas.

Nahára.—Petty State of the Pándu Mehwás, in Rewá Kántha,

Bombay Presidency. Area, 3 square miles, with, including Nahára, five villages. Held jointly by two proprietors, called *thákurs*. Revenue, £60; tribute of £2, 10s. is paid to the Gáekwár of Baroda.

Náigáon Ribahi (or *Nayágáon*, or *Nawagáon*).—Petty State in Bundelkhand, Central India. Bounded on the south by the Chhatarpur State; on all other sides, it lies within Hamírpur District of the North-Western Provinces. The area was estimated in 1875 at 16 square miles, the population at 3360 persons, and the revenue at £1037. The population in 1881 was 3365. Lakshman Singh, one of the banditti leaders of Bundelkhand, having been induced to surrender after some resistance on promise of pardon, received in 1807 a *sanad* for 5 villages. On his death in 1808, he was succeeded by his son Jagat Singh. In 1850 it was decided that the State is held merely on a life tenure, and ought to have been resumed on the death of Lakshman Singh. It was continued to Jagat Singh, however, who had been so long in possession, on the distinct understanding that it was to lapse absolutely at his death. At his earnest request, the Government allowed his widow, Thákuráin Larái Dulaiya, to succeed after his death, which occurred in 1867.

Náiháti (*Nyehattee*).—Town and municipality in the District of the Twenty-four Parganás, Bengal. Lat. 22° 53′ 50″ N., long. 88° 27′ 40″ E. Station on the Eastern Bengal Railway, 23½ miles from Calcutta. Population (1872) 23,730; (1881) 21,533, namely, males 10,655, and females 10,878. Classified according to religion, there were in 1881—Hindus, 18,695; Muhammadans, 2817; and 'others,' 21. Area of town site, 6680 acres. Municipal revenue (1872), £660, 4s.; (1883-84), £1241, of which £1185 was derived from taxation; average incidence of taxation, 1s. 1⅛d. per head. Bench of magistrates, sub-registry office, English and girls' school.

Náikdás, The.—A wild forest tribe found in Panch Mahála District, and in the Rewá Kántha Agency, Bombay Presidency. Of the origin of the Náikdás two stories are told. One, that their ancestors were grooms to the Muhammadan nobles and merchants of Champáner, who took to the forests on the decay of that city towards the close of the sixteenth century. The other states that they are descended from an escort sent by the Rájá of Báglán to the Rájá of Champáner.

The Náikdás are generally small in stature, thin and wiry, remarkably active, capable of enduring fatigue, and not wanting in courage; black in colour, with dark eyes, square faces, and irregular features. Except the chiefs and a few others in good circumstances, who dress like Rájputs or Kolís, the men wear a few yards of dirty ragged cloth round the loins and a second cloth round the head. The women wear over the shoulders a robe or *sári* of a dark blue or red colour, a petticoat, and sometimes a bodice. Except tin and brass ear-rings, the men wear no

ornaments. The women wear tin ear-rings, necklaces of beads or shells, and brass bangles and armlets, much like those worn by Bhíl women.

Their chief food is Indian corn gruel, the well-to-do sometimes using coarse rice. Except the ass, crow, and snake, few forms of flesh are forbidden the Náikdás. They eat large black ants, squirrels, and monkeys; even in large towns the sight of a Náikdá is said to be enough to frighten away the monkeys. For months in each year, after their stock of grain is finished, most of them live on wild fruits and roots. They are much given to *mahuá* spirits, and at their festivals drink to excess. Though the Náikdás eat carrion and rank among the very lowest classes, their touch, though avoided, is not held to cause pollution. They are labourers and wood-cutters. A few have bullocks and ploughs, and till regular fields. But most of them practise only the rough nomadic tillage, burning down the brushwood on the hill-sides, and sowing the coarser millets among the ashes.

Náikdás show no respect to Bráhmans, and care little for Bráhmanical rites, fasts, or feasts. The objects of their worship are spirits and ghosts. In honour of the spirits whom they invoke by various fantastic names, they fix teak posts in the ground, roughly blacking them at the top into something like a human face. Over these posts they smear milk or red lead, and set round them rows of small clay horses. Marriages and deaths are the only occasions of ceremony. A widow may marry again; on such occasions there is no ceremony. The Náikdás do not intermarry with any other caste. Lazy, thriftless, and fond of drink, they are most of them deeply sunk in debt. — *See* NARUKOT.

Náin.—Small village in Salon *tahsíl*, Rái Bareli District, Oudh; situated 20 miles from Rái Bareli town. Population (1881) 789, all of whom are Hindus. The head-quarters of a branch of the Kanhpuria clan, reported to be the most turbulent Rájputs in Oudh. During native rule, constant fighting took place between the landholders and the king's troops; and in 1857, the Náin *tálukdárs* joined the rebel soldiery, and plundered the station of Parshádepur.

Naina Kot. — Village and municipality in Shakargarh *tahsíl*, in Gurdáspur District, Punjab. Population (1881) 1452, namely, 984 Hindus, 449 Muhammadans, 16 Sikhs, and 3 'others;' number of houses, 407. A third-class municipality, with a revenue in 1880–81 of £80; expenditure, £79; average incidence of taxation, 1s. 1¼d. per head of the population. The village contains a police station (*thána*), post-office, and school.

Náini Tál.—Hill station in Kumáun District, North-Western Provinces. Lat. 29° 22′ N., long. 79° 29′ 35″ E. Picturesquely situated on the banks of a beautiful little lake, which nestles among the spurs of

the Himálayas. Favourite sanitarium and summer resort of Europeans from the plains. It is also the head-quarters of the Government of the North-Western Provinces during the hot weather. Exquisite scenery among the surrounding hills. Elevation above sea-level, 6409 feet. The population increases largely during the height of the season. In February 1881, the Census returned the population, then at its lowest, at 6576, namely, Hindus, 5639; Muhammadans, 811; and Christians, 126. A special Census taken in September 1880, at the height of the season, returned a total population of 10,054, made up as follows:—Hindus, 6862; Muhammadans, 1748; Europeans, 1348; Eurasians, 34; Native Christians, 57; and 'others,' 5. Municipal income (1883–84), £4955, of which £4194 was derived from taxation; average incidence of taxation, 8s. 4d. per head.

On the 18th September 1880, Náini Tál was visited by a violent cyclone and rainstorm, which resulted in a landslip causing the death of 42 Europeans and 105 natives, the total destruction of the public Assembly Rooms, several houses, and property to the value of £20,000. Since this disastrous occurrence, a complete system of drainage and of protective works has been carried out by the municipality at a cost of £20,000, and the station is now in a better and safer condition than it was before the landslip occurred.

The Náini Tál military convalescent depôt, established soon after the Mutiny, has accommodation for about 350 European invalid soldiers.

Nainwah.—Town in Búndi State, Rájputána; situated 30 miles north-east of Búndi town. Nainwah is a town of some consequence, and is surrounded by old fortifications and a ditch kept in fair preservation, and flanked on its northern and western faces by large tanks, from which the fosse can be flooded at pleasure. It contains 20 guns of sizes, chiefly of light calibre; only a few are mounted. Population (1881) 5254, namely, Hindus 4545, and Muhammadans 709.

Najafgarh.—Village in Cawnpur District, North-Western Provinces. Lat. 26° 18′ N., long. 80° 36′ E.; distant from Cawnpur city 16 miles south-east. Population (1881) 1020. Chiefly noticeable for the ruins of a palace, in mixed Indian and European style, built by General Martin, the well-known French adventurer and partisan soldier, who amassed a considerable fortune. Local manufacture of indigo grown in the surrounding country.

Najafgarh Jhíl.—Large straggling lake or marsh in Gurgáon and Delhi Districts, Punjab, lying between 28° 26′ 30″ and 28° 34′ N. lat., and between 76° 56′ and 77° 4′ 30″ E. long. Its length, including its various branches, measures about 46 miles, and when full, in October, it submerges more than 27,000 acres. Torrents from the Gurgáon Hills, and several channels in Delhi District, feed the lake, which is

then drained into the Jamuná (Jumna), by means of an escape channel, so as to allow of cultivation on the submerged land. Only partial success, however, has attended these operations, owing to the want of sufficient fall. The scene of an important defeat of the rebels by General Nicholson during the Mutiny of 1857.

Najíbábád.—Northern *tahsíl* or Sub-division of Bijnaur (Bijnor) District, North-Western Provinces, lying between the Ganges and the Garhwál Hills, and comprising the *parganás* of Najíbábád, Akbarábád, and Kiratpur. Area, 494 square miles, of which 168 are cultivated. Population (1872) 141,685; (1881) 133,561, namely, males 71,678, and females 61,883; decrease of population since 1872, 8124, or 5·7 per cent. in nine years. Classified according to religion, the population in 1881 consisted of—Hindus, 86,594; Muhammadans, 46,870; Jains, 121; and 'others,' 21. Of 362 villages composing the *tahsíl*, 315 contained less than five hundred inhabitants. Government assessment, £22,304, or including local rates and cesses levied upon land, £25,004. In 1883 the *tahsíl* contained 1 civil and 2 criminal courts, with 5 police stations (*thánás*), a regular police force of 63 men, a municipal and town police of 55 men, and a village and road police of 302 *chaukídárs*.

Najíbábád.—Town and municipality in Bijnaur District, North-Western Provinces, and head-quarters of Najíbábád *tahsíl*. Situated in lat. 29° 36′ 50″ N., and long. 78° 23′ 10″ E., on the banks of the Málin Nadi stream, 31 miles south-east of Hardwár. Population (1881) 17,750, namely, males 9109, and females 8641. Hindus numbered 9535; Muhammadans, 8089; Jains, 114; and Christians, 12. Area of town site, 239 acres. Najíbábád was founded by the Nawáb Najíb-ud-daulá, who erected the handsome square stone fort of Pathargarh, 1 mile east of the town, in 1755. His tomb is a handsome building, surrounded by numerous apartments; and the Kothi Mubárak Banyád, now used as a rest-house, remains as a monument to him within the town. To the north stands the tomb of his brother, Jahángír Khán. The town still retains many a memorial of Pathán magnificence, now put to ignoble uses. A *báradari* or twelve-doored pavilion, probably a summer-house of the old rulers of the town, was a few years ago said to be used as a slaughter-house. The thoroughfares are mostly paved with brick, and the Sanitary Commissioner reported in 1875 that the 'fine shops and durable cleanly roadways would be a credit to any town in the Province.' The principal place of business is a paved square at the intersection of four cross roads. The public buildings comprise the usual Sub-divisional courts and offices, police station, dispensary, post-office, and Government school. Large through traffic in timber from the Bhábar forests to the north. Manufactures of brass, copper, and iron work, matchlocks, blankets, cotton cloth, and shoes.

Imports of grain; exports of sugar. Markets are held twice a week. Municipal revenue (1883–84), £1812, of which £1632 was derived from taxation; average incidence of taxation, 1s. 10⅛d. per head of population.

Náko.—Village in Bashahr (Bassahir) State, Punjab. Lat. 31° 52′ N., long. 78° 40′ E. (Thornton); lies in the Kunáwar Hills, 1 mile from the left bank of the Li, or river of Spiti. Chiefly noticeable as being the highest inhabited place in the principality. Elevation above sea-level, 11,850 feet.

Nakodar.—South-western *tahsíl* of Jálandhar (Jullundur) District, Punjab, lying along the bank of the Sutlej (Satlaj), between 30° 56′ 30″ and 31° 15′ N. lat., and between 75° 6′ 15″ and 75° 39′ E. long. Area, 342 square miles, with 306 towns and villages, 30,183 houses, and 44,530 families. Total population, 194,069, namely, males 105,424, and females 88,645. Muhammadans form the bulk of the population, numbering 118,617; Hindus, 58,590; Sikhs, 16,705; Jains, 154; and Christians, 3. Average area under cultivation for the five years 1877–78 to 1881–82, 206,532 acres, the principal crops being the following—wheat, 76,376 acres; gram, 25,444 acres; Indian corn, 22,117 acres; *joár*, 16,673 acres; *moth*, 16,794 acres; sugar-cane, 12,224 acres; barley, 9174 acres; cotton, 8872 acres; rice, 1319 acres; and tobacco, 1091 acres. Revenue of the *tahsíl*, £28,654. The administrative staff consists of 1 *tahsíldár* and 1 *munsif*, presiding over 1 criminal and 2 civil courts; number of police circles (*thánás*), 2; strength of regular police, 35 men; besides a village watch of 272 *chaukídárs*.

Nakodar.—Town and municipality in Jálandhar (Jullundur) District, Punjab, and head-quarters of Nakodar *tahsíl;* situated in lat. 31° 7′ 30″ N., long. 75° 31′ E., about 15 miles from Jálandhar town. Population (1881) 8486, namely, Muhammadans, 5117; Hindus, 3193; Sikhs, 73; Jains, 100; and 'others,' 3. Number of houses, 1196. Nakodar is said to have originally belonged to Hindu Kambohs, but it has been held during historical times by a family of Musalmán Rájputs, on whom it was conferred in *jágír* during the reign of Jahángír. They were ousted early in the Sikh period by Sardár Tára Singh, Ghaiba, who built a fort, and made himself master of the surrounding territory. Seized by Ranjít Singh in 1816. *Tahsílí*, police station, post-office, dispensary, *sarái;* grant-in-aid vernacular school, and several indigenous boys' and girls' schools. Brisk trade in grain, tobacco, and sugar. The town is well paved, and has a thriving appearance. Outside the town are two large and handsome tombs, dating from the reign of the Emperor Jahángír. The later tomb, bearing date 1021 Hijra, is the burial-place of the religious adviser of Sháh Jahán, but it is not known who is buried in the earlier tomb. Both are embellished on the

outside with fine encaustic tiles, and the earlier one contains some well-preserved paintings. Municipal revenue in 1883-84, £409, or 11½d. per head of population within municipal limits.

Nakpur.—Town in Faizábád (Fyzábád) District, Oudh; situated on the Tons river, 52 miles from Faizábád town. Population (1881) 3903, namely, 1820 Muhammadans and 2083 Hindus. Founded by Muhammad Naki about 300 years ago.

Nakúr.—South-western *tahsíl* or Sub-division of Sahāranpur District, North-Western Provinces, lying along the east bank of the Jumna (Jamuná), and watered in part by the Eastern Jumna Canal; comprising the *parganás* of Nakúr, Sultánpur, Sarsáwar, and Gangoh. Area, 423 square miles, of which 288 are cultivated. Population (1872) 189,022; (1881) 201,622, namely, males 108,238, and females 93,384; total increase since 1872, 12,600, or 6·6 per cent. in nine years. Hindus (1881) number 130,484; Muhammadans, 68,800; Jains, 2278; and 'others,' 60. Government land revenue, £26,169, or including local rates and cesses, £29,485. Total rental paid by cultivators, £42,893. In 1884, the *tahsíl* contained 1 criminal court, 5 police circles (*thánás*), a regular police force numbering 71 men, and 359 village *chaukídárs.*

Nál.—Petty Bhíl State in the Mehwás tract of Khándesh, Bombay Presidency. Population (1881) estimated at 340 persons; supposed gross revenue, £110. The principal produce is timber. From its position in the centre of forest, the climate is unhealthy. The chief, a Bhíl, was educated with his brother at the Kukarmanda school. The family in matters of succession follow the rule of primogeniture; they live at the village of Vághápáni.

Nal.—Lake in Ahmadábád District, Bombay Presidency; situated between 22° 45′ and 22° 50′ 15″ N. lat., and between 72° 1′ 45″ and 72° 8′ 9″ E. long., about 37 miles south-west of Ahmadábád city. Estimated area, 49 square miles.—(For a description of the lake, see AHMADABAD DISTRICT, *ante*, vol. i. p. 83.)

Nalagarh (or *Hindur*).—One of the Punjab Hill States.—*See* HINDUR.

Nalagarh.—Hill range, Punjab.—*See* CHINTPURNI.

Nalápáni (or *Kalanga*).—Hill fort in Dehra Dún District, North-Western Provinces. Lat. 30° 20′ 30″ N., long. 78° 8′ 30″ E. (Thornton). Hastily thrown up by the Gúrkhas on the outbreak of the war of 1814. Perched upon a low Himálayan spur, about 3½ miles north-east of Dehrá. Attacked by General Gillespie, who fell while leading the storming party; desperately defended for a time, but evacuated by the enemy after a second assault, and demolished shortly afterwards by the British. Elevation above sea-level, 3286 feet.

Nálatwár (or *The Forty Gardens*).—Town in Bijápur District,

Bombay Presidency; situated 56 miles east by north of Kaládgi, in lat. 16° 14′ 40″ N., and long. 76° 19′ 50″ E. Population (1881) 4293. Three temples with four inscriptions, one of which contains the name of the Western Chalukya King Jagadekamalla II. (1138–1150). In 1802, Nálatwár was plundered by the chief of Shorápur in the Nizám's Dominions.

Nalbaná (literally '*The Reed Forest*').—Island in the CHILKA LAKE, Bengal. Lat. 19° 41′ 30″ N., long. 85° 20′ E. About 5 miles in circumference, and nowhere more than a few inches above the level of the water. The island is entirely uninhabited, but is regularly visited by parties of thatchers, for the sake of its abundant growth of reeds and high grasses.

Nalbárí.—Trading village and police station in Kámrúp District, Assam. Lat. 26° 25′ 55″ N., long. 91° 27′ 45″ E. Situated in that portion of the District north of the Brahmaputra, and on the south bank of the Noá Nadí, near the road leading to Barpetá, and about 30 miles from Gauhátí town. A bi-weekly market is held here, and in the cold weather the Bhutiás bring down ponies, blankets, madder, etc., for sale or barter.

Nalbárí.—Village in the District of Darrang, Assam; about 20 miles north of the Sub-divisional town of Mangaldái. Containing the *golás* or storehouses of several Márwárí merchants, who trade with the Cacharí population.

Nalchha.—Ruined town and head-quarters of Nalchha *parganá*, in Dhár State, Central India; situated in lat. 22° 25′ N., and long. 75° 28′ E., on the route from Mhow (Mau) to Mandu, 27 miles south-west of the former and 7 north of the latter. The situation—on the southern verge of the rich open table-land of Málwá—is very picturesque; a small stream runs near the town, which is also well supplied with water from tanks and wells. *Bázár.* Some of the ruins are very fine. Thornton says that when Sir John Malcolm converted one of the palatial ruins into a summer residence, a tigress and her cubs were driven out of one of the apartments.

Nalchití.—Municipal village in Bákarganj District, Bengal; situated on the river of the same name, in lat. 22° 37′ 55″ N., and long. 90° 19′ 10″ E. Seat of a large trade; chief exports—rice and betel-nuts; imports—salt, tobacco, oil, and sugar. Population (1881) 2692; municipal income (1883–84), £178.

Naldrúg.—Fortified town in Haidarábád (Nizám's Dominions), Deccan. Chief town of Naldrúg District. Population (1881) 3182. The following account of a visit made to the fort in 1853, by Colonel Meadows Taylor, is taken from *The Story of My Life* (pp. 286, 287):—'The fort of Naldrúg was one of the most interesting places I had ever seen. It enclosed the surface of a knoll or plateau of basalt rock,

which jutted out into the valley or ravine of the small river Borí from the main plateau of the country, and was almost level. The sides of this knoll were sheer precipices of basalt, here and there showing distinct columnar and prismatic formation, and varying from 50 to 200 feet in height, the edge of the plateau being 200 feet more or less above the river, which flowed at the base of the precipice on two sides of the fort. Along the crest of the cliff, on three sides, run the fortifications—bastions and curtains alternately, some of the former being very firmly built of cut and dressed basalt, and large enough to carry heavy guns; and the parapets of the machicolated curtains were everywhere loopholed for musketry. On the west side, the promontory joined the main plateau by a somewhat contracted neck, also strongly fortified by a high rampart, with very roomy and massive bastions, below it a fausse-braie, with the same; then a broad, deep, dry ditch, cut for the most part out of the basalt itself; a counterscarp, about 20 or 25 feet high, with a covered way; and beyond it a glacis and esplanade, up to the limits of the town.

'The entire circumference of the enceinte might have been about a mile and a half; and the garrison in former times must have been very large, for nearly the whole of the interior was covered by ruined walls, and had been laid out as a town with a wide street running up the centre. All the walls and bastions were in perfect repair, and the effect of the fort outside was not only grim and massive, but essentially picturesque.

'Naldrúg held a memorable place in local history. Before the Musalmán invasion in the 14th century, it belonged to a local Rájá, who may have been a feudal vassal of the great Rájás of the Chalukya dynasty, 250 to 1200 A.D., whose capital was Kalyáni, about 40 miles distant; but I never could trace its history with any certainty, and during the Hindu period it was only traditional. The Báhmani dynasty, 1351 to 1480 A.D., protected their dominions to the west by a line of massive forts, of which Naldrúg was one; and it was believed that the former defences, which were little more than mud walls, were replaced by them with fortifications of stone. Afterwards, on the division of the Báhmani kingdom, in 1480 A.D., Naldrúg fell to the lot of the Adíl Sháhi kings of Bijápur; and they, in their turn, greatly increased and strengthened its defences. It was often a point of dissension between the Adíl Sháhi and the Nizám Sháhi potentates—lying, as it did, upon the nominal frontier between Bijápur and Ahmadnagar—and was besieged by both in turn, as the condition of the walls on the southern face bore ample testimony, as well from the marks of cannon-balls as from breaches which had afterwards been filled up. In 1558, Alí Adíl Sháh visited Naldrúg, and again added to its fortifications, rebuilt the western face, and constructed an enormous cavalier near the eastern

end, which was upwards of 90 feet high, with several bastions on the edges of the cliff; but his greatest work was the erection of a stone dam across the river Bori, which, by retaining the water above it, afforded the garrison an unlimited supply.'

The District of Naldrúg was one of those surrendered by the Nizám to the British Government under the treaty of 1853. It was restored in 1860.

Nalgangá. — River in Buldáná District, Berár. The Nalgangá rises near Buldáná town, runs past Malkápur (lat. 20° 53′ N., long. 76° 15′ E.) to the Wagar river, which joins the Púrna. In the hot season, the Nalganga dwindles to a mere chain of pools.

Nalgún.—Pass in Bashahr (Bassahir) State, Punjab, over the range of mountains bounding Kunáwar to the south. Lat. 31° 19′ N., long. 78° 17′ E. (Thornton). A stream of the same name flows north-east from the pass to join the Baspa. Elevation above sea-level, 14,891 feet.

Nalia.—Petty State of the Sankhara Mehwás, in Rewa Kántha, Bombay Presidency. Area, 1 square mile. Held jointly by two proprietors, called *thákurs*. The revenue is estimated at £74; and tribute of £3, 14s. is paid to the Gáekwár of Baroda.

Naliya.—Town in the Abdasa Sub-division of Cutch State, Bombay Presidency. Lat. 23° 18′ N., long. 68° 54′ E. Population (1881) 5266. Hindus numbered 2386; Muhammadans, 1937; and Jains, 943. Naliya is one of the most thriving towns of Cutch; walled and well built. It has a class of prosperous traders, being the residence of retired native merchants who have made their fortunes in Bombay or Zanzibár.

Nalkeri.—State forest in Coorg. Teak and other woods are cut here and carted to Mysore. Area, 40·2 square miles.

Nálknád.—Village in the territory of Coorg, and at one time the capital of the State under Rájá Dodda Víra Rájendra, the hero of Coorg independence. Lat. 12° 14′ N., long. 75° 42′ E. Distance from Merkára, the Coorg capital, 24 miles. The palace, built in 1794, is now partly used for public offices. Close by is a handsome little pavilion, erected by the Rájá in 1796 for the celebration of his second marriage with Mahádevamma. Behind towers the majestic mountain of Tadiándamol, in the Western Gháts.

Nallamaláis (‘*Black Hills*’).—Range of hills in Karnúl District, Madras Presidency; situated between lat. 14° 43′ and 16° 18′ N., and between long. 78° 43′ and 79° 36′ E., stretching from the Kistna river to the southern frontier of Karnúl District. The continuation of the Nallamaláis, southward in the Cuddapah District, is known as the Lankamalá range. The average height of the Nallamaláis is between 1500 to 2000 feet above sea-level. The greatest elevation is attained by a

detached peak called Bairenikonda, 3133 feet high, situated eastward of the main range. The highest point in the main range is the Gundla Brahmeswaram Hill, 3049 feet. The Gúndlakama, Zampaleru, and Paleru rivers rise in this hill, near a ruined temple of Brahmeswaram. The second highest peak in the main range is Errachelema. The eastern slopes rise for the most part almost abruptly; along the western base of the hills runs a *taraí*, or zone of jungle from 5 to 10 miles broad.

Geology.—The Geological Department have named one of the four Sub-divisions of the large Cuddapah system of rocks, over 20,000 feet in thickness, 'the Nallamalái group.' This group consists of Cumbum slates superimposed upon the Bairenikonda quartzites. The slates, so called, are not sufficiently regular in cleavage or firm in texture to be of any economic use. Under the term quartzite are included various kinds of altered detrital rock. The railway cuttings have disclosed a fine serviceable sandstone in the main ridge. Under former Governments, lead and diamond mines were worked near the western entrance of the Nandikanama Pass. Recent experiments with the lead-ore have shown that it contains a high percentage of silver. 'Wootz' or Indian steel is manufactured in villages near the western base of the southern portion of the range from ore quarried out of the main ridge. Flint weapons of rude form have been found east of the range.

Fauna.—The fauna of the Nallamaláis is abundant and varied. Game includes tigers, bears, leopards, *sámbhar*, spotted and rib-faced deer, hill antelope, gazelle, wild hog, pea-fowl, jungle fowl, partridge, quail, and imperial and green pigeons. There are also two or three kinds of wild cats, porcupines, and Malabar squirrels.

Inhabitants. — The only inhabitants of the Nallamaláis are an aboriginal race, the Chenchus, in number about 2000, and a broken tribe of about 50 Yanadis. The Chenchus are savages in the hunting stage. The men wear nothing but a narrow strip of cotton cloth round the loins; the women are clothed like Hindus, but more scantily. A Chenchu man, who has not lost his primitive habits, always carries an axe slung in his girdle, and bows and arrows in his hand. Recently several of the tribe have been employed as police and watchmen. They are an inoffensive people, easily managed by judicious treatment; but also easily roused to violence, and traditionally addicted to petty theft. The Chenchus live in small hamlets, along the base and lower spurs of the hills. Their huts are of primitive but neat construction, sometimes dome-shaped, sometimes resembling waggon-tilts. Their food is roots and berries, tamarinds (pulp and stone crushed into a mass and mixed with wood-ash), milk, etc.; but they also eat grain, which they obtain honestly or by theft. At the foot of the

Nallamaláis are a few standing camps or *tandas* of Banjáras, who combine the trade of graziers and cattle-dealers with the occasional practice of cattle-lifting and dacoity.

Forests.—The area covered by the Nallamaláis is about five to six thousand square miles, the whole covered with forest. The general characteristic of the timber is density and hardness of texture, owing probably to the light rainfall, which averages between 40 and 45 inches. Yet forms of vegetation characteristic of regions bountifully fed with moisture are found to a considerable extent, and in that respect the hills are said to bear a strong resemblance to the Siwálik range. The principal timber trees are the *Nallamdu* (Terminalia tomentosa), five specimens of Terminalia bellerica, *yepi* (Hardwickia binata), *siriman* (Anogeissus latifolia), *yegi* (Pterocarpus Marsupium), teak, the wild mango, and others. Under the system initiated in 1882, the revenue derived from these forests doubled itself at once, rising to £6000 per annum.

Roads.—Two roads practicable for wheeled traffic cross the range. The northern is an old military work known as the Mantraulakanama or Dormal Pass (not to be confounded with the Dormal Pass across the Lankamalá range in Cuddapah). This pass, after lying for many years neglected and impassable, was opened again in 1883. The southern road is called the NANDIKANAMA (*q.v.*). The Bellary-Kistna State Railway, now in course of construction, runs approximately parallel to the Nandikanama Pass road, and intersects it near the crest of the pass. This railway will be taken through the main ridge by a tunnel, 600 yards long, which will be approached on the west by a viaduct that will be the highest as yet built in India. There are two or three bridle paths across the Nallamaláis. Of these, the one most used is the Velúgodekanama, 32 miles long, which runs between the two above-named carriage roads.

Temples.—Three Hindu temples of great renown are situated in the Nallamaláis, namely—(1) Srishailam (the Parwattam of early authorities) on the Kistna river; (2) Mahnandi, built around a hot spring a few miles north of the western end of the Nandikanama Pass; and (3) Ahobalam, picturesquely situated near the southern frontier of Karnúl District.

Medical.—Want of water is seriously felt in the Nandikanama Pass, through which both the main carriage road and the railway run. In a less degree the same want is felt throughout the whole tract. The deficiency of water, the ruggedness of the ground, and the unhealthiness of the climate during the cold and rainy seasons account for the desolation of this beautiful hill range.

Naltigirí.—Low chain of hills in Cuttack District, Bengal, 3 miles south of the Assia range of hills, from which it is separated by the

Birúpa river. The Naltigirí chain has two peaks of unequal height, and bears little vegetation, except a few valuable sandal-wood trees, the only ones found in Orissa. Naltigirí is famous for its Buddhist remains, some of which are in a fair state of preservation.—(For details, see *Statistical Account of Bengal*, vol. xviii. pp. 94–96.)

Námakal.—*Táluk* in Salem District, Madras Presidency. Area, 715 square miles. The area liable to revenue is distributed as follows:—Government villages, 292,175 acres; *mittah* and *shrotriem* villages, 221,636 acres. The extent actually under cultivation in *ráyatwárí* villages is 104,567 acres, paying £18,959. *Kambu* on dry, and rice on wet lands form the staple cultivation; but other grain crops, as *varágu*, *ragí*, and *cholam*, are largely grown. Irrigation is carried on from the Kaveri (Cauvery) channels and small rivers, and from 163 tanks, 80 minor reservoirs, and 6303 wells. Irrigated area, 10,551 acres, assessed at £8167. Population (1881) 254,577, namely, 122,365 males and 132,212 females, occupying 53,949 houses, scattered over 3 towns and 353 villages. Hindus numbered 250,315; Muhammadans, 3386; Christians, 875; and 'others,' 1. The north-eastern portions of Námakal *táluk* are mountainous, and its south-western area is flat. The general aspect is dreary and uninteresting. In 1883 the *táluk* contained 1 civil and 3 criminal courts; police circles (*thánás*), 11; regular police, 89 men. Land revenue, £34,607.

Námakal.—Town in Salem District, Madras Presidency. Lat. 11° 13′ 15″ N., long. 78° 12′ 40″ E. Population (1881) 5147; number of houses, 1043. Hindus numbered 4540; Muhammadans, 581; and Christians, 26. Námakal is the head-quarters of Námakal *táluk*, and the residence of a Deputy Collector. It is built at the foot of a fortified rock (the Durgam), which rises 300 feet above the plain, and is very difficult of access. This citadel was of some importance in the Mysore campaigns, and its outer walls are still in good preservation. It was captured by the English in 1768, only to be lost again a few months later to Haidar. Námakal is held in much honour by Hindus. Local tradition marks it as the abode of Vishnu. The weavers of Námakal form a numerous community.

Namal (*Nimal*).—Town in Miánwálí *tahsíl*, Bannu (Bunnoo) District, Punjab; situated on the eastern slope of the Salt Range, in lat. 32° 40′ 15″ N., and long. 71° 51′ E. Namal is the chief town of the Pakkar *iláka* or estate, a wild tract of country much intersected by ravines. The village lands are irrigated by several hill torrents, which unite close to the town to form the Wáhi *nala*. The population of Namal was returned in 1868 at 5010, but it is not given separately in the Census of 1881. *Dák* bungalow. Near Namal are two curious structures shaped like sentry-boxes, and supposed to be dolmens.

Námbar. — River in the Nágá Hills, Assam; tributary to the Dhaneswarí (Dhansiri) river. In one portion of its course it forms a fine waterfall, passing over a reef of limestone rock, near which are some hot springs (*púng*). It has given its name to an extensive forest, which lies between the Mikír Hills and the Dayang (Doyong) river, and comprises an area of about 390 square miles. The forest is a Government reserve, but as yet (1883) very little of it has been explored.

Nambiyúr.—Town in Satyamangalam *táluk*, Coimbatore District, Madras Presidency. Lat. 11° 21′ 30″ N., long. 77° 22′ E. Population (1881) 5241; number of houses, 1320.

Nanái.—River of Assam.—*See* NONAI.

Nanda Deví. — Snow-clad mountain peak in Kumáun District, North-Western Provinces; one of the higher Himálayan summits. Lat. 30° 22′ N., long. 80° 1′ E.; elevation above sea-level, 25,661 feet. Almost conical in shape. The summit is inaccessible. The Hindus regard the cloud which usually rests on the peak as smoke from the kitchen of the goddess Nanda.

Nandair (*Nander*).—Town in the Nizám's Dominions or State of Haidarábád (Hyderábád), Deccan; situated in lat. 19° 9′ N., and long. 77° 26′ 50″ E. Population (1881) 14,091. The head-quarters of Nandair District is situated on the left or north bank of the Godávari river, on the high road from Haidarábád city to Hingoli, 145 miles north of the former. Nandair was at one time fortified, but the walls are now in ruins. It was founded in commemoration of the Sikh Guru Gobind, one of the grandsons of Nának, who was assassinated in 1708–09.

Nandákujá.—River in Rájsháhí District, Bengal, an offshoot of the BARAL, which it leaves at Nandákujá factory, and rejoins after a nearly semicircular course (for the last six miles of which it passes through the centre of the Chalan *bíl*). During the dry season no water escapes from the Nandákujá; its only point of contact with the waters of the *bíl* is at Káchikátá, where it receives them through the Bángangá, and carries them with it on its way to the Brahmaputra. The confluents of the Nandákujá are the Báránai and the Atrái, the waters of the latter being divided between it and the Gur; both rivers are open all the year round, and are navigable by boats of from 20 to 24 tons burthen. These streams convey to the northern Districts the miscellaneous commodities of Calcutta, and carry back return cargoes of rice.

Nandan Sar.—Lake in Kashmír (Cashmere) State, Northern India; situated with four others on the north side of the Pír Panjál Mountain, close to the Nandan Sar pass. Forms the source of the Haripur river. Place of Hindu pilgrimage. Lat. 33° 37′ N., long. 74° 40′ E.

Nandarthán (or *Nagardhán*).—Decayed town in Nágpur District, Central Provinces; situated in lat. 21° 21′ N., and long. 79° 21′ E., 4½ miles from Rámtek, just off the old Kámthí (Kamptee) road. Population (1881) 2614, namely, Hindus, 2135; Kabírpanthís, 255; Muhammadans, 122; Jains, 46; and aboriginal religions, 56. Formerly a cavalry station of the Nágpur Rájás. Outside the old castle, an action was fought when the British besieged Nágpur in December 1817. The school is well attended.

Nan-daw.—Small pagoda in Sandoway District, Arakan Division, Lower Burma; situated on a hill about half a mile north of Sandoway town, and said to have been built by Min Bra in 763 A.D. (two years later than the neighbouring An-daw), to contain a rib of Gautama. Festivals held here in March, June, and October.

Nander.—Town in the Nizám's Dominions, Haidarábád (Deccan). —*See* NANDAIR.

Nandgad.—Town in Belgáum District, Bombay Presidency.—*See* NANDIGAD.

Nándgáon.—Sub-division of Násik District, Bombay Presidency. Area, 437 square miles, containing 88 villages. Population (1881) 30,399, namely, 15,535 males and 14,864 females, occupying 5664 houses. Hindus numbered 25,884; Muhammadans, 1794; and 'others,' 2721. Land revenue (1882), £3386. The Sub-division, situated in the south-east corner of the District, is bounded on the north by Malegáon Sub-division; on the east by Khándesh District and Nizám's territory; on the south by Yeola; and on the west by Chándor Sub-division. The north and west are rich and level, but the south and east are furrowed by ravines and deep stream beds. The eastern half is thickly covered with *anjan* trees (Hardwickia binata, *Roxb.*); the western half is open, with a sparse growth of bushes. Climate dry and healthy. Water-supply abundant, the chief rivers being the Pánjan and the Maniád. The north-eastern line of the Great Indian Peninsula Railway runs through the Sub-division. In 1880–81 there were 3564 holdings, with an average area of 32 acres, and an average rental of £1, 19s. 3d.; incidence of land-tax, about 4s. 7½d. per head of the whole population. In 1880–81, of 107,761 acres held for tillage, 13,002 were fallow or under grass. Of the remaining 94,759 acres, 96 were twice cropped. Of 94,855 acres, the area under actual cultivation, grain crops occupied 78,458 acres (59,555 under *bájra*, Pennisetum typhoideum, *Rich.*); pulses occupied 4507 acres; oil-seeds, 7390 acres; fibres, 3989 acres (3958 under cotton); and miscellaneous crops, 511 acres. In 1884 the Sub-division contained 2 criminal courts; 1 police circle (*thána*); 34 regular policemen; 125 village watchmen.

Nándgáon. — The chief town of Nándgáon Sub-division, Násik

District, Bombay Presidency; situated about 60 miles north-east of Násik town, and a station on the north-eastern line of the Great Indian Peninsula Railway. Population (1881) 4416. The railway station is connected with the ELLORA caves by a road 44 miles in length. The town has the ordinary Sub-divisional revenue and police offices, and a post-office. Near the railway station is a travellers' bungalow.

Nándgáon. — Feudatory chiefship attached to Ráipur District, Central Provinces. The chiefship consists of 4 *parganás*, namely, Nándgáon and Dongargáon to the south; Pándádá, 20 miles to the north, at the foot of the Sáletekrí Hills, and separated from Nándgáon by the Khairágarh *parganá* and that part of Dongargarh which belongs to the Khairágarh chief; Mohgáon, about 50 miles to the north, a very fertile *parganá*, lying between the Dhamdá and Deorbijiá *khálsa parganás;* and Khamariá, belonging to Khairágarh. Area, 905 square miles, with 1 town and 540 villages, and 48,351 occupied houses. Population (1881) 164,339, namely, males 81,717, and females 82,622; density of population, 181·6 persons per square mile. Of the total area of the State, 441 square miles are cultivated; and of the portion lying waste, 288 square miles are returned as cultivable. Principal products—rice, wheat, gram, *kodo*, oil-seeds, and cotton; principal manufacture—coarse cloth. The original grant was made in 1723 to the family priest of the Rájá of Nágpur, but additions took place in 1765 and 1818. The chief is a Bairágí, or religious devotee. Supposed gross revenue, £14,653; tribute is payable of £4600. Mahant Ghási Dás, the late chief, who died in November 1883, is described as an able, energetic, and enlightened ruler. He was succeeded by his son, a promising young man, during whose minority the administration of the State is carried on conjointly by his mother and the Díwán. The Nágpur-Chhatísgarh Railway passes through Nándgáon, and has caused a considerable influx of traders, and a general increase of prosperity, combined with a rise in prices of food-grains. The late chief built a comfortable *dák* bungalow close to the railway station; and also constructed large grain stores and feeder roads at considerable cost, besides having spent nearly £2000 in digging and improving tanks. The military force of the State consists of 7 elephants, 100 horses, 5 camels, and 500 infantry. Eight schools were attended by a daily average of 263 pupils in 1883, and the desire for English education is reported to be increasing. Good *bázár;* dispensary.

Nandi (*Nundy*).—Village in Kolár District, Mysore State, at the north-eastern base of the hill fort of NANDIDRUG. Population (1881) 627. Since 1825 it has ceased to be a military station. An ancient temple, dedicated to Bhoga Nandiswara, has some inscriptions in the Grantha character. An annual cattle fair, held at the *Siva-ratri*

festival, is attended by 50,000 persons, and lasts for 9 days. The best bullocks bred in the country are brought here for sale, to the number of 10,000. For many years prizes were distributed by Government on this occasion. 'The spirit of competition was most gratifying, and no owners in any part of the world could have been more eager to attract attention than the *ráyats* at Nandi.' As much as £100 is sometimes offered for a pair of draught bullocks. Since 1874, the Government Cattle Show has been transferred to Bangalore.

Nandiál.—*Táluk* or Sub-division of Karnúl (Kurnool) District, Madras Presidency. Area, about 894 square miles. Population (1881) 78,282, namely, 39,688 males and 38,594 females, dwelling in 1 town and 91 villages, containing 17,143 houses. Hindus numbered 65,705; Muhammadans, 10,935; and Christians, 1642. In 1883 the *táluk* contained 1 civil and 3 criminal courts; police circles (*thánás*), 14; regular police, 102 men. Land revenue, £18,806.

Nandiál (from *Nandi*, 'The Bull,' the form in which Siva is worshipped in the Ceded Districts and Mysore).—Town in Karnúl (Kurnool) District, Madras Presidency. Lat. 15° 29′ 30″ N., long. 78° 31′ 40″ E. Population (1881) 8907, occupying 2005 houses. Hindus numbered 5749; Muhammadans, 3112; and Christians, 46. Nandiál is the head-quarters of Nandiál *táluk*, and also of a Deputy Collector and other European officers. It contains 9 Sivaite pagodas, and is a prosperous place, surrounded by highly cultivated fields.

Nandiálampett (*Nandial*).—Town in Cuddapah (Kadapa) District, Madras Presidency. Lat. 14° 43′ 30″ N., long. 78° 52′ 15″ E. Population (1881) 3110; number of houses, 876. Nandiálampett was formerly a place of some importance, but now is only a moderate-sized agricultural village.

Nandidrúg (*Nundydroog*).—Division in the State of Mysore, comprising the three Districts of BANGALORE, KOLAR, and TUMKUR, each of which see separately. Area of Nandidrúg Division, 8212 square miles; 7728 towns and villages; 276,921 occupied and 68,091 unoccupied houses. Population (1871) 2,073,547; (1881) 1,543,451, namely, 762,266 males and 781,185 females. Number of persons per square mile, 188; towns and villages per square mile, 0·9; occupied houses per square mile, 31·4; and persons per occupied house, 5·5. Hindus numbered 1,428,651; Muhammadans, 93,385; Christians, 21,389; Pársís, 11; Buddhists, 9; and Sikhs, 6. The Division was formed in 1863, by the addition of Túmkúr to what had been previously known as the Bangalore Division.

Nandidrúg (literally '*The Hill Fort of Nandi*,' the sacred bull of Siva).—Fortified hill in Kolár District, Mysore State; 31 miles north of Bangalore, 4810 feet above sea-level. Lat. 13° 22′ 17″ N., long. 77° 43′ 38″ E. The summit forms an extensive plateau, in the centre of

which is a tank fed by perennial springs. The forest surrounding the mountain, covering an area of 7 square miles, and producing large timber-trees, has been reserved by Government. In the immediate neighbourhood are the sources of many large rivers. The temperature averages 10 degrees lower than on the plain below. Nandidrúg faces east and west, and is connected by a low ridge with an adjoining hill a few feet lower than itself, known as Baynes' hill. The chief approach is by a bridle-path from the bottom of the saddle on the south up the western face. There are also two steep footpaths cut in the rock.

The fort is built on a huge block of gneiss, running up perpendicularly to a height of 1500 feet. It is protected by a double line of ramparts. The earliest fortificatious were erected by the Chik-ballapur chiefs; but the extensive works whose ruins now crown the summit were constructed by Haidar Alí and Tipú Sultán. A cliff is still pointed out as Tipú's Drop, from which prisoners are said to have been hurled. Nandidrúg was stormed by the British army under Lord Cornwallis in 1791. The sides are precipitous, except on the west, where the defences had been strengthened by a triple line of ramparts. Battering cannon were moved up the lower slope with extreme difficulty, in the face of a formidable fire from the upper walls. But after a bombardment of 21 days, two breaches were reported practicable. The storming party was headed by General Medows in person, and the assault was delivered by clear moonlight on the morning of the 19th October. An entrance into the inner fort was effected after a sharp struggle, in which 30 soldiers were killed or wounded on the British side, chiefly struck by stones rolled down from above. The entire loss during the siege was 120 men. The salubrity of the spot has led to its becoming a summer resort for the European officials of Bangalore. The large house on the summit was erected by Sir Mark Cubbon, Resident at Mysore in 1834. At the north-east base is the village of NANDI.

Nandigáma. — *Táluk* or Sub-division of Kistna District, Madras Presidency. Area, 649 square miles. Population in 1881, 107,288, namely, 53,677 males and 53,611 females, dwelling in 1 town and 171 villages, consisting of 18,659 houses. Hindus numbered 99,977; Muhammadans, 6659; Christians, 650; and 'others,' 2. In 1883 the *táluk* contained 2 criminal courts. Total revenue, £18,984. The *táluk* has many Buddhist remains scattered over it. Near three of its villages diamonds have been found. The head-quarters of the *táluk* are at the village of Nandigáma. Population (1881) 2662; number of houses, 481.

Nandigarh. — Town in the Khánápur Sub-division of Belgáum District, Bombay Presidency. Lat. 15° 24′ N., and long. 74° 37′ E. Population (1881) 7912. Situated 23 miles south of Belgáum town, and about 7 south-east of Khánápur. Nandigarh is an important trade

centre; the chief imports are areca-nuts, cocoa-nuts, cocoa-nut oil, dates, and salt. These articles are bought in exchange, from native Christian traders of Goa, for wheat and other grain. Not far from the town is the ruined fort of Pratápgarh, built by Malla Sarya Desai of Kittúr in 1809. Nandigarh contains a post-office and three schools; weekly market on Wednesdays.

Nandikanama.—Pass in Cumbum (Kambham) *táluk*, Karnúl (Kurnool) District, Madras, lying in lat. 15° 23′ 30″ N., and long. 78° 48′ 7″ E. Carries the main road from Karnúl to Cumbum and the east coast at Ongole over the Nallamalái hills; height, about 1800 feet above sea-level. The Bellary-Kistna State Railway, now in course of construction, intersects this road near the crest. Formerly lead and diamond mines were worked near the entrance of the pass; recent experiments with the lead-ore have shown that it contains a high percentage of silver. The pass is much used for the transport of salt, and was utilized during the recent famine for carrying grain from the coast to Karnúl.

Nandikotkúr.—*Táluk* of Karnúl District, Madras Presidency. Area, 1323 square miles. Population (1881) 72,741, namely, 36,875 males and 35,866 females, occupying 14,761 houses in 113 villages. Hindus numbered 62,348; Muhammadans, 9770; and Christians, 623. In 1885 the *táluk* contained 2 criminal courts; police circles (*thánás*), 10; regular police, 82 men. Land revenue, £19,055.

Nandikotkúr.—Town in Karnúl (Kurnool) District, Madras Presidency. Lat. 15° 52′ N., long. 78° 18′ 21″ E. Population (1881) 2175; number of houses, 636. Head-quarters of Nandikotkúr *táluk;* fort.

Nandod.—Capital of Rájpípla State, Bombay Presidency. Lat. 21° 54′ N., long. 73° 34′ E. Situated about 32 miles east by north from Surat, on a rising ground in a bend of the Karjan river. Population (1872) 9768; (1881) 10,777, namely, 5625 males and 5152 females. Hindus numbered 7409; Muhammadans, 1607; Jains, 10; Pársís, 13; Christians, 2; and 'others,' 1736. As early as 1304, the Muhammadans are said to have driven the Nandod chief from his capital, and made it the head-quarters of one of their districts, building a mosque and issuing coin. The chief, though he had since the fall of the Muhammadan power (1730) recovered most of his territory, never brought back his capital from Rájpípla to Nandod until 1830.

Nandora.—Town in Partábgarh (Pratápgarh) District, Oudh; situated 3 miles north of the Ganges, and 2 from Bihár town. Population (1881) 2953, namely, 1881 Hindus and 1072 Musalmáns. Contains the large *bázár* of Lálganj, at which produce to the value of about £30,000 is sold annually. Village school.

Nándúra.—Town in Buldána District, Berár; a station on the Nágpur branch of the Great Indian Peninsula Railway. Lat. 20° 50′ N.,

long. 76° 32′ E.; 324 miles from Bombay. Population (1881) 6743, namely, 5660 Hindus, 985 Musalmáns, 85 Jains, 7 Sikhs, 5 Pársís, and 1 Christian. The Dayánganga river divides Nándúra Buzurg (Great Nándúra) from Nándúra Khurd (Little Nándúra). It is said that Nándúra, then only a small village, was resorted to by some dyers about 100 years ago, to escape from the oppression of a *deshmukh* named Fakírchand; but more probably, when Mahádáji Sindhia plundered the *parganá* of Pimpalgáon Rájá in 1790 A.D., on his way to Poona from the expedition against Ghulám Kádir Beg of Delhi, many refugees settled here. Since the establishment of a railway station, the weekly market has become perhaps the most important in the District; the sales on market days amount to about £2500. Staple commodities—cotton, corn, cattle, and cloth. The Dayánganga supplies water except in the hot season, when it is obtained from wells. Nándúra contains 2 Government schools, one of which is for Muhammadans, a sub-registrar's office, post-office, rest-house, dispensary, and police station.

Nandurbár.—Sub-division of Khándesh District, Bombay Presidency. Area, 674 square miles, containing 1 town and 195 villages. Population (1872) 45,285; (1881) 62,866, namely, 31,772 males and 31,094 females. Hindus numbered 32,457; Muhammadans, 3328; and 'others,' 27,081. Land revenue (1883), £18,175.

This Sub-division, acquired by the British in 1818, is bounded on the north by the Tápti; on the east by Virdel; on the south-west by Pimpalner; and on the west by Baroda territory. The water-supply of the region is scanty, the streams of only the Tápti and the Siva lasting throughout the year. Average rainfall, 29 inches. In 1861–62, the year of the survey settlement, there were 2447 holdings with an average rental of £4, 4s. 11½d., and an average area of 29 acres; incidence of land-tax per head, about 9s. 2d. In 1878, 108,113 acres were actually under tillage, and of these grain crops occupied 74,736 acres, of which 30,413 were under *bájra* and 21,864 under wheat; pulses occupied 11,715 acres; oil-seeds, 10,501 acres, of which 7850 were under gingelly; fibres, 9412 acres, of which 9012 were under cotton; and miscellaneous crops, 1749 acres, of which 1224 were under chillies. Imports are salt, cocoa-nuts, and spices.

Nandurbár.—Chief town, and municipality, of the Nandurbár Subdivision, Khándesh District, Bombay Presidency; situated 32 miles north-west of Dhuliá, in lat. 21° 23′ 10″ N., and long. 74° 18′ 45″ E. Population (1881) 6841. Hindus number 5044; Muhammadans, 1428; Jains, 4; and 'others,' 365. Municipal income (1883–84), £395; incidence of municipal taxation, 1s. Sub-judge's court, post-office, and dispensary; number of patients, 5099 in 1883. Formerly Nandurbár carried on a considerable trade with Surat, but a large

portion of this now finds its way eastward to the north-east line of the Great Indian Peninsula Railway. The exports are cotton, linseed, wheat, gram, and grass-oil; imports—salt, cocoa-nuts, and spices of all kinds. The staple industry is the extraction of oil from a grass known as *roya*, about 100 stills being at work. This oil has long been held in repute as a remedy for rheumatism. Nandurbár is one of the oldest towns in Khándesh. It was obtained by Mubárak, chief of Khándesh, from the ruler of Gujarát in 1536. In 1665 it was a place of considerable prosperity, renowned for its grapes and melons. In 1666, an English factory was established at Nandurbár; in 1670, it had become so important a trading centre, that the English factory was removed hither from Ahmadábád. It subsequently suffered in common with the rest of Khándesh during the troubles of Báji Ráo's rule; and when it came into the possession of the British Government in 1818, the town was more than half deserted. It contains many old mosques and remains of ancient buildings. According to local tradition, Nandurbár was founded by Nand Gauli, in whose family it remained until wrested from them by the Muhammadans under Samin-moin-ud-din Chishtí, assisted by the Pír Sayyid Ala-ud-din.

Nanenwar. — Mountain in Kashmír (Cashmere) State, Northern India. Lat. 34° 31′ N., long. 74° 50′ E. (Thornton). One of the lofty range bounding the Kashmír valley on the north-east. Over its sides lies the Bandarpur Pass into Tibet, at an elevation of about 11,000 feet above sea-level.

Nangám.—Petty State of the Sankhera Mehwás in Rewá Kántha, Bombay Presidency. Area, 3 square miles, with 3 villages. Held jointly by four proprietors entitled *thákurs*. Estimated revenue in 1882, £217; tribute of £129 is paid to the Gáekwár of Baroda. The estate is very poor, the shareholders being little more than common husbandmen. The people are chiefly Bhíls, raising only the coarser and more easily grown crops.

Nangambákam.—Suburb of Madras.—*See* MADRAS CITY.

Nánguneri.—*Táluk* or Sub-division of Tinnevelli District, Madras Presidency. Area, 665 square miles. Population (1881) 174,347, namely, 84,243 males and 90,104 females, dwelling in 227 villages (mostly hamlets), and occupying 37,149 houses. Hindus number 136,823; Muhammadans, 8992; Christians, 28,520; and 'others,' 12. Nánguneri *táluk* occupies the whole of the extreme south of the District. The soil is composed of red clay, loam, and sand, excepting a narrow strip parallel with the sea, where white sand prevails. Palmyra groves occupy the east and south of the *táluk;* from February to August the juice, which flows from the flower spathe cut across, is boiled down to brown sugar before it has time to ferment. In the centre of the *táluk* are many tanks, both rain-fed and

supplied by channels from the mountain streams; innumerable wells, under which small patches of two to three acres are cultivated; and dry cultivation, poor and interrupted by fallows sometimes for two years out of three. The great range of hills bordering the *táluk* on the west is strikingly picturesque, rising to 5000 feet above sea-level, the tops densely covered with forest. Several coffee estates nestle in the more sheltered valleys of the higher elevations. In 1883, Nánguneri *táluk* contained 2 criminal courts; police circles (*thánás*), 14; regular police, 94 men. Land revenue, £32,541.

Nánguneri.—Town in Tinnevelli District, Madras Presidency. Lat. 8° 29′ 20″ N., long. 77° 44′ E. Population (1881) 4414, namely, Hindus, 4184; Muhammadans, 74; and Christians, 156. Number of houses, 1057. Nánguneri is the head-quarters of Nánguneri *táluk*, and has a richly endowed temple. Weekly fair.

Nanjangad.—*Táluk* in Mysore District, Mysore State. Area, 176 square miles, of which 104 are cultivated. Population (1871) 64,535; (1881) 68,451, namely, 33,597 males and 34,854 females. Hindus numbered 66,669; Muhammadans, 1777; and Christians, 5. In 1883 the *táluk* contained 1 criminal court; police circles (*thánás*), 3; regular police, 35 men; village watch (*chaukídárs*), 377. Total revenue, £12,673.

Nanjangad ('*Town of the Swallower of Poison*,' so called from one of the attributes of Siva).—Town in Mysore District, Mysore State; situated in lat. 12° 7′ 20″ N., and long. 76° 44′ E., on both banks of the Kabbani and Gundal streams, 12 miles by road south of Mysore city. Population (1881) 5202, namely, 4680 Hindus, 521 Muhammadans, and 1 Christian. Head-quarters of the Nanjangad *táluk*. Said to be identical with the city of Nagarapura, founded during the 8th century by a king from the north, and shortly afterwards taken by a Chola monarch. Now celebrated for the temple of Siva, under his name of Nanjandeswara. The present building, which has superseded a smaller one of remote antiquity, was erected by Karachúri Nanja Rájá, the *díwán* or prime minister of Mysore about 1740, and embellished by the *díwán* Purnaiya. It is 385 feet long by 160 feet broad, and supported by 147 columns. Some of the figures are carved with great elaboration and delicacy. The shrine receives an annual allowance from the State of £2020. Car festivals are held monthly on the day of the full moon, two of which, in March and November, are attended by thousands of devotees from all parts of Southern India. About a mile from Nanjangad is a fine bungalow, attached to the Mysore Residency, near which is a stone bridge over the Kabbani, constructed 100 years ago. An extensive tope of magnificent and shady trees extends from the bungalow to a distance of 1 mile along the right bank of the Kabbani. It has been proposed to connect

Nanjangad with Mysore by railway, and the line is now being surveyed.

Nanjarájpatná.—*Táluk* or Sub-division of Coorg, South India. Area, 264 square miles; number of villages, 122; number of houses, 4909. Population (1881) 26,984, namely, 26,018 Hindus, 801 Muhammadans, 4 Jains, and 161 Christians. Included among the Hindus are 5383 native Coorgs. Nanjarájpatná occupies the north-east of Coorg, and is bounded on the east by the Káveri (Cauvery) river. Teak and sandal-wood are found in the jungles. In the open country towards the Káveri, 'dry' grains, such as *rági*, *avare*, and *tavare*, are cultivated, and also gram, coriander, and a little tobacco. Some fine coffee estates have been opened out near Jambur and Sonwarpet on the Merkára-Kodlipet road. Head-quarters of *táluk*, Fraserpet.

Nannilam.—*Táluk* or Sub-division of Tanjore District, Madras Presidency. Area, 279 square miles. Population (1881) 220,202, namely, 104,052 males and 116,150 females, dwelling in 397 villages, and occupying 41,143 houses. Hindus numbered 202,317; Muhammadans, 11,877; Christians, 5967; and 'others,' 41. In 1883, the *táluk* contained 1 civil and 2 criminal courts; police circles, 7; and regular police, 70 men. Land revenue, £75,886. The head-quarters of the *táluk* is at the village of Nannilam, about 15 miles north-west of Negapatam. Population (1881) 2851.

Nánpárá.—*Tahsíl* or Sub-division of Bahraich District, Oudh; situated between 27° 39′ and 28° 24′ N. lat., and between 81° 5′ and 81° 52′ E. long. Bounded on the north and east by the State of Nepál, on the south by Bahraich and Kaisarganj *tahsíls*, and on the west by Nighásan *tahsíl*. Area, 1037 square miles, of which 449 are under cultivation. Population (1872) 239,459; (1881) 270,721, namely, males 141,999, and females 128,722; total increase since 1872, 31,262, or 13·1 per cent. in nine years; average density of population, 261 persons per square mile. Classified according to religion, there were in 1881—Hindus, 219,810; Muhammadans, 50,549; and 'others,' 362. Number of towns and villages, 547, of which 350 contained in 1881 less than 500 inhabitants. This *tahsíl* comprises the 3 *parganás* of Nánpárá, Charda, and Dharmánpur, and a considerable portion of it is covered with Government reserved forests. Revenue of the *tahsíl*, £33,429. In 1884, Nánpárá contained 1 civil and 3 criminal courts; 5 police circles (*thánás*); a regular police force of 80 men, and 762 village *chaukídárs*.

Nánpárá.—*Parganá* in Bahraich District, Oudh; bounded on the north by Nepál, on the east by Charda, on the south by Bahraich, and on the west by Dharmánpur and the Gogra river. Area, 523 square miles; extreme length, 38 miles; breadth, 24 miles. The eastern

portion lies high, and forms part of the watershed of the two river systems of the Rápti and the Gogra. The western half is a portion of the basin of the latter river and its affluent the Sarju, and has been furrowed in all directions by old beds of these streams in their wanderings over the country. This section is peculiarly fertile, having a rich yet light alluvial soil, which requires no irrigation and but little labour to yield the finest crops. The *parganá* is not so well wooded as its neighbours to the south, only 1·71 per cent. being grove land. The proximity of the jungle tracts, however, in some degree compensates for this drawback. There is an immense proportion of cultivable waste land, which covers 213 square miles, as compared with 257 square miles of cultivation, in a total area of 523 square miles. Irrigation there is none, except in the higher villages to the east, where, as in Bahraich *parganá*, there is every facility for irrigation, the water lying near the surface. Population (1881) 168,942, namely, 88,587 males and 80,355 females. Principal crops —barley, rice, and Indian corn. Of the 311 villages comprising the *parganá*, 306 are held under *tálukdári* tenure. The main road from Bahraich to Nepálganj passes through Nánpárá town, and second-class roads run from Nánpárá to Motípur (16 miles), to Bhingá (29 miles), and to Khairighát (12 miles). Government vernacular town school at Nánpárá, and 8 village schools. Two post-offices and two police stations. The nucleus of the present estate of the Rájá of Nánpárá, comprising nearly the whole of the *parganá*, consisted of a grant of 5 villages to an Afghán officer named Rasúl Khán, who was commissioned by Shán Jahán to coerce the Banjáras, a turbulent tribe who had long disturbed the peace of the country. The family gradually extended their possessions; the present Rájá is the seventh in descent from the founder, Rasúl Khán. Nánpárá was only constituted a distinct *parganá* after the British annexation of Oudh, having previously been nearly all included in *parganá* Bahraich.

Nánpárá.—Town in Bahraich District, Oudh, and head-quarters of Nánpárá *tahsíl* and *parganá;* situated in lat. 27° 52′ N., and long. 81° 32′ 45″ E., 22 miles north of Bahraich town, on the road to Nepálganj. Tradition states that the town was founded by Nidhái, an oil-seller, whence the name Nidháipurwa, corrupted into Nádpárá, and latterly to Nánpárá. About 1630, an Afghán officer in the service of Sháh Jahán, having received a grant of this and four other villages, laid the foundation of the present important estate. Population (1869) 6818; (1881) 7351, namely, Muhammadans, 4643; Hindus, 2706; and 'others,' 2. Area of town site, 279 acres. Municipal revenue (1876–77), £242; (1883–84), £556, of which £370 was derived from octroi; average incidence of taxation, 1s. 0⅛d. per head of population. Considerable traffic in grain, timber, and firewood. A valuable trade with

Nepál passes through Nánpárá, the imports being returned at about £23,000, and the exports at £20,000 in value. The principal buildings are the Rájá's residence, 5 Hindu temples, 4 mosques, the *tahsíli*, police station, *sarái*, and school. Nánpárá is a flourishing town; and now that it is a station on the newly-opened railway from Patná, the place will doubtless rapidly grow in importance.

Nansári.—Small chiefship in Bhandárá District, Central Provinces; 9 miles south-east of Kámthá; comprising 9 villages, and occupying an area of 8599 acres, of which 5878 are under cultivation. Population (1881) 4771. The chief is a Bráhman, descended from an official family attached to the late Nágpur Government. A large weekly market for cattle is held at Kaltipar, on this estate.

Nanta.—Village in Kotah State, Rájputána. Population (1881) 1859. Situated in lat. 25° 12′ N., and long. 75° 51′ E., on the route from Kotah town to Búndi (Boondee), 5 miles north-west from Kotah and 19 south-east from Búndi. The palace of Zálim Singh, formerly minister of the Kotah State, is situated here, and Nanta was at one time a flourishing town, when full of Zálim Singh's numerous adherents. The place is now little more than an agricultural village, and the palace (a fine specimen of a Rájput baronial residence) and its gardens are falling into decay.

Naodwár.—Forest reserve in the north of Darrang District, Assam, lying between the Bhorolí and Bar Dikrái rivers, and bounded north by the Aká Hills. Area, 82 square miles.

Naogáon.—District of Assam.—*See* NOWGONG.

Naogáon.—Sub-division of Rájsháhí District, Bengal, comprising the three police circles (*thánás*) of Naogáon, Manda, and Panchpur. Area, 603 square miles, with 1362 villages, and 43,062 houses. Total population, 268,579, namely, males 134,435, and females 134,144. Average density of population, 445·4 persons per square mile. Classified according to religion, there were in 1881 — Muhammadans, 205,361; Hindus, 63,204; and Christians, 14. The Sub-division contains 1 criminal court, a regular police force of 51 men, and a village watch or rural police of 640 *chaukídárs*.

Naogáon.—Village in Rájsháhí District, Bengal, and head-quarters of Naogáon Sub-division; situated in lat. 24° 45′ 30″ N., and long. 88° 58′ 30″ E., on the west bank of the river Jamuná. Important as the centre of the *gánjá* (hemp) cultivation of Rájsháhí; it is from this small tract of country that nearly the whole of India is supplied with the narcotic. Population under 5000.

Naorangpur.—Town in Vizagapatam District, Madras Presidency. Population (1881) 1467. Houses, 321.

Napoklu.—*Kásbá* or administrative head-quarters of Padinalknád *táluk*, in the territory of Coorg. Lat. 12° 19′ N., long. 75° 44′ E.

Distant from Merkára 15 miles. Population (1881) 896. Anglo-vernacular school, with 55 pupils in 1882. Two roads lead to Merkára, one *viâ* Murnád, the other *viâ* Bettakeri.

Nar.—Town in the Petlád Sub-division of Baroda State, Bombay Presidency. Lat. 22° 28′ N., long. 72° 45′ E. Population (1881) 7328. School and two *dharmsálás*.

Nára, Eastern.—An important water channel in Sind, Bombay Presidency; rising, as believed by some, in the floods of Baháwalpur State, and running southward successively through the Rohri Sub-division of Shikárpur District, Khairpur State, and the Thar and Párkar District. The main source of supply of the Eastern Nára is still undetermined. The first well-defined head occurs at Khári, near the town of Rohri, whence the stream runs almost due south through Khairpur, afterwards entering the Thar and Párkar District, where the channel is in some places broad, and in others scarcely perceptible. At Nawakot it divides into two channels, the larger proceeding in a south-easterly direction to Wango-jo-got, where it meets the Púran; the other skirting the foot of the Thar, and joining the Púran below Wango Bázár. In the valley of the Eastern Nára there are about 400 lakes, and there is good reason for believing that this canal was in former years entirely fed by the floods of the Indus. Lieutenant Fife, in his Report of 1852, states that the stoppage of the water-supply of the stream, which was attributed to a dyke put across the Nára in Upper Sind, had in reality arisen from natural causes, the quantity in some years being so excessive, and in others so deficient as to prevent cultivation. Acting upon his advice, Government constructed a supply channel from the Indus near Rohri; and, later on, excavations were made in the bed of the Nára so as to facilitate the flow of the water southwards. Further improvements were effected by erecting a series of embankments on the right side, to arrest the overflow. The principal canals in connection with the Eastern Nára are the Mithráu (123 miles long, inclusive of branches), the Thar (44 miles), and the Dimwá (15 miles). The returns furnished for the first edition of this work showed that the aggregate cost of these works up to the end of 1873–74 amounted to £274,749; the receipts in the same year were £236,727, and the total charges (exclusive of interest), £66,094. The gross income was thus 84 per cent. on the capital expended, and the net receipts 60 per cent. The area irrigated was 124,793 acres. The cost of the entire works when completed is estimated at £1,063,827, and the net revenue at £66,533. At the close of 1882–83, it was reported that the protective embankments were advanced, and the land was recovering from the floods of past years. The works would now begin to show a gradual but steady increase up to their full capabilities. The supply channel would be

deepened to ensure a proper *rabí* supply for all the existing canals in the Eastern Nára system.

Nára, Western.—An important water channel in Sind, Bombay Presidency; issuing from the Indus (lat. 27° 29′ N., long. 68° 20′ E.), which it taps close to the village of Kathia in the *táluk* of Lárkhána. After a southerly course through portions of the Lárkhána and Labdarya *táluks* of Lárkhána Sub-division, it enters the Mehar Sub-division by the *táluks* of Kakar, Tigar, and Mehar, and, after a course of 138 miles, falls into the northern side of Lake Manchhar, in the Sehwán Sub-division of Karáchi District. The Western Nára is a natural channel artificially improved; and, being navigable for river boats throughout its entire length, between May and September, it is preferred to the Indus as a boat route during the floods, as the current is not so strong as in the river. About 17 canals branch directly from the Western Nára, 4 being in Lárkhána, 7 in Mehar, and 6 in Sehwán Sub-divisions. Floods from this channel occur at times, and in parts prevent the cultivation of rice. The Western Nára is, for purposes of superintendence, included in the Ghár and Karáchi canal system. The returns furnished for the first edition of this work showed a revenue realized in 1873-74 of £40,211, against an expenditure of £3339, leaving a profit or surplus of £36,982. No later returns are available.

Nárad.—A name given to three different streams in Rájsháhí District, Bengal. (1) The first is a small offshoot of the Ganges, which it leaves a few miles below the town of Rámpur Beauleah, and thence flows into the Musá Khán near Putiyá. A short distance north of Putiyá, (2) another stream, also called the Nárad, though in no sense a continuation of the former watercourse, leaves the Musá Khán, and flows eastward past Nattor. It is navigable for a great part of the year. Its chief tributary from the south is (3) the Nárad, a branch of the Nandákujá. The united streams fall eventually into the Atrái just above its junction with the Nandákujá.

Naraina.—Town in Jaipur State, Rájputána; distant 40 miles west from Jaipur city. Contains several temples of interest, and famous as the head-quarters of the sect of Dádú Panthís, from whom the foot-soldiers of the State, called Nágas, are obtained. The sect is not very numerous, and professes to worship one God, unrepresented by any image or without a temple; their saints are celibates, and maintain succession by adoption. The Nágas number between 4000 and 5000; to their fidelity, daring, and moral influence as soldiers, is attributed the steadfastness of the general army of the Jaipur State to the British cause during the Mutiny of 1857.

Náráinganj (*Náráyanganj*).—Sub-Division in Dacca District, Bengal. Area, 641 square miles; number of towns and villages, 2064;

houses, 54,104. Population (1881), males 240,784, and females 229,873; total, 470,657. Classified according to religion, there were—Muhammadans, 334,439; Hindus, 132,937; Christians, 3243; and Buddhists, 38. Average density of population, 734 persons per square mile; villages per square mile, 3·22; persons per village, 228; houses per square mile, 87; persons per house, 8·7. This Sub-division comprises the three police circles (*thánás*) of Náráinganj, Rúpganj, and Ráipurá. In 1883 it contained 1 civil court and an honorary magistrate's bench, with 1 criminal court. The police force consisted of 63 regular police of all ranks, and 803 rural police or village watchmen.

Náráinganj (*Náráyanganj*). — Town in Dacca District, Bengal; situated in lat. 23° 37′ 15″ N., and long. 90° 32′ 5″ E., on the western bank of the Lakhmiá, at its confluence with the Dhaleswarí; and, with its *bázárs*, extending for about 3 miles along the river. The municipality also includes MADANGANJ. Population (1872) 10,911; (1881) 12,508, namely, males 7558, and females 4950. Hindus numbered 6324; Muhammadans, 6160; and 'others,' 24. Náráinganj with Madanganj has been constituted a first-class municipality. Municipal income (1883–84), £2095, of which £1966 was derived from taxation; average incidence of taxation, 3s. 1⅝d. per head of population. Náráinganj is distant from Dacca 9 miles by land, and about 16 or 18 by water, and is in reality the port of that city, including Madanganj, a little lower down on the opposite bank of the river. In the neighbourhood are several forts built by Mír Jumlá; and almost opposite stands the Kadam Rasúl, a spot held in great repute among the pious Musalmáns in this part of the country.

Náráinganj possesses regular steam communication with Calcutta direct, with the railway station of GOALANDA, with the Assam valley, and with the tea Districts of Sylhet and Cachar. A considerable trade is also carried on in country boats with Chittagong, and it has been proposed to establish a steamer-service to that port by means of the Meghná. The chief business of Náráinganj is the collection of country produce, especially jute, from the neighbouring Districts; and the distribution of piece-goods, salt, and other European wares. Many English and a few other European firms are engaged in this business, but the bulk of the trade is in the hands of native merchants. There are several steam-presses belonging to Europeans, for the preparation of jute in bales.

The total value of the trade of Náráinganj, according to the registration returns of 1876–77, amounted to considerably more than two millions sterling; but this figure includes many exports and imports twice over. The exports alone were valued at £957,000, the chief items being—jute, £478,000; rice, £141,000; piece-goods,

£76,000; salt, £67,000; tobacco, £34,000; raw cotton, £31,000. The imports were valued at £1,538,000, including—jute, £478,000 (*i.e.* transit trade); piece-goods, £324,000; salt, £184,000; raw cotton, £122,000; rice, £121,000; sugar, £95,000; oil-seeds, £70,000; tobacco, £66,000. The figures do not include the subsidiary port of Madanganj, which had a business valued at £170,000. The imports of jute are derived in almost equal quantities from the adjoining Districts of Maimansingh and Tipperah, and from Dacca itself. The exports of jute are all sent to Calcutta, either direct by steamer and country boat, or by railway from Goálandá. In 1876–77, out of a total export of 1,600,000 *maunds* of jute, 670,000 were despatched through Goálandá, 570,000 by country boat, and 360,000 direct by steamer. In 1877–78, the total export of jute had risen to 2,137,000 *maunds*, or almost exactly the same quantity as that exported from Sirájganj. No later statistics are available, but trade, especially in jute, has largely increased of late years. The trade with Chittagong chiefly consists of the export of tobacco, food-grain, and oil-seeds, and the import of raw cotton, which has been grown in the Chittagong Hill Tracts. Náráinganj forms the terminus of the new Dacca-Maimansingh Railway just opened (December 1885).

Nárájol.—Village in Midnapur District, Bengal; situated on the Paláspái, a small stream, in lat. 22° 34′ 8″ N., and long. 87° 39′ 4″ E. Seat of a large manufacture of cotton cloth and mats. Population between 2000 and 3000, but not separately returned in the Census of 1881.

Nárakal.—Town and port in the State of Cochin, Madras Presidency; situated in lat. 10° 2′ 30″ N., and long. 76° 12′ E., 3 miles west of Cochin city. Population (1881) 4254. The place owes its importance to a so-called mud bank, which stretches about 2½ miles seaward, and is 4 miles long. Within this, vessels can run in the worst of the south-west monsoon, when all other ports on the coast are closed. This mud apparently breaks the force of the sea, for the water within is calm when the weather is at its roughest outside. During the famine of 1877, the port was much used in the monsoon season for landing grain, which was then conveyed by backwater to the railway at Tirúr, and so to the distressed Districts. Coasting steamers call here regularly. Nárakal is mentioned as the seat of a considerable Christian population by Fra Paolo Bartolomeo.

Narál.—Sub-division of Jessor District, Bengal, lying between 22° 55′ 45″ and 23° 21′ N. lat., and between 89° 25′ and 89° 51′ 30″ E. long. Area, 487 square miles; villages, 802; houses, 36,440. Population (1881) 328,172, namely, 173,806 Hindus, 154,341 Muhammadans, and 25 Christians. Number of persons per square mile, 673·8; villages per square mile, 1·64; houses per square mile, 77; inmates per house, 9; proportion of males, 49·7 per cent. This Sub-division,

which comprises the three police circles (*thánás*) of Narál, Lohágara, and Kalia, contained, in 1883, 3 civil and revenue and 2 magisterial courts, with a force of 61 regular police, besides 578 village watchmen.

Narál.—Town in Jessor District, Bengal, and head-quarters of Narál Sub-division; situated in lat. 23° 10′ N., and long. 89° 32′ 30″ E., 22 miles east of Jessor town, on the Chitrá river, which is here very deep, and affords a regular route for large boats throughout the year. Contains the usual Sub-divisional offices. Two bi-weekly markets are held, but the trade is entirely local. The Narál family are the first landholders of Jessor District, and have always been noted for their liberality. Several works of public utility have been constructed by them. A good school and charitable dispensary are also maintained at their expense.

Naráoli.—Agricultural town in Bilárí *tahsíl*, Moradábád District, North-Western Provinces; situated in lat. 28° 29′ N., and long. 78° 45′ E., 5 miles east of the river Sot. Population (1881) 5069, namely, Hindus, 3053, and Muhammadans, 2016; number of houses, 709. Naráoli is an old Rájput village in the possession of the Bargíyar family, the descendants of Rájá Pratáp Singh. Market held on Mondays and Thursdays. Elementary school.

Narasaráopet.—*Táluk* or Sub-division of Kistna District, Madras Presidency. Area, 712 square miles. Population (1881) 128,791, namely, 65,168 males and 63,623 females, dwelling in 114 villages, consisting of 21,909 houses. Hindus numbered 110,368; Muhammadans, 9999; Christians, 8421; and 'others,' 3. The head-quarters of the *táluk* is at Atlúru, now called Narasaráopet; population (1881) 3928; number of houses, 981. In 1883 the *táluk* contained 2 criminal courts; police circles (*thánás*), 7; regular police, 56 men. Total revenue, £33,887.

Narasinganallúr.—Village in Tinnevelli District, Madras Presidency; situated in lat. 8° 42′ N., and long. 77° 42′ E., 3½ miles west of Tinnevelli town. Population (1881) 1724; number of houses, 441.

Narasinha-angadi.—Town in South Kánara District, Madras Presidency.—*See* JAMALABAD.

Náráyanadevarakera.—Town in Hospet *táluk*, Bellary District, Madras Presidency. Population (1881) 3669, of whom 1741 are males and 1928 females; number of houses, 945. Hindus numbered 3084, and Muhammadans 585.

Náráyanavanam.—Town in North Arcot District, Madras Presidency. Lat. 13° 27′ N., long. 79° 38′ E. Population (1881) 3913, of whom 3776 were Hindus; number of houses, 692. Situated 3 miles east of Puttúr station on the north-west line of the Madras Railway. Náráyanavanam is one of the most ancient places in North Arcot; it is believed to stand in what was once a forest much frequented

by Vishnu. Three miles south of the town are the remains of two old forts.

Náráyanganj.—Sub-division and town in Dacca District, Bengal.—*See* NARAINGANJ.

Narbadá.—Division or Commissionership of the Central Provinces; lying between 21° 41′ and 23° 15′ N. lat., and between 75° 50′ and 79° 35′ E. long.; and comprising the five Districts of HOSHANGABAD, NARSINGHPUR, BETUL, CHHINDWARA, and NIMAR, all of which see separately. Bounded on the north by the States of the Central India Agency, and Ságar and Damoh Districts; on the east by Jabalpur (Jubbulpore) and Seoní Districts; on the south by Nágpur, Amráotí, Ellichpur, and Akolá Districts; and on the west by Khándesh District, and States of the Central India Agency.

The Narbadá Division contains an area of 17,513 square miles; 11 towns and 6144 villages; number of houses, 363,444. Total population (1881) 1,763,105, namely, males 900,730, and females 862,375; proportion of males, 51·09 per cent. Average density of population, 100·7 persons per square mile; number of persons per town or village, 286; houses per square mile, 20·75; inmates per house, 4·85. Classified according to sex and age, the Census returns —under 15 years of age, boys 366,056, and girls 345,785; total children, 711,841, or 40·1 per cent. of the whole population: 15 years and upwards, males 534,674, and females 516,590; total adults, 1,051,264, or 59·6 per cent.

Religion.—Classified according to religion, Hindus number 1,286,623, or 72·9 per cent.; Muhammadans, 76,536, or 4·3 per cent.; Kabírpanthís, 9544; Satnámís, 85; Jains, 7536; Christians, 1786; Pársís, 141; Jews, 51; Sikhs, 13; and non-Hindu aboriginal tribes, 380,788, or 21·6 per cent. of the population. The total aboriginal population, however, by race is returned at 476,007, as follows:—Gonds of different tribes, 338,312; Korkus, 81,716; Bhíls, 36,382; Kanwárs, 16,075; Kols, 1374; Savars, 1015; Kharriás, 635; Mughiás, 402; and 'others,' 34.

Of high-caste Hindus, Bráhmans number 79,956; Rájputs, 102,700; Bháts, 4825; Gosains, 7467; Káyasths, 6951; and Baniyás, 22,880. The Súdra, or low-caste Hindus, include the following:—Kúrmí, the most numerous caste in the Division, 118,757; Ahír, 75,983; Mehrá, 67,213; Lodhí, 49,373; Chamár, 45,922; Baláhí, 43,685; Gújar, 41,699; Telí, 41,324; Kirár, 33,442; Bhoer, 29,828; Dhimár, 28,485; Kachhí, 26,394; Nái, 25,239; Málí, 22,885; Barhái, 21,548; Sonár, 18,290; Lohár, 18,155; Kallár, 17,804; Katiyá, 17,015; Dhobí, 14,412; Kumbhár, 13,937; Banjárá, 12,187; Gadária, 9937; Básor, 9120; Kori, 8493; Maráthá, 7347; Darzí, 7191; Koshtí, 5966; and Mahár, 5465. The Muhammadan sects include—Sunnís, 72,258;

Shiás, 2537; Wahábís, 80; Faráizís, 3; and unspecified, 1658. The Christian community is returned as follows:—Roman Catholics, 960; Church of England, 350; Episcopalians, 134; Presbyterians, 86; Protestants not distinguished by sect, 42; Wesleyans, 30; Methodists, 21; and 'others' and unspecified, 163. According to another classification, the Christians comprise—Europeans, 564; Eurasians, 178; Indo-Portuguese, 91; Natives of India, 748; and unspecified, 205.

Town and Rural Population.—Narbadá Division contains 11 towns with a population exceeding 5000 inhabitants—namely, Burhánpur, 30,017; Hoshangábád, 15,863; Khandwá, 15,142; Hardá, 11,203; Narsinghpur, 10,222; Chhindwárá, 8220; Gadarwárá, 8100; Pándhurná, 7469; Sohágpur, 7027; Seoní, 6998; and Mohgáon, 5180. Total urban population, 125,441, or 7·2 per cent. of that of the whole Division. Of the 6203 rural villages, 3558 contain less than two hundred inhabitants; 1896 between two and five hundred; 547 between five hundred and a thousand; 190 between one and three thousand; and 12 between three and five thousand inhabitants. As regards occupation, the Census divides the male population into the following six main classes:—(1) Professional, military, and official class, 22,244; (2) domestic class, inn and lodging-house keepers, etc., 9001; (3) commercial class, including bankers, merchants, traders, carriers, etc., 15,778; (4) agricultural and pastoral class, including gardeners, 380,228; (5) manufacturing and industrial class, including artisans, 120,601; (6) indefinite and non-productive class, comprising general labourers and male children, 352,878.

Agriculture, etc.—Of the total area of the Division (17,513 square miles), 5386 square miles were returned as under cultivation in 1883-84; 4251 square miles as cultivable, but not under cultivation; and 7876 square miles as uncultivable waste. The principal crops consist of wheat, 1,186,462 acres; rice, 69,517 acres; other food-grains, 1,776,202 acres; oil-seeds, 258,504 acres; cotton, 144,370 acres; and sugar-cane, 17,561 acres. Of the total adult male and female agricultural population in 1881, landed proprietors numbered 22,196; tenants with rights of occupancy, 63,839; tenants-at-will, 142,859; assistants in home cultivation, 200,921; agricultural labourers, 207,660; while shepherds, estate agents, farm bailiffs, etc., bring the total up to 639,229, or 36·26 per cent. of the Divisional population. Average area of cultivated and cultivable land per adult agriculturist, 10 acres. Total amount of Government land revenue assessment, including local rates and cesses levied on land, £154,316, or an average of 10⅞d. per cultivated acre. Total rental paid by cultivators, £349,152, or an average of 1s. 11⅝d. per head. Communication is afforded by 1128 miles of made roads, 287 miles of railways, and 494 miles of navigable rivers.

Administration.—Total revenue (1883–84) of Narbadá Division, £277,018; total cost of officials and police of all kinds, £61,964. Justice is administered by 44 civil and 58 criminal courts. Total strength of regular and town police, 2145 men. Average daily number of prisoners in jail (1883), 342·43. Total number of Government-inspected schools (1883–84), 349, with 17,925 pupils. The Census of 1881 returned 16,236 boys and 482 girls as under instruction; besides 37,930 males and 714 females able to read and write, but not under instruction. [For further details, see the accounts of the different Districts in their alphabetical order.]

Narbadá (*Nerbudda*, *Narmadá*—the *Namadus* of Ptolemy, *Namnadius* of the *Periplus*).—One of the great rivers of India, traditionally regarded as the boundary between Hindustán Proper and the Deccan. It rises (lat. 22° 41′ N., long. 81° 49′ E.) in the dominions of the Rájá of Rewá, and, after a westward course of 800 miles, falls into the sea (lat. 21° 38′ N., long. 72° 30′ E.) below Broach in the Bombay District of that name. Its source is at Amarkantak, a massive flat-topped hill, 3493 feet above sea-level, forming the eastern terminus of that long range which runs across the middle of India from west to east. All round lies a wild and desolate country; but a little colony of priests have reared their temples in the middle of these mighty solitudes, to guard the sources of the sacred river. The Narbadá bubbles up gently in a small tank in one of the undulating glades on the summit of the mountain. Then for about three miles it meanders through green meadows, receiving the waters of countless springs, till it reaches the edge of the Amarkantak plateau, where it falls over the black basaltic cliff in a glistening cascade of 70 feet, called Kapila-Dhára. A little farther on is a smaller fall, known as Dúdhdhára, or the Stream of Milk; the myth being that here the river once ran with milk instead of water.

After descending some hundreds of feet by falls and rapids from the heights of Amarkantak, the Narbadá enters the Central Provinces, and winds round the hills of Mandlá, till it flows under the walls of the ruined palace of Rámnagar. At this point the Narbadá has run a course of nearly a hundred miles, and received the drainage of an extensive hill country. Its swollen waters flow in several channels, between which rise wooded islands; while in mid-stream, peaks and ledges of black trap protrude in all directions. The banks are clothed with thick foliage to the water's edge, and on every side hills shut in the horizon. But below Rámnagar for several miles down to Mandlá, the river flows in an unbroken expanse of blue water between banks adorned with lofty trees. Of all the pools or reaches (*dohs*) in the rivers of the Central Provinces, this is the loveliest.

Below Mandlá, at Gwárighát, where the Trunk Road crosses from Jabalpur (Jubbulpore) to Nágpur, the Narbadá river wears the look of

industry; for at this point are collected many hundred logs of timber cut in the forests, to be floated down the stream to the marts of Jabalpur. About 9 miles to the south-west of Jabalpur, the Narbadá flings itself tumultuously over a ledge with a fall of thirty feet, called Dhuán-dhára, or the Misty Shoot; and then enters on a narrow channel, cut through a mass of marble and basalt for nearly 2 miles, and known as the 'Marble Rocks.' The river, which above this point had a breadth of 100 yards, is here compressed within 20 yards, and flows in a swirling stream between marble bluffs from 50 to 80 feet high, till, escaping from its glittering prison, it spreads out once more in a broad expanse.

The Narbadá now leaves the hill country behind, and enters upon the fertile valley, over 200 miles long, which includes Narsinghpur and the greater part of Hoshangábád District. This is the first of those wide alluvial basins, which, alternating with rocky gorges, give so varied a character to the river's course. Probably they were originally lakes, more or less closely connected, and fed by a slowly flowing river, down which clayey sediment was carried, and gradually and uniformly distributed over a considerable extent of country. On the conglomerate and clay thus deposited, lie 20 feet of the rich alluvium, known as the *regar* or black cotton-soil of Central India. Passing under a great railway viaduct, with massive piers, the Narbadá flows along this valley, which is shut in between the parallel ranges of the Vindhya and Sátpura mountains. During the rainy season, the river affords the means of a brief and precarious traffic. At Barmán Ghát, after the rains, the receding waters leave a broad space of sand, where, every November, is held one of the largest fairs in the Central Provinces. The Narbadá now flows past the coal-pits of Mohpání and the iron-mines of Tendúkherá, past cotton fields and plains clothed twice a year with waving harvests, past Hoshangábád, and the once famous towns of Handiá and Nimáwar, past Jogígarh, where it rushes with clear rapids right beneath the battlements and bastions, till it once more enters the jungle in the District of Nimár. Emerging from these wilds, it flows in a deep and violent stream past the sacred island of MANDHATA, crowded with Sivaite temples, and steep with cliffs, from which devotees were wont to dash themselves on to the rocks in the river below.

During the passage of the Narbadá through the Central Provinces, several falls interrupt its course. At Umariá, in Narsinghpur District, is a fall of about 10 feet; at Mandhár, 25 miles below Handiá, a fall of 40 feet; and at Dádrí, near Punása, another fall of 40 feet. The Narbadá is fed principally from the south side, as the drainage of the Vindhyan table-land which bounds the valley on the north is almost entirely northwards. Its principal affluents are the Makrár, Chakrár, Kharmer, Burhner, and Banjar, then the Tímar, the Soner, Sher, and

Shakar, the Dúdhí, Korámí, Machná, Tawá, Ganjál, and Ajnál. On the north bank, the Narbadá receives, among others, the mountain streams Balái, Gaur, and Hiran.

At Makrai, the Narbadá finally leaves the table-land of Málwá to enter upon the broad plain of Gujarát. For the first 30 miles it separates the Gáekwár's territory of Baroda, on the right, from the State of Rájpípla, on the left; and then, for the remaining 70 miles of its course, including many windings, it intersects the fertile District of Broach. Its average breadth here varies from about half a mile to a mile. Below Broach city it gradually widens into an estuary, whose shores are 13 miles apart where they fall away into the Gulf of Cambay. The influence of the tide is felt as far up as Ráyanpur, about 25 miles above Broach. At the mouth of the estuary, spring tides sometimes rise to the height of 30 feet. In Broach District, the Narbadá has cut for itself a deep and permanent bed through the hard alluvial soil. The right or north bank is generally high and precipitous, but is gradually being eaten away by the present set of the current. The left bank is low and shelving. The fair-weather level of the river is about 21 feet below the surface of the plain, and even the highest floods do but little damage to the surrounding country. In this part of its course the Narbadá receives three tributaries—the Káveri (Cauvery) and Amrávati on the left, and the Bukhi on the right. Opposite the mouth of the Bukhi lies a large uninhabited island, called the Alia Bet. This has undergone many changes of late years, and now has an area of about 22,000 acres, overgrown with dense jungle. The total length of the Narbadá, from its source to the sea, is 801 miles; and the total area of its drainage basin is estimated at 36,400 square miles. Its maximum flood discharge has been calculated at 2,500,000 cubic feet of water per second. The velocity of the current in the dry season at Broach city is less than one mile an hour.

Throughout its entire course the Narbadá drains rather than waters the country through which it flows. It is therefore nowhere utilized for irrigation. Navigation is confined to the lowest section, which lies within Gujarát. In the height of the rainy season of 1847, a British officer succeeded in making his way down stream from Mandlesar, in the territory of Indor; but the perils through which he passed are so great as to close the route to commerce. The highest point to which navigation ordinarily extends is about 15 miles above the Makrai Falls. In the rainy season—from July to September—boats of considerable tonnage are able to sail up as far as Talakwárá, about 65 miles above Broach city, assisted by the regular south-west monsoon. Sea-going ships of about 70 tons frequent the port of Broach; but they are entirely dependent upon the tide, as they cannot come up in the

monsoon, and during the dry season there is no depth of fresh water. Though the foreign trade of Broach has greatly fallen off from what it was in early days, this decline does not seem to be due to unfavourable changes in the channel of the river. The author of the *Periplus* (1st century A.D.) dwells upon the difficulty of getting up to Barugaza (Broach), even by the help of skilful pilots, and moving only with the tide. Fryer (1680) tells a very similar story; and Heber (1825) says that no vessels larger than moderately-sized lighters could cross the bar.

According to local legend, it was believed that the goddess of the Narbadá would never suffer her stream to be crossed by a bridge. The Bombay and Baroda Railway Company, however, succeeded in proving the falsehood of this legend. Their first bridge, near the city of Broach, begun in 1860, was seriously damaged by a flood in 1864, and though the repairs then required suffered from another flood in 1868, by 1871 the bridge again stood complete, after a total expenditure of £470,000. The unprecedented flood of 1876, which rose to a height of 35 feet above high-water mark, washed away 26 spans, or 1600 feet out of a total length of 4250 feet. The traffic was carried on a temporary structure; and a new bridge was commenced about 100 yards farther up-stream, and completed at an estimated cost of £375,000. Altogether, the bridging of the Narbadá cannot have cost this company much less than a million sterling. There are besides three other bridges over the Narbadá, one at Mortakka on the Málwá branch of the Rájputána-Málwá State Railway, the second at Hoshangábád on the Bhopál State Railway, and the third where the river is crossed by the Great Indian Peninsula Railway about 24 miles from Jabalpur.

In religious sanctity, the Narbadá ranks only second to the Ganges among the rivers of India. According to the *Rewá Purána* (Rewá being another name for the river), the sanctity of the Ganges will cease in the Samvat year 1951 (1895 A.D.), while the purifying virtue of the Narbadá will continue the same throughout all the ages of the world. So holy is the water, that the very pebbles in its bed are worn into the shape of the emblem of Siva. Few Hindus would dare to forswear themselves, standing in the Narbadá with a garland of red flowers round the neck and some water in the right hand. The most meritorious act that a pilgrim can perform, is to walk from the sea up to the source at Amarkantak, and then back along the opposite bank. This pilgrimage, called *parikrám* or *pradakshana*, is chiefly undertaken by devotees from Gujarát and the Deccan, and takes from one year to two years in accomplishment. In Broach District, the most sacred spots are—Sukaltirth, with its ancient banian tree; the site near Broach city where Rájá Bálí performed the ten-horse sacrifice; and the temples at Karod and Bhádbhut.

Naregal.—Town in Dhárwár District, Bombay Presidency; situated 55 miles east of Dhárwár town, in lat. 15° 36′ N., and long. 75° 54′ E. Population (1881) 6071, namely, 5422 Hindus and 649 Muhammadans. Naregal is an old town with temples and inscriptions dating from the eleventh to the thirteenth century A.D. Weekly markets on Monday. School with 191 pupils in 1883–84.

Nargúnd.—Town in Dhárwár District, Bombay Presidency; situated 60 miles east of Belgáum, and 32 miles north-east of Dhárwár town, in lat. 15° 43′ 22″ N., and long. 75° 25′ 30″ E. Population (1881) 7874, namely, 6774 Hindus, 1049 Muhammadans, and 51 Jains. Nargúnd is a municipal town, with an income (1882) of £178. Though not a manufacturing town, it is a busy entrepôt of trade, where the merchants of Dhárwár and North Kánara exchange rice, sugar, spices, and other agricultural products. Nargúnd was one of the earliest possessions wrested from the feeble grasp of the Muhammadan kings of Bijápur by the Maráthá rulers of Sátára. It was subsequently handed over to Rámráo Bháve, with some surrounding villages. On the conquest of the Peshwá's territory by the British, it was restored by them to Dádájí Ráo, the chief then found in possession. An agreement was concluded with him, by which he was exempted from the payment of his former tribute of £347, from *nazarána* or presents on occasions, and from rendering service, on the conditions of loyalty to and dependence on the British Government. This petty principality, containing 36 towns and villages, with a population of about 25,000, was at the time of the Mutiny in 1857 held by Bháskar Ráo, *alias* Bábá Sáhib. Affected by the disturbances in the north, the chief rose in open rebellion, and murdered Mr. Manson, the Commissioner and Political Agent, Southern Maráthá country. An English force was despatched at once to Nargúnd; and, after a short but decisive engagement, the fort and town of Nargúnd fell into the hands of the English. The fortifications have since been dismantled, and the fort has been rendered untenable by destroying some of the chief reservoirs. Four schools, with 300 pupils in 1883–84. Post-office.

Narhi.—Agricultural town in Korántidih *tahsíl*, Gházípur District, North-Western Provinces; situated in lat. 25° 42′ 15″ N., and long. 84° 4′ 15″ E., 2 miles north of the Ganges, and 36 miles east of Gházípur town. Population (1881) 5415, namely, Hindus 5172, and Muhammadans 243. Number of houses, 799. The village is the principal residence of the Bemwár Bhúmhár clan.

Nári.—Town in Chándá District, Central Provinces.—*See* NERI.

Nariád.—Sub-division of Kaira District, Bombay Presidency; situated in the centre of the District. Bounded on the north by Kapadvanj; on the east by Thásra and Anand; on the south by Baroda territory; and on the west by Matár and Mehmadábád. Area,

224 square miles. Population (1872) 151,483; (1881) 162,256, namely, 85,899 males and 76,357 females, dwelling in 2 towns and 91 villages, containing 39,256 houses. Hindus numbered 142,265; Muhammadans, 18,712; and 'others,' 1279. Of the total area of 224 square miles, seven are occupied by lands of alienated villages. The remainder contains 121,359 acres, or 37·8 per cent., of occupied land; 2675 acres of cultivable waste; 7034 acres of uncultivable waste; and 7183 acres of roads, rivers, ponds, and village sites. In 124,034 acres, the area of occupied land and cultivable waste, there are 66,791 acres of alienated lands in Government villages. The Sub-division was surveyed and settled in 1865–66. There were then 20,628 holdings, with an average area of 6 acres, and an average rental of £1, 15s. 1¾d. The total area of cultivated land in 1876 was 49,056 acres, mostly under grains (*bájra*, rice, millets, and wheat); 199 acres were under cotton. In 1883, the land revenue was £35,144. The Sub-division contains 1 civil and 4 criminal courts; police circles (*thánás*), 2; regular police, 100 men; village watch (*chaukidárs*), 693.

Nariád.—Chief town of the Nariád Sub-division of Kaira District, Bombay Presidency, and a station on the Bombay, Baroda, and Central India Railway; situated 29 miles south-east of Ahmadábád. Lat. 22° 40′ 45″ N., long. 72° 55′ 20″ E. Population (1881) 28,304, namely, 14,773 males and 13,531 females. Hindus numbered 23,978; Muhammadans, 4028; Jains, 218; Pársís, 52; and Christians, 28. Nariád is a municipality; income (1883–84), £1932; incidence of taxation, 1s. 2½d. per head of population. Small cause court, sub-judge's court, post-office, and dispensary. The head-quarters of the chief revenue and police officers of the Sub-division. The town is the centre of the extensive tobacco and *ghí* trade of Kaira District, and contains a cotton mill. There is also a Government model experimental farm. Including the High School, there were in 1883–84 eight schools with 1921 scholars.

Nárikelbáriá.—Village in Jessor District, Bengal; situated on the Chitrá river, 6 miles from Bághapárá. One of the seats of the Jessor sugar trade.

Narishá. — Town in Dacca District, Bengal. Lat. 23° 33′ 45″ N., long. 90° 10′ 45″ E. Population (1881) 6377, namely, males 2898, and females 3479.

Narkher.—Town in Nágpur District, Central Provinces; 52 miles from Nágpur city, on the Betúl road. Population (1881) 7061, chiefly agricultural. Hindus numbered 6498; Muhammadans, 457; Jains, 82; and aboriginal tribes, 24. Narkher has a good market-place, school, and police buildings, and the river is embanked with masonry. The place is surrounded by beautiful groves, but is reckoned unhealthy.

Narmadá.—One of the great rivers of India.—*See* NARBADA.

Narnála.—Hill fortress in Akola District, Berár. Lat. 21° 14′ 30″ N., long. 77° 4′ 20″ E. Situated 10 miles to the north of Akot. Narnála is the highest point in the District, standing 3161 feet above sea-level, and forms a sort of advanced outwork, about 2 miles south of the main wall of the Gawilgarh range. A central fort occupies all the upper plateau of the hill, while two smaller forts (Teliágarh and Jafarábád) enclose two considerable spurs running out at opposite angles on a lower level, and in the direction of the length of the hill, which is from north-east to south-west. The ramparts, which extend over a distance of several miles, consist generally of a wall from 25 to 40 feet high, with 67 flanking towers. There are six large and twenty-one small gates. Four only of the nineteen tanks within the walls hold water throughout the year. The fort also contains four very curious stone cisterns, covered in by a masonry platform pierced by small apertures. On this platform are the remains of arches. The water in the cisterns is remarkably sweet and cool. They are supposed to have been built by the Jains who ruled the country before the Musalmán conquest, for many Jains drink no water on which the sun has fallen. The old palace, a mosque called after Aurangzeb, an armoury, a twelve-doored pavilion, a music hall, and other buildings, all more or less in ruins, occupy the interior of the central fort. Perhaps the most beautiful architectural feature is the Shahnúr gate on the south, which is of white sandstone, with projecting balconies on either side; the open stone lattice-work, the rich cornice, and tracery and panelling, with stone-cut verses from the Korán, are admirable specimens of Pathán workmanship. The walls are now falling into ruin and the fort is uninhabited.

Narora.—Town in Bulandshahr District, North-Western Provinces. Lat. 28° 12′ N., long. 78° 25′ 45″ E.

Narot.—Town and municipality in Pathánkot *tahsíl*, Gurdáspur District, Punjab; situated in the trans-Rávi tract, in lat. 32° 17′ 30″ N., and long. 75° 30′ E., half-way between the Rávi and the hills. Population (1881) 3706, namely, 2034 Hindus, 1668 Muhammadans, and 4 Sikhs. Principal mart in the fertile submontane belt known as Chak Andar, and the local collecting centre for the products of the hills below which it lies. Exports of rice and turmeric to Amritsar (Umritsur) and Lahore. Municipal revenue in 1883–84, £248, or 1s. 4¼d. per head of population within municipal limits.

Nárowál.—Town and municipality in Riah *tahsíl*, Siálkot District, Punjab. Lat. 32° 6′ N., long. 74° 55′ E. Distant from Siálkot town 35 miles south-east. Formerly head-quarters of a *tahsíl*, now removed to Riah. Population (1881) 4558, namely, Muhammadans, 2935; Hindus, 1429; Sikhs, 151; Jains, 24; and 'others,' 19. Number of

houses, 657. Post-office, Government school, police station, *munsif's* court, and rest-house. Nárowál town has been much improved of late years; many of the houses are built of brick, the principal streets paved, and the drainage attended to. The Church of England Mission have established a small settlement of Native Christians here, and keep up a middle-class school, which receives a municipal grant of £50 a year. The principal trade consists in the export of agricultural produce, but the town is chiefly famous for its leather work; native saddles and shoes of superior quality being made here, and sent to Amritsar and other large commercial centres in the Punjab. Good copper and brass vessels are also made, and there are a few Kashmírí settlers in the town, who make *pashmína* shawl edging, which is sent to Amritsar for sale. Municipal income in 1883-84, £305, or 1s. 4d. per head of the town population.

Narrakal.—Town in Cochin, Madras Presidency.—*See* NARAKAL.

Narri.—Salt-mine in Kohát District, Punjab; one of the series extending along either bank of the Teri Toi river. Lat. 33° 11′ 15″ N., long. 71° 12′ 30″ E.; lies on the southern side of the range of salt-bearing hills north of the river, 31 miles west-south-west of Malgin mine, and 34½ miles south-south-west from Kohát town. The quarries of pure rock-salt extend over an area 2 miles long by half a mile broad. The mineral is excavated by blasting, and the mine is resorted to by Afrídís, Khataks, Bangashes, Mohmands, and Swátís. Preventive establishment of 13 men. Formerly a Government military outpost, held by a detachment from the Kohát garrison, but now abandoned. Average annual Government salt revenue for the six years ending 1881-82, £1022.

Narsannapet. — Town in Ganjám District, Madras Presidency. Population (1881) 8230, namely, Hindus 8223, and Muhammadans 7.

Narsápur.—*Táluk* in Godávari District, Madras Presidency. Area, 437 square miles. Population (1881) 200,153, namely, 96,592 males and 103,561 females, dwelling in 2 towns and 137 villages, and occupying 33,785 houses. Hindus number 196,040; Muhammadans, 3619; and Christians, 494. In 1883 the *táluk* contained 1 civil and 3 criminal courts; police circles (*thánás*), 6; regular police, 68 men. Land revenue, £58,659.

The *táluk* lies in the south of the District, and has a seaboard on the south. There are 3 main canals used for irrigation and navigation. The Vasisht, an affluent of the Godávari, runs through the *táluk*. Products—rice, gram, yams, betel, cocoa and areca nuts, tobacco, and sugar-cane. Principal industry, toy-making.

Narsápur (*Nursapore*).—Town in Godávari District, Madras Presidency; situated in lat. 16° 26′ 20″ N., and long. 81° 44′ 30″ E., at the mouth of the Vasishta Godávari. Population (1881) 7184, namely,

Hindus, 6256; Muhammadans, 829; and Christians, 99. Once a flourishing port, but now nearly cut off from the sea by the extension of the Godávari delta. Narsápur is the head-quarters of the Narsápur *táluk*, and contains the courts of a Sub-Magistrate and District *munsif*, and several Government offices. There is a mission establishment and a fine market-place. Toy-making and cloth-dyeing. The Dutch established themselves here in 1665, and had an iron foundry. The English occupied the north suburb, *Mádhavapaláyam* (whence the trade name *Madapollam*), in 1677, and maintained their factory there for 150 years. There is still a good boat-building business. Trade (in country bottoms) with Burma, formerly of about £10,000 a year, but now languishing. The average annual value of the imports for the five years ending 1883-84 was £711; and of the exports, £2359. In 1883-84, the imports were valued at £46, all from ports in India; the exports at £626, of which £65 was from foreign ports.

Narsingha.—Dome-shaped rock in Seoní District, Central Provinces, rising 100 feet out of the Waingangá valley. The temple on the top, sacred to Narsingha, an incarnation of Vishnu, contains an image of the god. A village of the same name lies below the hill.

Narsinghgarh.—Native State under the Bhopál Agency, Central India. Area, 623 square miles. Population (1881) 112,427, namely, 60,420 males and 52,007 females, occupying 17,502 houses, scattered over 1 town and 416 villages. Hindus number 100,952; Muhammadans, 4958; Jains, 318; Sikh, 1; and aboriginal tribes, 6198, of whom 3104 were Minás, 2828 Bhíls, 252 Deswálís, and 14 Moghiás. Revenue, £50,000. Parása Rám, the founder of the Narsinghgarh State, succeeded his father Ajab Singh in 1660 A.D. as minister to the Ráwat of Rájgarh. In 1681 he compelled the Ráwat to divide his territory with him, and Narsinghgarh thus became a separate chiefship. The State pays £8500 as tribute to Holkar, under the mediation of the British Government. The chief receives a *tankha* (or pecuniary allowance in lieu of rights over land) of Halí Rs. 1200 (say £120) from Sindhia, and another of Rs. 5100 (say £510) from the State of Dewás. These sums are received and paid through the British Political Agent. The chief is an Umat Rájput, and holds the title of Rájá, which was conferred on him and his heirs by the British Government in 1872; he is entitled to a salute of 11 guns. A military force is maintained of 10 guns, 24 artillerymen, 98 cavalry, and 625 infantry.

Narsinghgarh.—Chief town of Narsinghgarh State, Bhopál Agency, Central India. Lat. 23° 42′ 30″ N., long. 77° 5′ 50″ E. Population (1881) 11,400; namely, 6207 males and 5193 females. Hindus number 10,398, Muhammadans, 886; and 'others,' 116. Narsinghgarh is built on a rising ground at the edge of a lake. Above the town on a

boldly scarped hill stands the fort, which was built in 1780 by Achal Singh. The palace of the chief is in the fort. Post-office, dispensary, and hospital.

Narsinghgarh.—Ancient town in Damoh District, Central Provinces; situated in lat. 23° 59′ N., and long. 79° 26′ E., 12 miles north-west of Damoh town by the river Sunár, and on the route from Ságar to Rewá. The Muhammadans, who built the fort and mosque, called it Nasratgarh, and the Maráthás gave the present name. The latter erected a second fort, which the British troops partially destroyed in 1857. Police station.

Narsinghpur.—District in the Chief Commissionership of the Central Provinces, lying between 22° 45′ and 23° 15′ N. lat., and between 78° 38′ and 79° 38′ E. long. Bounded on the north by the State of Bhopál, with Ságar (Saugor), Damoh, and Jabalpur (Jubbulpore) Districts; on the east by Seoní; on the south by Chhindwárá; and on the west by the river Dúdhí, which separates it from the District of Hoshangábád. Area, 1916 square miles. Population in 1881, 365,173. The administrative head-quarters are at the town of NARSINGHPUR.

Physical Aspect.—The District of Narsinghpur forms the upper half of the Narbadá (Nerbudda) valley proper. The first of those wide alluvial basins which, alternating with rocky gorges, give so varied a character to the river's course, opens out just below the famous Marble Rocks at Bherághát, 15 miles east of the District boundary, and extends westward for 225 miles, including the whole of Narsinghpur together with the greater part of Hoshangábád. Probably these basins were originally lakes, more or less intimately connected and fed by a slowly flowing river, down which clayey sediment was carried, and gradually and uniformly distributed over a considerable expanse of country. On the conglomerate and clay thus deposited, lie 20 feet of the rich alluvium known as the *regar* or black cotton-soil of Central India.

As originally constituted, Narsinghpur was confined to that part of the valley which is defined by three rivers—the Narbadá on the north, the Sáoner on the east, and the Dúdhí on the west; while the Sátpura heights shut it in on the south. But since its formation, the District has been enlarged by the addition of two isolated tracts across the Narbadá. Of these, the easternmost is an insignificant patch of hill and ravine; that to the west is a small but fertile valley, enclosed by the river in a crescent-shaped bend of the Vindhyan range. To speak of the Vindhyas, however, as a range of hills, is incorrect. Seen from the south, they present an almost uninterrupted series of headlands with projecting promontories and receding bays, like a weather-beaten coast-line; but these form the abrupt termination of a table-land stretching away to the north in gentle undulations, and not an independent range

of hills. They afford a fine example of cliffs, once formed by the denuding action of shore-waves, but now far inland. Ripple-marking, almost totally absent in the other sandstone groups of Central India, is found almost everywhere throughout the Vindhyan series in extraordinary perfection. Twice in Narsinghpur the Vindhyan headlands abut on the river bed, and twice open out into the bay-like curves which constitute the trans-Narbadá portions of the District.

The face of the Sátpura range overlooking the valley from the south is generally regular, rising nowhere more than 500 feet above the plain. The hills run in a line almost parallel to the Narbadá, at a distance from it of 15 or 20 miles; and the intervening space forms the greater part of the District. Along the valley, the rich level is seldom broken, except by occasional mounds of gravel or *kankar* (nodular limestone), which offer serviceable village sites. Any inequalities of surface are generally turned to account for the construction of tanks and reservoirs, often adorned by the graceful domed temples, which take the place of the needle-shaped spires common in the Hindu shrines of Upper India. Nearly every village is embellished by its deep mango groves, and old *pípal* and tamarind trees; and indeed the commonest village names are those derived from trees. Thus such names as Pípariá (the *pípal* village), Imaliá (the tamarind village), and Umariá (the wild fig village) abound throughout the District. After the rains, the black soil softens into a stiff bog; but in the winter months, the valley presents the appearance of a broad strip of land, walled in on either side by low hill ranges, and green from end to end with young wheat.

As soon as the limits of the black soil are passed, the country changes. Below either range of hills, but more especially on the Sátpura side, are broad belts of red gravelly soil, which merge through woody borders into the lower slopes of the highlands. In these tracts, the wheat of the valley gives way to rice, sugar-cane, and the poorer rain-crops; the village roofs are of thatch instead of tile; forest trees take the place of mango groves, and reservoirs are replaced by mountain streams. But though less productive, the country has become more picturesque, with its river gorges, and its open glades, covered with short sward, and dotted with old *mahuá* trees.

The hill country of the District is insignificant in extent, being nearly confined to the smaller of the tracts north of the Narbadá. Nor are the forests of importance. Probably no District in the Central Provinces is so devoid of extensive wastes, and such as exist are too accessible for jungle produce to be abundant. Narsinghpur presents few attractions to the sportsman. The jungles are ill stocked with large game, and remarkable for the scarcity of their birds.

The Narbadá is fed almost entirely from the south. Its principal affluents are the Sher and the Shakar, the latter of which was once

known by the name of *Súar* or pig, till a Muhammadan of rank took pity on the stream, and, emptying into it a cart-load of sugar, gained for it a more honourable appellation. The fall from east to west is so gradual that, except when in flood, the Narbadá creeps slowly along its narrow bed of basalt, with precipitous banks on each side; but the Sher and Shakar are mountain torrents throughout. With their tributaries, the Máchá-Rewá and Chitá-Rewá, they rise in the Sátpuras, and pour through rocky channels, fringed on either hand with a series of ravines. Here and there, however, their beds open out into small oases of rich alluvial deposit, which are cultivated like gardens with the finer kinds of sugar-cane and vegetables. The Sonar resembles these streams; but the Dúdhí and Bárú-Rewá flow along sandy channels, utilized only for an occasional melon bed. All these rivers, including the Narbadá itself, rise with extraordinary rapidity in time of flood; and even the little Singhrí has more than once inundated the town of Kandelí, and caused serious loss of life and property.

History.—The history of Narsinghpur is the history of an outlying District. The great Sangrám Sáh, the forty-eighth Rájá of the Garhá-Mandlá line (*see* MANDLA), extended his dominion over Narsinghpur and the surrounding country, and built the fortress of Chaurágarh. Situated on the crest of the outer range of the Sátpura table-land, embracing within its circle two hills, and supplied by numerous tanks and wells, this stronghold is less a fort than a huge fortified camp; and it has been the theatre of most of the historic scenes enacted in Narsinghpur.

After the defeat and heroic death of Queen Durgávatí in 1564, Asaf Khán stormed Chaurágarh, and seized the enormous booty of 100 jars of gold coin and 1000 elephants. Probably this expedition first opened out the valley to the foreign immigration which has reclaimed it from barbarism. In 1593, when the Bundela invasion under Jújhár Singh took place, Prem Náráyan sustained a siege of some months in Chaurágarh; and it was not till he had been treacherously assassinated that the fortress fell. At Chaurágarh, also, Narhar Sá, the last of the Garhá-Mandlá line, took refuge when pressed by Morájí, the Maráthá Governor of Ságar (Saugor). The Gond prince was betrayed, and ended his days in imprisonment at Kurái, while his dominions fell into the hands of his conquerors in 1781. Their administration lasted for seventeen years, and is only remarkable as having caused a considerable influx of Hindu immigrants from the north. The Ságar Governors were in their turn expelled by the powerful Bhonsla Rájás. Before occupying Narsinghpur, the Nágpur army overran Hoshangábád; and that District, left utterly defenceless, was periodically plundered by the Pindárís and the Nawáb of Bhopál until 1802. The distress thus occasioned resulted, in 1803 and 1804, in actual famine, and forced a

number of people into the more secure and prosperous District of Narsinghpur. In the years 1807 to 1810, similar accessions were received from Bhopál, which had been ravaged by Amír Khán and his Pindárís.

Thus recruited, Narsinghpur attained a degree of prosperity which it had never known before. Unfortunately, this happy period proved transient. In 1807, Narsinghpur and Hoshangábád Districts were made over to Nawáb Sadík Alí Khán, for the partial support of the frontier force. Soon afterwards, the remittances promised him from Nágpur began to fail; while the campaigns he waged against Amír Khán involved him in further financial difficulties, which gave rise to increased taxation, speedily followed by all kinds of irregular extortion. When main force failed, *pátels* or village head-men were tempted by titles and dresses of honour to bid against each other; while, to meet the case of merchants and others unconnected with land, courts of justice were created, whose whole staff consisted of a guard of soldiers and a few ready witnesses. The only crime of which they took cognizance was adultery, and they threw on the wealthy defendant the burden of establishing his innocence.

British rule in Narsinghpur dates from 1818. In November of the preceding year, on the first intelligence of the treachery of Apá Sáhib, Brigadier-General Hardyman was directed by Lord Hastings to advance his force from the frontier of Rewá in the direction of Nágpur. On hearing of the success at Sítábaldí on the 16th December, he resolved to take up a position near Gádarwárá, to cut off the fugitives from Nágpur. Reinforcements were accordingly sent to a detachment already stationed at Gádarwárá under Lieutenant-Colonel Macmorine, who was thus enabled to attack and defeat the Srínagar garrison, consisting of 3000 foot and 4000 horse. Chaurágarh, however, still held out, and was only evacuated on the approach of the left division of the army under Brigadier-General Watson. The country was then in an exhausted condition; and the recent disorders had nearly ruined all except the predatory castes. Of the three principal Pindárí leaders of the 'Sindhia Sháhi,' two—Chitú, a chief who led 5000 horsemen, and Karím Khán, who commanded more than 1000—formerly held possessions in the District. Even in Captain Sleeman's time a gang of Thags or professional stranglers lived within 400 yards of his court-house; and the groves of Mandesar, 12 miles from Narsinghpur, formed one of the greatest *bels* or places of slaughter in India. These facts, however, only came to light in 1831. In dealing with the District, Sleeman was strengthened by the wise liberality of Mr. Molony, the chief civil authority of the Province; and each successive settlement of the land revenue lightened the burdens of the agricultural class, till in 1835 they were in a position to reap the full benefits of the first long term settlement, which was made on terms of great liberality. Secure at once

from foreign raids and domestic exactions, the people have grown rich; and the western part of the District, though the most recently developed, may bear comparison with most similar tracts in India.

Population.—A rough enumeration in 1866 returned the population of Narsinghpur at 336,796 persons. The more careful Census of 1872 disclosed 339,395. The last enumeration in 1881 returned the total population of Narsinghpur District at 365,173, showing an increase since 1872 of 25,778, or of 7·6 per cent. in nine years. The general results arrived at by the Census of 1881 may be briefly summarized as follows:—Area of District, 1916 square miles, with 2 towns and 985 villages, and 79,765 houses. Total population, 365,173, namely, males 186,635, or 51·1 per cent., and females 178,538, or 48·9 per cent. Average density of population, 190·6 persons per square mile; villages per square mile, ·52; persons per village, 370; houses per square mile, 41·6; persons per house, 4·6. Narsinghpur is at once the smallest and the most densely populated District in the Central Provinces. Classified according to sex and age, there were in 1881—under 15 years of age, males 74,224, and females 67,807; total children, 142,031, or 38·9 per cent. of the population: 15 years and upwards, males 112,411, and females 110,731; total adults, 223,142, or 61·1 per cent.

Classified according to religion, the Hindus in 1881 numbered 305,137, or 83·6 per cent. of the population; Muhammadans, 13,425, or 3·7 per cent.; Kabírpanthís, 411; Satnámís, 14; Jains, 2170; Pársís, 3; Christians, 103; and non-Hindu aboriginal tribes, 43,910, or 12 per cent. of the District population. The total aboriginal population by race is returned at 63,731, of whom 46,645 were Gonds and 15,903 Kawars. Among the Hindus in 1881, Bráhmans numbered 26,696, and Rájputs 15,603; the mass of the Hindu population consisting of the following castes:—Lodhí, 33,197; Dher or Mahar, 18,218; Chamár, 17,988; Dhimar, 14,408; Kachhí, 14,152; Ahír, 12,355; Kirar, 11,866; Nái, 8043; Telí, 7735; Baniyá, 7467; Kurmí, 7182; Barhái, 5879; Sonár, 5311; and Dhobí, 5046. Of the Christian population, 50 are Europeans, 9 Eurasians or Indo-Portuguese, 31 Natives, and 13 unspecified.

Owing to their isolation, the residents of the valley have assumed in dress and appearance a distinct type from that of the picturesque races of Upper India. Though generally well grown, few are conspicuous for stature or physical appearance; nor does their costume become them. Among men, the favourite colour of the *angarkhá* or long coat is yellow, with a green shade from the *mahuá* dye. The sleeves are turned back on the wrists, and the waist-cloth is worn on or below the hips. This, with a white turban, constitutes the usual dress of a prosperous peasant. The chiefs affect the Maráthá turban, tied so

much on one side as almost to cover one eye, or, what appears to be the Gond fashion, a turban composed of innumerable folds of cloth twisted like a rope. Their dress seldom matches their pretensions, and some of the oldest Rájás and Thákurs might be taken for poor peasants. It is true that titles of honour are so common as to have lost much of their significance. There is in Narsinghpur neither the strictness of ritual nor the social rigidity which prevail in Hindustán Proper. Among Bráhmans, the Kanaujiás still maintain their traditions; but the Sanoriás, who take a high rank in Upper India, in Narsinghpur are very lax, forming connections with women of other castes, and neglecting the neceties of Hindu ritual.

Town and Rural Population.—There were, in 1881, only 2 towns in Narsinghpur District with a population exceeding 5000—NARSINGHPUR, the District capital (population, 10,222), and GADARWARA (8100). Besides the above, three other towns have been created municipalities, namely, KAURIA (population, 3295), TENDUKHERA (2977), and CHHINDWARA (3519). These five towns disclose a total urban population of 28,113, or 7·7 per cent. of the District population. Total municipal income (1882–83), £2877, of which £2456 was derived from direct taxation, mainly octroi duties; average incidence of taxation, 1s. 8¾d. per head of the town population. Of the 982 minor villages, 462 contain less than two hundred inhabitants; 328 from two to five hundred; 137 from five hundred to a thousand; 44 from one thousand to two thousand; 10 from two to three thousand; and 1 from three to five thousand. The male population is thus divided according to occupation—(1) Professional class, including civil and military, 3912; (2) domestic servants, inn and lodging-house keepers, etc., 2991; (3) commercial class, including bankers, merchants, traders, and carriers, 3039; (4) agricultural and pastoral class, including gardeners, 68,702; (5) industrial and manufacturing class, 34,054; (6) indefinite and non-productive, comprising general labourers, male children, and persons of no specified occupation, 73,937.

Agriculture.—Out of the total area of 1916 square miles, 994 square miles are cultivated, and of the portion lying waste, 230 square miles are returned as cultivable, and 692 square miles as uncultivable waste; 4855 acres are irrigated, entirely by private enterprise. Wheat forms the staple crop of the District, occupying (in 1881) 269,674 acres; 20,375 acres were devoted to rice, and 279,947 to other food-grains, while sugar-cane was grown on 2059 acres, oil-seeds on 20,550 acres, and cotton on 37,503 acres. Most of the cotton is produced, not on the so-called black cotton-soil, but on the light undulating lands near the banks of rivers and *nálás*. The out-turn of wheat from average land is about 420 lbs. per acre; of rice, 400 lbs.; of inferior grain, 455 lbs.; of sugar (*gúr*), 560 lbs.; of cleaned cotton,

60 lbs. Rotation of crops is not practised; but when the soil shows signs of exhaustion, gram or some other pulse is substituted for wheat for two or three years. Cultivators dare not leave their lands fallow, even for a single year; for the ground would be immediately occupied by rank *káns* grass, which no exertions can eradicate till it has run its course of about ten years. Irrigation and manure are used only for sugar-cane and vegetables.

Of the total adult agricultural population in 1881 (115,530, or 31·64 per cent. of the District population), 2455 were returned as landed proprietors, 17,061 as possessing rights of occupancy, 10,759 as tenants-at-will, 42,857 as assistants in home cultivation, 39,716 as agricultural labourers, while the remainder is made up of graziers, tenants of unspecified status, estate agents, etc. Area of cultivated and cultivable land available for each adult agriculturist, 7 acres. Of the total area of the District, 1916 square miles, only 1708 square miles are assessed for Government revenue. Of these, 979 square miles are cultivated, 193 square miles are cultivable, and 536 square miles are uncultivable waste. Total amount of Government land revenue assessment, including local rates and cesses, £44,716, or an average of 1s. 5⅛d. per cultivated acre. Total rental paid by the cultivators, £95,894, or an average of 3s. 0⅝d. per cultivated acre. The rent rates per acre for the different qualities of land are returned as follows:—Land suited for wheat, 5s. 6d.; for rice, 4s. 3d.; for inferior grain, 1s. 7½d.; for sugar-cane, 5s. 6d.; for cotton, 3s. 6d.; for oil-seeds, 4s. 4d. The ordinary prices of produce per cwt. in 1881 were as follows:—Wheat, 5s. 3d.; rice, 8s. 10d.; and cotton, 38s. 2d. The wages per diem of a skilled labourer average about 9d.; of an unskilled labourer, 4½d. to 5d. a day.

Commerce and Trade.—Narsinghpur and Gádarwárá are the only trading towns of the District. A considerable traffic, however, chiefly in English cloth, lac ornaments, and copper utensils, takes place at an extensive fair, which is held yearly in November and December on the sands of the Narbadá at Barmán Ghát, 14 miles from Narsinghpur. Hitherto, the only export of consequence has been cotton. The manufactures consist of brass and bell-metal vessels at Chichlí; a kind of stamped cotton fabric at Gádarwárá; and *tasar* silk and saddle-cloths at Narsinghpur. The mineral resources of the District give rise to an important industry among the Gond inhabitants. At Mohpáni, 11 miles from the Gádarwárá railway station, excavations for coal have been made with success in the gorge by which the Chítá-Rewá leaves the Sátpura table-land. The method of subterranean work pursued is that known by the name of 'pillar and stall;' and the produce is a strong non-coking coal, fairly effective as a steam fuel. A small vein in Sihorá Ghát, on the Sher river, also supplies coal, said to be hard and jetty, and free from pyrites of iron. The most valuable iron-

pits are on the north of the Narbadá at Tendúkherá, and produce ore of excellent quality. From the exclusive employment of charcoal in smelting, the town is free from smoke, and only the ceaseless clink of hammers distinguishes it from the agricultural villages of the valley. All these mines are leased by the Narbadá Coal and Iron Company.

Besides the high-road from Jabalpur towards Bombay, which runs through the District from east to west, the chief lines of communication are the route northwards across the Narbadá and through an opening in the hills towards Ságar; the road southwards by Srínagar towards Seoní; and the road by Haraí to Chhindwárá. None of these roads has yet been metalled, and they are only partially bridged, so that they become impracticable during the rainy season. The Great Indian Peninsula Railway passes through the District from east to west for a total length of 70 miles, with stations at Chhindwárá, Korakbel, Narsinghpur, Karelí, Sihorá, Mandesar, and Gádarwárá. During the rains, the Narbadá, Dúdhí Shakar, and Sher afford means of transit by water for 224 miles.

Administration.—In 1861, Narsinghpur was formed into a separate District of the British Government of the Central Provinces. It is administered by a Deputy Commissioner, with Assistants and *tahsíldárs.* Total revenue in 1876–77, £54,584, of which the land-tax yielded £42,269. Total cost of District officials and police of all kinds, £13,362. In 1883–84, the total revenue of Narsinghpur was £62,181, of which the land-tax contributed £42,305. Total cost of District officials and police, £12,156. Number of civil and revenue judges of all sorts within the District (1883), 7; magistrates, 17. Maximum distance from any village to the nearest court, 32 miles; average distance, 10 miles. Number of regular police, District and town, 360, costing £4853, being 1 policeman to about every 5 square miles and to every 1023 inhabitants. There was also in 1883 a rural police force or village watch of 1127 *chaukídárs.* The daily average number of convicts in jail in 1883 was 86, of whom 6 were females. The total cost of the jail was £508. The number of Government or aided schools in the District under Government inspection in 1883 was 88, attended by 4542 pupils.

Medical Aspects.—In 1876, the average temperature in the shade was returned from observations taken at the civil station of Narsinghpur as follows:—May, highest reading 111° F., lowest 92°; July, highest 86°, lowest 74°; December, highest 78°, lowest 52°. The average annual rainfall for a period of 25 years ending 1881 amounted to 46·84 inches. In 1883 the rainfall was 65·88 inches, or 19·04 inches above the average. The prevailing diseases of the District are malarious fevers and bowel complaints; but cholera and small-pox occasionally prove fatal to large numbers. In 1883, three charitable dispensaries afforded

medical relief to 17,416 in-door and out-door patients. Vital statistics showed in the same year a death-rate of 35·95 per thousand, the mean of the preceding five years being 37·76 per thousand. [For further information regarding Narsinghpur, see the *Central Provinces Gazetteer*, by Mr. (now Sir Charles) Grant, pp. 354–370 (Nágpur, 1870); the *Census Report of the Central Provinces* for 1881; and the several annual Administration and Departmental Reports of the Central Provinces Government.]

Narsinghpur.—The eastern *tahsíl* or Sub-division of Narsinghpur District, Central Provinces. Area, 1042 square miles, with 1 town and 538 villages, and 41,922 houses. Population (1872) 148,580; (1881) 175,336, namely, males 89,343, and females 85,993; increase of population since 1872, 26,756, or 18·0 per cent. in nine years. Average density of population, 168·3 persons per square mile. The total adult agricultural population (male and female) in 1881 numbered 48,404, or 27·6 per cent. of the whole Sub-divisional population; the average area of available cultivated and cultivable land being 8 acres per adult agriculturist. Of the total area of the *tahsíl* (1042 square miles), 135 square miles are held revenue free; while 907 square miles are assessed for Government revenue, of which 483 square miles are returned as under cultivation, and 95 square miles as available for cultivation, the remainder being uncultivable waste. Total amount of Government land revenue, including local rates and cesses levied on the land, £23,263, or an average of 1s. 4⅞d. per cultivated acre. Amount of rent, including cesses, paid by the cultivators, £46,514, or an average of 2s. 11⅞d. per cultivated acre. Narsinghpur Sub-division contained in 1883, 5 civil and 10 criminal courts (including the District headquarter courts), with 4 police circles (*thánás*), and 10 outpost stations (*chaukís*), a regular police force numbering 121 men, and 649 village *chaukídárs*.

Narsinghpur (with *Kandelí*).—Chief town of Narsinghpur District, Central Provinces; situated in lat. 22° 56′ 35″ N., and long. 79° 14′ 45″ E., on the river Singrí, which has been dammed up to supply the town with water. The town was formerly called Gádariá-kherá, or, under the Maráthás, when it became the head-quarters of their force in the Narbadá (Nerbudda) valley, Chhotá Gádarwárá. It took its present name after the erection of a large temple to Narsinha, one of the incarnations of Vishnu. It is an important entrepôt for the grain and cotton trade of the Narbadá valley. Population (1872) 12,111; (1881) 10,222, namely, males 5134, and females 5088. Hindus number 7816; Muhammadans, 1846; Kabírpanthís, 34; Jains, 316; Christians, 69; Pársís, 3; and aboriginal tribes, 138. Municipal revenue (1882–83), £967, of which £815 was derived from taxation (octroi duties); average incidence of taxation, 1s. 7⅛d. per

head of town population. The chief Government buildings are the courts and offices of the Deputy Commissioner and the police superintendent. The town has also a jail, a dispensary, a travellers' bungalow, and a native travellers' rest-house; besides a post-office, well-attended District school, two private schools, and a police school.

Narsinghpur.—Native State of Orissa, Bengal, lying between 20° 24′ and 20° 37′ N. lat., and between 85° and 85° 16′ 15″ E. long. Bounded on the north by a range of forest-clad mountains, which separate it from Angul and Hindol; on the east by Barambá; on the south and south-west by the Mahánadi river; and on the west by Angul. Area, 199 square miles, with 191 villages, and a total population (1881) of 32,583 souls, namely, males 16,378, and females 16,205. Hindus number 32,473, and Muhammadans 110. There is a sprinkling of aboriginal Kandhs and Taálas in the State, but their numbers are included in the general Hindu population, and they are not shown separately. The principal seat of local commerce is Kánpur, with bi-weekly markets, and trade in grain, cotton, oil-seeds, and sugar-cane. The State was founded about 300 years ago by a Rájput, who slew the former chief. It yields a yearly revenue of £1600, and pays a tribute of £145 to the British Government. The State contains several schools; the Rájá's militia consists of a force of 583 men, and the police is 196 strong.

Narsinghpur. — Principal village of Narsinghpur State, Orissa, Bengal, and the residence of the Rájá. Lat. 20° 28′ N., long. 85° 7′ 1″ E.

Narsipur.—*Táluk* in Hassan District, Mysore State. Area, 476 square miles, of which 37 are cultivated. Population (1871) 42,345; (1881) 32,117, namely, 15,518 males and 16,599 females. Hindus number 31,268; Muhammadans, 842; and Christians, 7. Land revenue (1881–82), exclusive of water rates, £5380, or 4s. 5d. per cultivated acre. Expenditure on internal *táluk* administration for 1881–82, £765. Watered by the Hemavati, and by the irrigation channels drawn off from that river. In 1883 the *táluk* contained 2 criminal courts; police circles (*thánás*), 7; regular police, 61 men; village watch (*chaukídárs*), 453. Total revenue, £14,763.

Narsipur (known as *Hole Narsipur*, to distinguish it from Tirumakúdalu Narsipur).—Town in Hassan District, Mysore State; situated in lat. 12° 47′ N., and long. 76° 16′ 40″ E., on the right bank of the Hemavati river, 21 miles south-east of Hassan town; head-quarters of the Narsipur *táluk*. Population (1881) 4647. The fort was built in 1168 by a local chief called Narasinha Náyak, and annexed to Mysore in 1667. It is the residence of the *guru* of the Madhava Bráhmans of the Uttaráji branch. Flourishing manufactures of cotton cloth and gunny bags.

Narsipur (known as *Tiruma-kúdalu*). — *Táluk* or Sub-division of Mysore District, Mysore State. Area, 377 square miles, of which 157 are cultivated. Population (1871) 82,311; (1881) 67,372, namely, 33,356 males and 34,016 females. Hindus number 65,190; Muhammadans, 2180; and Christians, 2. The *táluk* is extensively irrigated by channels drawn off from the bed of the Káveri (Cauvery) river by anicuts or dams. It was formerly known under the name of Talkad. In 1883 the *táluk* contained 1 civil and 2 criminal courts; police circles (*thánás*), 7; regular police, 67 men; village watch (*chaukídárs*), 278. Revenue, £16,079.

Narsipur (known as *Tiruma-kúdalu*, or 'The most holy Union,' to distinguish it from HOLE NARSIPUR). — Village in Mysore District, Mysore State; situated in lat. 12° 12′ 40″ N., and long. 76° 57′ 21″ E., 18 miles south-east of Mysore city, at the confluence of the Kabbani river with the Káveri (Cauvery). Population (1881) 1419. Since 1868, head-quarters of the Talkad *táluk*, now known as Narsipur *táluk*. A sacred spot, containing two ancient temples. One dedicated to Vishnu, under his name of Gunjá Narasinha, was repaired by the Dalawái of Mysore about 300 years ago, and now has an annual allowance from Government of £96. The other, situated between the junction of the two rivers, and dedicated to Agasteswara, receives £182 a year.

Nárukot. — Native State in the District of the Panch Mahály, Gujarát, Bombay Presidency. Area, 143 square miles. Population (1881) 6440, distributed in 52 villages, and occupying 1313 houses. Hindus number 4216; Muhammadans, 57; and 'others,' 2167. Nárukot is enclosed by the lands of Chhotá Udepur, Rewá Kántha Agency. The ruling family are Kolís, and the inhabitants are of two tribes, Kolís and Náikdás. The latter, who are a turbulent race, closely allied to the Bhíls, have on several occasions by their unruly habits given considerable trouble to the Government, but of late years have been remarkable for peace and good order. The country is wild, covered with low hills and thick forests. There is a fair supply of water, chiefly from ponds and wells, whose number is being gradually increased. In 1874, specimens of lead-ore were obtained; but in the opinion of the Superintendent of the Geological Survey they were not rich enough to encourage further search. The soil is capable of yielding a larger out-turn and better crops than it does under the present rude tillage. Of the total area, one-fourth is uncultivable, being mostly hilly; one-fourth is cultivable waste; and about one-half is cultivated. In 1878, a considerable area of cultivated land was thrown up, owing to the death, desertion, and insolvency of cultivators, and the loss of their live stock brought about by two successive bad seasons. The local cultivators are Náikdás and Kolís, who formerly lived chiefly by wood-

cutting. They are beginning to settle to more regular tillage and to the use of the plough.

The Náikdás of Nárukot used to be notorious for their predatory habits until 1826, when the British Government took over their management from the Gáekwár; but on furnishing security for good behaviour, they were pardoned and left unmolested. In 1829, however, on the office of the Political Agent being abolished, the Gáekwár's Government again took up the management, but so oppressed the people that in 1837 they broke out in revolt, and a British force had to be engaged to suppress it. The chief then offered half of his revenues to be taken under the protection of Government, which offer, at first refused, was afterwards accepted to provide funds for the management and recovery of the State. The people soon quieted down, but unsettled by the movements of the rebels in 1858, they rose and attacked several forts. They again rose in 1868 to establish a Náikdá kingdom, but were dispersed, and the leaders caught and hanged. Since then there has been no disturbance. JAMBUGHORA is the largest place in the State. The chief resides at Jhotwar, a village half a mile to the north-west, and pays an annual tribute of £4 to the Gáekwár of Baroda. The estate is managed by the British Government, who take half the total revenue (estimated at £600 annually), the remaining half going to the chief under the agreement made in 1839. The State contains a dispensary and a vernacular school. The Collector of the Panch Mahál District is the Political Agent.

Narwár (*Nerwar*).—Town in Gwalior State, Central India; situated in lat. 25° 39′ 2″ N., and long. 77° 56′ 57″ E., on the right bank of the river Sind, on the route from Kalpi to Kotah, 152 miles south-west of the former and 169 north-east of the latter; 44 miles south of Gwalior city. Narwár is a town of great antiquity, and although now decayed, was once a place of much splendour. Nishida, which occupied the site of the present Narwár, was founded by a Kachwaha Rájá in 295 A.D.; and in the 9th century, the Kachwahas of Narwár are mentioned as marching to the defence of Chittor. The fort, a fine and massive structure, was built, according to Ferishta, in the middle of the 13th century, and was soon after captured by Nasír-ud-dín, after a siege of several months. In 1506 it was again blockaded and taken by Sikandar Lodí, King of Delhi; and, some time later, it appears to have fallen again into the hands of the Hindus. Towards the end of last century the Maráthás gained possession of Narwár; and it was guaranteed to Daulat Ráo Sindhia by the treaty of Allahábád in 1805. In 1844 it was, with the annexed territory, assessed by the Government of Gwalior at £22,500 a year. The river overflows annually during the rains, leaving numerous swamps round the town. Magnetic iron-ore is found in the neighbouring hills.

Nasarpur.—Town in Alahyar-jo-Tando *táluk*, Hála Sub-division, Haidarábád District, Sind, Bombay Presidency. Population (1881) 3206. Trade insignificant. Small cloth manufacture. Police lines, rest-house, post-office, and vernacular school. The town is of very ancient construction, and said to have been built in 989 A.D.

Násik (*Nasica* of Ptolemy).—British District in the Bombay Presidency, lying between 19° 34′ and 20° 52′ N. lat., and between 73° 18′ and 75° E. long. Area, 5940 square miles. Population in 1881, 781,206 persons. Bounded on the north by the District of Khándesh; on the east by the Nizám's Dominions; on the south by Ahmadnagar; and on the west by Thána District, the territories of Dharampur, Surgána, and the Khándesh Dángs. The administrative head-quarters are at NASIK town.

Physical Aspects.—With the exception of a few villages in the west, the whole District is situated on a table-land, at an elevation of from 1300 to 2000 feet above the sea. The western portion, from north to south, called *dáng*, is generally much divided by hills, and intersected by ravines; and only the simplest kind of cultivation is possible. The eastern portion, called *desh*, is open, fertile, and well cultivated. The Chánder range of hills forms the watershed of the District, and divides the valley of the Girna from the valley of the Godávari. It stretches from Peint east into the Nizám's Dominions, and is crossed by several fair passes. The most important of these takes its name from the range, and is traversed by a first-class bridged and metalled road. East of Rahudi, the Chánder range ceases to be a barrier. All streams of any size to the south of that range are tributaries of the Godávari—the principal of these being the Dárna, Kádwa, Deo, and Maralgin. To the north of the watershed, the Girna and its tributary the Mosam flow through fertile valleys into the Tápti. With the exception of the Sahyádri mountains, which run north and south, the general direction of the hill ranges in Násik is from west to east. The District contains several hill forts, the scenes of many engagements during the Maráthá wars.

The geological formation is trap—beds of basalt alternating, seemingly, quite horizontally with amygdaloid, the ridges of the hills everywhere capped with compact basalt, and the slopes below the upper basaltic escarpment formed by the weathering of the softer amygdaloid. No minerals are worked. Except in one or two Sub-divisions, where black soil is found, the soil is poor and stony. The forests which formerly covered the Sahyádri hills have nearly disappeared, but every effort is being made to prevent further destruction, and to re-clothe some of the hills. The forests that remain cover 1600 square miles, but contain few timber-trees of value; on the other hand, there is a good deal of valuable coppice teak, and much wood useful both for house-building and firewood. The District generally is very destitute of trees. Of

wild animals, tigers, leopards, bears, antelopes, and spotted deer are found.

History.—From the 2nd century B.C. to the 2nd century A.D. the District was under rulers, notably the Andhrabrityás, who patronized Buddhism, and some of whom are supposed to have had a capital at Paithan, 110 miles below Násik. Among other early Hindu dynasties were the Chálukyas, the Ráthods, and the Chandor and Deogiri Jádavas. The Muhammadan period lasted from 1295 to 1760, during which the District was successively under the Viceroys of Deogiri (Daulatábád), the Bahmanis of Kulbarga, the Nizám Sháhis of Ahmadnagar, and the Mughals of Aurangábád. The Maráthá ascendency lasted from 1760 until 1818, when the British power crushed the last of the Peshwás. Since then, twice only has the peace of the District been disturbed—once in 1843, when serious breaches of order arose on the slaughter of a cow by some Europeans in Násik; and again in 1857, when some Rohillás, Arabs, and Bhíls gathered under the outlaw, Bhágojí.

Population.—The Census returns of 1872 disclosed a total population of 737,755, that of 1881 a total of 781,206 persons, residing in 8 towns and 1625 villages, and in 122,816 occupied houses; unoccupied houses were returned at 29,736; density of the population, 131·51 persons per square mile; villages per square mile, 0·2; houses per square mile, 25·6; persons per village, 472; persons per house, 6·36. Classified according to sex, there were 397,404 males and 383,802 females; proportion of males, 50·8 per cent. Classified according to age, there were—under 15 years, males 169,846, and females 161,401; total children, 331,247, or 42·42 per cent. of the population: and of 15 years and upwards there were 227,558 males and 222,401 females; total adults, 449,959, or 57·58 per cent. Religious divisions—Hindus, 683,579; Musalmáns, 35,294; Pársís, 288; Christians, 2644; Jews, 101; Jains, 7609; Sikhs, 2; Buddhists, 2; and aboriginal tribes, 51,687, almost all Bhíls.

The Hindus were divided into the following main castes and social distinctions:—Bráhmans, 29,053; Rájputs, 7003; Berads, 291; Bhandarís, 56; Chamárs, 10,003; Darjís, 7492; Dhángars, 14,889; Dhobís, 3029; Nais, 7418; Jangams, 466; Kunbís, 276,359; Kolís, 78,558; Koshtís, 2663; Kumbhárs, 4508; Lingáyats, 1608; Lohárs, 3877; Málís, 25,094; Mángs, 6323; Dhers, 70,351; Sonárs, 9540; Sutárs, 7427; Telís, 11,158; and Banjárás, 29,393. The Muhammadans were divided thus—Patháns, 5089; Sayyids, 1794; Shaikhs, 27,641; and 'others,' 770. Of the 2644 Christians, 1281 were Episcopalians, 1021 Roman Catholics, and 147 Presbyterians.

As regards occupation, the males were distributed by the Census of 1881 into the following six main groups:—(1) Professional class, including State officials of every kind and members of the learned professions, 12,500; (2) commercial class, including bankers merchants,

carriers, etc., 2897; (3) domestic servants, inn and lodging-house keepers, 5234; (4) agricultural and pastoral class, including gardeners, 166,095; (5) industrial class, including all manufacturers and artisans, 39,542; and (6) indefinite and non-productive class, comprising male children, general labourers, and persons of unspecified occupation, 171,136.

Of the 1633 towns and villages in Násik District, 558 contained in 1881 less than 200 inhabitants; 656 from two to five hundred; 288 from five hundred to one thousand; 86 from one to two thousand; 27 from two to three thousand; 13 from three to five thousand; 2 from five to ten thousand; 1 from ten to fifteen thousand; 1 from fifteen to twenty thousand; and 1 from twenty to fifty thousand. The towns with a population over 5000 are—NASIK (24,101); DEOLALI, cantonment (variable, according to troops cantoned *en route* to Bombay); YEOLA (17,685); MALEGAON (10,622); MALEGAON, cantonment (variable); SINNAR (7960); and IGATPURI (6306); of which places 5 are municipalities. Trimbak, also a municipality, has a population of 3839. The total municipal income of the District (1882-83) is £8795, levied from a municipal population of 70,879, the incidence of municipal taxation being 2s. 3d. per head of the municipal population.

It is characteristic of the population to collect into small compact villages. Except the village dealers, carpenters, smiths, and a few others, traders and artisans are almost exclusively confined to the towns. The labourers also constitute generally an urban class, inasmuch as there are not many cultivators who are sufficiently well-to-do to employ hired labour. The village houses range in respectability from a three-storied building (*vádá*) to the ordinary Indian hovel, here called *jhopdi*. The *vádá* or mansion consists of a hollow square building, of which the rooms and offices form the four sides, and of which the centre quadrangle, open to the sky, has in a few cases shrubs and a fountain, but more often forms stabling for the cattle. Part of the roof left flat and protected by a parapet serves as a pleasant lounge when the heat of the day is over. On many roofs a few steps will lead to a raised platform commanding a view of the neighbourhood, and open to any breeze that may be blowing. The large central room of the house is used as parlour and dining-room. The smaller chambers are the cooking-room, store-room, lying-in room, and family shrine. The *zanána* or women's quarters are generally separated from the common dwelling. Furniture is scarce, but it is becoming customary to provide a chair for chance visitors of distinction. A swing is common, and usually there is a wooden bench. Wooden stools and numerous cooking pots complete the equipment. Daily life is much the same among labourers and *inámdars*, who are the landowners or gentry of the District. All classes rise with the sun and work until noon. Then

they rest for an hour or two, taking a meal and a *siesta*. Work is recommenced at two, and goes on until dusk, when another meal is taken. Bed-time is between nine and ten.

The inhabitants of the western villages, at the foot of the Sahyádri hills, are to a great extent migratory. Their poor lands seldom yield crops for more than two years at a time; and often in the hot weather —their stock of grain running low—they are compelled to retire to the forest and support themselves by felling and carrying timber, feeding on fish, berries, and even roots. Every caste, from a Bráhman to a Bhíl, forms a more or less complete community. The chief hill tribes are Kolís, Bhíls, Thákurs, Wárlís, and Káthodís. The Kolís are more civilised and more generally engaged in agriculture than the rest; the Bhíls are poor cultivators, subsisting chiefly by gathering and selling forest produce — timber, honey, and lac; the Thákurs and Wárlís cultivate a little, but almost entirely by the hoe. Thákodís, or catechu makers, are the worst off, and poorest-looking, of all these tribes. The Marwárís, most of whom are said to have come into the District during the last fifty or sixty years, seem gradually to drop their peculiarities, and are now scarcely to be distinguished from other Hindus. They have taken to wearing the Deccan turban and ordinary shoes, and are clean in their dress and habits; they even wear their hair as other Hindus, and speak Maráthí, the common language of the District. They engross the trade of money-lending. The Musalmáns are nearly all of foreign origin, and are for the most part settled in towns. Many of the Sunnís, who numbered (1881) 34,887, are messengers and policemen, others are employed in weaving, agriculture, and as labourers. The Shiás, who numbered (1881) 389, are more frequently shopkeepers.

Agriculture.—Agriculture supported (1881) 511,712 persons, or 65·5 per cent. of the population; only 301,416 were agricultural workers. Of the total area of the District (5940 square miles), 3573 square miles were cultivated in 1881, of which 179 square miles were non-revenue-paying; the remaining 3394 square miles, together with 630 square miles, the area cultivable but unoccupied, were assessed for revenue, making a total of 4024 square miles; the uncultivable area was 1737 square miles. Total amount of Government assessment, including local rates and cesses on land, £142,585; average incidence, including local rates and cesses, 1s. 2d. per cultivated acre. Average area of cultivable and uncultivated land per agricultural worker, 8·9 acres. The land of the District may be divided in four classes—the reddish black mould along rivers; a light black soil higher up; a brown soil, stiffer and less deep, found on the higher lands near the Gháts; and highest and lightest of all, light brown or red, often strewn with boulders, and mixed with lime. A second crop is not often raised. Manure

is invariably used for all garden crops, but rarely for others. Over 47,000 acres are irrigated, the cost per acre varying from 2s. to £10. Irrigation is generally practised where water is obtainable near the surface, and where a dam can be thrown across the streams and rivers. The main works are the Pálkher, Vadáli, and Ojhar Támbat canals, the first-named being newly built at a cost of £14,872.

Out of 3,389,838 acres, the total area of Government cultivable land, 2,258,197 acres, or 66·61 per cent., were taken up for cultivation in 1881–82; of these, 340,393 acres were fallow or under grass. Of the remaining 1,924,213 acres under actual cultivation (6409 acres of which were twice cropped), grain occupied 1,310,643, or 68·11 per cent.; pulses, 154,762, or 8·04 per cent.; oil-seeds, 168,876, or 8·77 per cent.; fibres, 23,862, or 1·24 per cent.; and miscellaneous crops, 266,070 acres, or 13·82 per cent. *Bájra* is the staple food of the people. Vineyards are found in Násik and Chánder Sub-divisions. In localities where there is good black soil, wheat, cotton, gram, and *tuver*, and where water is available, sugar-cane, grapes, figs, guavas, and plantains are grown. Potatoes were introduced into the District about 1837, and though at first disliked by the people, are now in request. On poor soil *joár* and *bájra* are cultivated. In 1882–83 the agricultural stock amounted to 64,080 ploughs, 14,361 carrying carts, 11,719 riding carts, 202,883 bullocks, 195,372 cows, 56,663 buffaloes, 12,640 horses, 3877 asses, 216,749 sheep and goats.

Natural Calamities.—The great Durgádeví famine, lasting from 1396 to 1407, is said to have caused as much injury in Násik as in the Southern Deccan; and the memory of it has never been obliterated. Famines are also locally recorded as having occurred in 1460, 1520, and 1629, but the severest of which record remains was the famine of 1791–92. Liberal remissions by the Peshwá, the prohibition of grain exportation, and the regulation of prices, alleviated the misery. In 1802–04, the ravages of the Pindárís caused such scarcity, that a pound of grain is said to have cost 1s. 4d. Ten thousand people died of hunger and its incidental maladies. The scarcity of 1876–77 caused great distress. Special measures of relief were taken, and at one period nearly 18,000 persons were employed on roads. In the villages two kinds of tickets were given to the people, tin and paper. The holders of tin tickets were allowed full rations of one pound of cooked bread and pulse, while to paper ticket-holders a smaller quantity was issued. Children were given half a pound. The tickets were issued at the relief works up to half-past seven in the morning, the late comers getting paper tickets. The total expenditure on famine relief during the continuance of the scarcity was reckoned at £42,967. Every now and then in the District a frost destroys or damages such crops as plantains, grapes, etc., and hardly a year

occurs in which some part of the District does not suffer from want of rain. Partial inundations frequently occur, and the flood of 1872—when the river at Násik rose over 21 feet above its ordinary level—caused great damage. Recently, locusts have committed serious ravages.

Railways, etc.—The communications of the District have been improved by the opening of the Great Indian Peninsula Railway in 1861, and by the opening of the local Dhond and Manmád State Railway in 1878. The former line enters Násik at Igatpuri, and on the 110 miles for which it passes through the District there are 11 stations. The latter railway forms a chord line connecting Manmád in Násik District, 162 miles from Bombay north-east section, with Dhond in Poona District, 167 miles from Bombay south-east section of the Great Indian Peninsula Railway. This chord line is 145 miles long, with 3 stations in Násik District. Besides the railway lines running through the District, there are about 468 miles of good roads.

Trade, Manufactures, etc.—Cloth and silk goods are woven chiefly at Yeola, and thence sent as far as Bombay, Poona, Sátára, and Sholápur. The value of the annual exports from Yeola is calculated to amount to 15 *lákhs* of rupees (£150,000). The silk industry at Yeola supports 4000 families. This industry under the Muhammadans and Maráthás was a monopoly, which was set aside by a decision of the Bombay High Court in 1864. Blanket-weaving prospers in the District, but a former industry of paper-making has died out. Copper, brass, and silver vessels are largely manufactured at Násik itself, and thence sent to Bombay, Poona, and other places. The principal articles of export are grain, oil-seeds, molasses, a little cotton cloth and silk goods, hemp, copper, brass, and silver ware. A great quantity of grain, chiefly wheat, is bought up by agents of Bombay firms, at Lasalgáum, on the railway, 146 miles from Bombay, where there is a permanent constant market. Nearly every day from February to May about 500 carts, and as many more pack-bullocks, come laden with wheat and other grain, chiefly from the Nizám's Dominions. Some of these take away salt. There is also a considerable export of garden produce, onions, garlic, and betel-leaves. The chief imports are raw silk, cotton thread, copper and brass, sugar, groceries, and salt.

Before the introduction of the railway, there was (chiefly along the Bombay and Agra and the Ahmadnagar and Poona roads) a large carrying trade through the District. The Banjáras or Lamáns, and others in whose hands this traffic rested, have suffered much by the change. Such of them as remain have taken to agriculture. The chief traffic with the interior proceeds through the ancient Thal pass on its way to Bombay.

Weekly markets are held at every town, and in many of the larger villages. Besides these weekly markets, fairs are held each year in connection with certain temples and religious places, which partake very much of the nature of the markets, but are larger, and the variety of goods displayed is greater. They usually last for a week or a fortnight, and attract great numbers of people, even from considerable distances. In 1882–83 the total value of the exports of the District was £250,000. The rate of interest generally varies from 6 to 18 per cent. per annum; but in the case of poor cultivators, it is sometimes as high as 24 per cent. Unskilled labourers earn 4½d. a day, bricklayers and carpenters 1s. 6d. The current prices of the chief articles of food during 1882–83 were, for a rupee (2s.)—*joár* (Indian millet), 47 lbs.; wheat, 24 lbs.; rice, 26 lbs.; and *dál* (split peas), 24 lbs.

Administration.—The revenue raised in 1881–82, under all heads—imperial, local, and municipal—amounted to £228,505, or, on a population of 781,206, an incidence of 5s. 10d. per head. The land-tax forms the principal source of revenue, yielding £141,540, or 61·91 per cent. of the total revenue. Other important items are stamps, excise, and local funds. In 1882–83 the land revenue was returned at £109,800; stamps, £17,400; excise, £10,500; and licence-tax, £3180. The District local funds, created since 1863 for works of public utility and rural education, yielded in 1882–83 a total of £9170. There are 6 municipalities, with an aggregate population of 69,926 persons. Their receipts are returned at £8648, and the incidence of taxation varied from 5d. to 3s. 6d. per head. In 1882–83 the municipal receipts were £8795.

The administration of the District in revenue matters is entrusted to a Collector and 6 Assistants, of whom 4 are covenanted civilians. For judicial purposes, Násik is included in the jurisdiction of the Judge of Thána. There are 7 civil courts, which decided 11,801 suits in 1876, and 35,300 in 1882–83; 33 officers share the administration of criminal justice. The total strength of the regular police for the protection of person and property consisted, in 1881–82, of 729 officers and men, giving 1 man to every 1071 of the population. The total cost was £13,605, equal to £2, 5s. 9d. per square mile of area, and 4d. per head of the population. The number of persons convicted of any offence, great or small, was 1581, being 1 person to every 492 of the population.

Education has widely spread of late years. In 1855–56 there were only 17 schools, with 1268 pupils. In 1881–82 there were 251 schools, with 12,744 names on the rolls, or an average of 1 school to every 6·5 inhabited villages. The Census of 1881 returned 8664 males and 257 females as under instruction; and 20,820 males and 469 females as able to read and write. In 1883 there were—schools, 293; scholars,

14,225. There is, on an average, one village with a school to each 24 square miles. There are 3 libraries and reading-rooms. Two vernacular newspapers were published weekly in the District in 1881-82.

Medical Aspects.—The rainfall is liable to great variation according to the distance from the Gháts. The average rainfall at Násik town during the five years ending 1881 was 29½ inches. The prevailing diseases are fever and skin affections. In 1881-82, six dispensaries afforded medical relief to 120 in-door and 41,663 out-door patients, and 21,684 persons were vaccinated. Vital statistics showed a death-rate of 22·43 per thousand. [For further information regarding Násik, see the *Gazetteer of the Bombay Presidency*, published under Government orders, and compiled by Mr. J. M. Campbell, C.S., vol. xvi., Násik District (Government Central Press, Bombay, 1883). Also the *Bombay Census Report* for 1881; and the several annual Administration and Departmental Reports of the Bombay Government.]

Násik.—Sub-division of Násik District, Bombay Presidency. Area, 465 square miles, containing 2 towns and 134 villages. Population (1872) 92,177; (1881) 94,980, namely, 48,513 males and 46,467 females. Hindus numbered 85,644; Muhammadans, 5326; and 'others,' 4010. Land revenue (1882), £7940.

The Sub-division is situated in the south-west of the District. Bounded on the north by the Peint, Dindori, and Nipháḍ; on the east by Nipháḍ and Sinnar; on the south by Igatpuri; and on the west by Thána District. The general character of the surface is undulating, and the west is hilly. In the Darna valley the soil is deep and rich. The Bombay-Jabalpur (Jubbulpore) Railway and the Bombay-Agra high-road traverse the Sub-division. Climate varies, but on the whole is healthy; average rainfall, 27 inches. Water-supply good, except near the Sahyádris. Besides the Darna, the Godávari waters the Sub-division.

In 1880-81 there were 5982 holdings, with an average area of 28 acres, paying an average assessment of £2, 16s.; incidence of the land-tax, about 3s. per head. In 1880-81, of 147,649 acres held for tillage, 24,196 acres were fallow or under grass. Of the remaining 123,453 acres, 1888 acres were twice cropped. Of 125,341 acres, the area under actual cultivation, grain crops occupied 88,131 acres; pulses, 17,180 acres; oil-seeds, 16,974 acres; fibres, 400, all under brown hemp—cotton is not grown; and miscellaneous crops 2656 acres, of which 1102 acres were under sugar-cane. In 1883 the Sub-division contained 1 civil and 4 criminal courts; police circles (*thánás*), 3; regular police, 87 men; village watch (*chaukídárs*), 154.

Násik. — Chief town of Násik District, Bombay Presidency; situated in lat. 19° 59′ 45″ N., and long. 73° 49′ 50″ E., 4 miles

north-west of the Násik road station of the Great Indian Peninsula Railway. Among Hindus, Násik is considered a spot of special interest and holiness. About 30 miles from its source, the river Godávari, flowing eastwards through a group of small hills, turns sharply to the south, and, after passing in that direction for about a mile, again swerves suddenly towards the east. Here, on both sides of the river, but chiefly on its right or south-eastern bank, lies the town of Násik. Along the right bank, the town stretches for about a mile, spreading over three small hills that rise abruptly from the river-side. The buildings, covering an area of about 2 square miles, are divided into two main parts—the new town to the north and the old town to the south. Though, according to tradition, a place of extreme antiquity, the old town of Násik is without ruins or buildings of any age. In style and appearance, the houses do not differ from the new quarter, little of which is more than a hundred years old.

Pánchwati, the portion of the city on the left bank of the river, in extent about one-seventh part of the whole, has several large temples and substantial dwellings, owned and inhabited chiefly by Bráhmans. Between Pánchwati and the old town, the river banks are for about 400 yards lined with masonry walls and flights of stone steps. On both sides, places of worship fringe the banks, and even the bed of the stream is thickly dotted with temples and shrines. Though the town is not walled, the streets opening on the river and leading to the southern and western suburbs are ornamented with gateways. The streets are for the most part narrow and crooked, and the houses, built on plinths 2 or 3 feet high, have almost all an upper floor, and most of them more than one storey. The fronts of many are rich in well-carved woodwork, and the whole place has an air of wealth and comfort not to be seen in many Deccan towns.

Though, since the misfortunes of Ráma and Sítá, Násik has ranked among the most sacred places of Hindu pilgrimage, its early Hindu rulers do not seem to have raised the town to any position of wealth or importance. The Musalmáns made it the head-quarters of a Division, and are said to have protected the town by building a fort, and to have fostered its trade, introducing the manufacture of paper and other industries. On the rise of the Maráthá power, Násik, chosen by the Peshwás as one of their capitals, increased in size and wealth. At first, under British government, it passed through a time of depression. But of late years, the opening of railway communication and the establishment here of the head-quarters of the District, have added much to its wealth and prosperity.

On account of the great number of pilgrims who visit its shrines, the population of Násik varies much at different times of the year. The fixed population would seem to increase but slowly. The returns for

1850 gave a total of 21,860, of whom 6067 were Bráhmans, 12,726 other Hindus, 3009 Musalmáns, 3 Pársís, and 55 Christians. In 1872, the inhabitants numbered 22,539; and in 1881, 27,070, including 2969 dwelling in the cantonment of Deoláli. Of the total number, 21,579 were Hindus, 3754 Muhammadans, 227 Jains, 1291 Christians, 80 Pársís, and 139 'others.' Females numbered 12,994, and males 14,076; the cantonment of Deoláli returning 1091 females and 1878 males.

The industries of Násik maintain something of their former importance, although, owing to the competition of machinery, the manufacture of paper has greatly declined. Neither wool nor silk is woven in Násik, but cotton hand-loom weaving is still carried on with success, and in brass and copper work Násik ranks first among the towns of the Bombay Presidency. The cotton-weavers can only earn about 6d. a day for 20 days in the month; women assist, and earn about 1½d. a day. The old and new palaces of the Peshwá accommodate the Collector's court and the municipal and other public offices. There are also a subordinate judge's court, a high and 8 vernacular schools, and post and telegraph offices. Besides being the head-quarters station of the District, the town is also the seat of the chief revenue and police officers. There are two travellers' bungalows. The municipality was established in 1864, and raised to a city municipality in 1874. Income (1882–83), £4254; incidence of municipal taxation, 3s. 1½d. per head within municipal limits. The income is chiefly drawn from octroi, a house-tax, a sanitary cess, and tolls. In hills near Násik are two sets of rock-cut temples—a small series about 2 miles to the east, and a larger series about 5 miles to the west of the town. The climate is healthy and pleasant.

Nasírábád (or *Maimansingh*). — Head-quarters Sub-division of Maimansingh District, Bengal.—*See* MAIMANSINGH SUB-DIVISION.

Nasírábád (or *Maimansingh*). — Civil station and administrative head-quarters of Maimansingh District, Bengal; situated on the west bank of the Brahmaputra river (crossed here by a ferry), in lat. 24° 45′ 50″ N., and long. 90° 26′ 54″ E. Population (1881) 10,561, namely, males 7623, and females 2938. Muhammadans numbered 5307; Hindus 5180; and 'others,' 74. Area of town site, 960 acres. Municipal income (1871), £473; (1883–84), £1056, of which £756 was derived from taxation; average incidence of taxation, 1s. 5⅛d. per head of the town population. Nasírábád is of no great commercial importance, as the Brahmaputra is only navigable by large boats during the rains; nor is it noted for any historical event. The only antiquities of any interest are two Hindu temples. The town contains good English and vernacular schools, and a charitable dispensary; small municipal police force.

Nasírábád.—Sub-division of Khándesh District, Bombay Presidency. Area, 318 square miles, containing 2 towns and 86 villages. Population (1872) 60,109; (1881) 69,526, namely, 35,427 males and 34,099 females. Hindus number 60,622; Muhammadans, 6725; and 'others,' 2179. Land revenue (1882), £22,845.

The Tápti, the Vághar, and the Girna bound the Sub-division on the north, east, and west, and are perennial streams. The country is a rich black plain, most of which is highly cultivated. Climate healthy; average rainfall, 30·7 inches. In 1859–60 the survey settlement was introduced, and disclosed 6809 holdings, with an average extent of 17½ acres, paying an average assessment of £2, 16s. 3d.; incidence of land-tax, 7s. 8½d. per head. Of the total area of 318 square miles, 158,089 acres were returned as cultivable at the time of the revenue survey; 32,139 acres uncultivable; 3002 acres under grass; and 10,403 acres of village sites, roads, rivers, and streams. Of the 158,089 acres of cultivable land, 12,761 acres were alienated lands. Of the remaining 145,328 acres, the area taken up for cultivation in 1878–79 was 119,031 acres. Grain crops occupied 72,588 acres, of which 36,427 acres were under *joár*, and 21,390 under *bájra*; pulses occupied 2902 acres; oil-seeds, 6677 acres, of which 4043 were under linseed; fibres, 30,619 acres, of which 30,592 were under cotton; and miscellaneous crops, 6145 acres.

Nasírábád.—Town in the Nasírábád Sub-division of Khándesh District, Bombay Presidency; situated 2 miles south of Bhádli station, on the North-Eastern Line of the Great Indian Peninsula Railway, and 8 miles south-west of Bhusáwal. Lat. 20° 58′ 30″ N., long. 75° 41′ 30″ E. Population (1881) 10,243, namely, 5129 males and 5114 females. Hindus numbered 7693; Muhammadans, 2295; Jains, 200; and 'others,' 55. The town is noted for the manufacture of glass bangles by Musalmáns. There are several old mosques in the neighbourhood. JALGAON, the head-quarters of the Sub-division, lies about 6 miles to the west. Nasírábád was several times harried by the Bhíls of the Sátmála range before the occupation of the country by the British. In 1801 it was plundered by a freebooter named Juba, and again, just before the great famine of 1803, by one of the Peshwá's deputies. After this the village wall was built by one of the Purandhari family, to whom the town was given in grant.

Nasírábád.—Cantonment in Ajmere-Merwárá, Rájputána; situated in lat. 26° 18′ 45″ N., and long. 74° 47′ E., on a bleak, open plain, sloping eastward from the Arávalli Hills. Population (1881) of cantonment, 2838; of town, 18,482: total, 21,320, namely, 11,462 males and 9858 females. Hindus numbered 14,843; Muhammadans, 5033; Christians, 1029; Jains, 281; Pársís, 44; Jews, 73; and Sikhs, 17. Area of town and cantonment, 8·5 square miles. The station,

which was laid out in 1818 by Sir David Ochterlony, stretches over a mile in length, and has upon its outskirts a native town, irregularly built. Lines exist for a battery of Royal Artillery, a regiment of European infantry, a regiment of Native infantry, and a squadron of Native cavalry. Nasírábád is garrisoned by troops of the Bombay army. Drainage good; water brackish and insufficient in quantity. The troops at Nasírábád mutinied on 28th May 1857, but they met with no encouragement from the people, and marched away to Delhi without attempting to attack Ajmere. A station on the Málwá line of the Ráj-putána-Málwá State Railway. Post-office.

Nasírábád.—*Táluk* in Mehar Sub-division, Shikárpur District, Sind, Bombay Presidency, lying between 27° 17′ and 27° 33′ N. lat., and 67° 34′ and 68° 6′ E. long. Area, 343 square miles. Population (1872) 33,597; (1881) 46,278, namely, 25,163 males and 21,115 females, dwelling in 1 town and 54 villages, containing 6400 houses. Hindus number 1792; Muhammadans, 40,844; and Sikhs, 3642. Gross revenue (1882), £12,519. Area assessed to land revenue, 58,629 acres; under actual cultivation, 49,635 acres. The *táluk* in 1883 contained 2 criminal courts; police circles (*thánás*), 4; regular police, 23 men.

Nasírábád.—Town in Nasírábád *táluk*, Shikárpur District, Sind, Bombay Presidency; situated in lat. 27° 23′ N., and long. 67° 57′ 30″ E., on the Chilo Canal, 10 miles east of Warah (the chief place in the *táluk*), 7 from the nearest railway station, Badra, on the Sind, Punjab, and Delhi line, and 14 north-east of Mehar. Head-quarters of a *tappadár*; contains a staging bungalow, post-office, and police lines. Population under 2000. Local and transit trade in rice.

Nasírábád.—Town in Salon *tahsíl*, Rái Bareli District, Oudh; situated 14 miles north-east of Salon, and 16 miles from Rái Bareli town, in lat. 26° 15′ N., and long. 81° 34′ E. Population (1881) 3596, namely, Muhammadans 1815, and Hindus 1781. New *bázár*, Government vernacular school.

Nasriganj.—Town, municipal union, and police outpost station in Sháhábád District, Bengal; situated in lat. 25° 3′ 15″ N., and long. 84° 22′ 25″ E., on the Koelwár-Dehrí road, about half a mile from the river Son. Population (1881) 6063, namely, Hindus 4256, and Muhammadans 1807. Municipal income (1883–84), £156; average incidence of taxation, 6⅛d. per head of town population. The central town of the escheated Government estate of Bíbí Maulá Bakhsh. Large trade in bamboos and wood, and considerable manufacture of sugar and paper.

Naswádi.—Petty State of the Sindkhera Mehwás in Rewá Kántha, Bombay Presidency. Area, 19½ square miles, containing 27 villages. Estimated revenue, £1000; tribute of £169, 2s. is paid to the

Gáekwár of Baroda. The chief is styled Thákur. The Aswan river divides the estate into two nearly equal parts, an open plain on the north, but somewhat hilly and thickly wooded in the south.

Nátágarh.—Village in the District of the Twenty-four Parganás, Bengal. Manufactures of brass and iron work. Aided vernacular school.

Náte-puta.—Town in Sholápur District, Bombay Presidency; situated in lat. 17° 53′ 40″ N., and long. 74° 47′ 36″ E., 42 miles north-west of Pandharpur, 66 miles east by north of Satára, and 78 miles west by north of Sholápur town. Náte-puta is situated on the Poona-Sholápur road, and is said to have been founded or raised from a village to a market-place by Malik Sundar, a Báhmani minister (1342–1490). The weekly market is held on Wednesday, at which about £19,500 worth of goods are estimated to change hands annually. About 100 looms prepare blankets valued at £500 a year. Population (1881) 2261. Dispensary.

Náthdwára.—Town in the State of Udaipur (Oodeypore) or Meywár, Rájputána; situated 22 miles north-north-east of Udaipur city, on the right bank of the Banás. Population (1881) 8458, namely, Hindus 7906, and Muhammadans 552. Náthdwára is one of the most famous Vishnuite shrines in India, possessing the original image of Krishna which was worshipped at Muttra (Mathurá). When Aurangzeb endeavoured to root out the worship of Krishna at Mathurá, the Ráná Ráj Singh of Udaipur, about 1671, obtained permission to bring the renowned idol to Meywár; and it was escorted with vast pomp by the route of Kotah and Rámpura, until at length, after entering the territory of Udaipur, the chariot-wheels of the god stuck fast in a place called Siarh, in the fief of Dilwára. The Ráo of Dilwára, one of the sixteen great nobles of Meywár, declared that by this omen Krishna had intimated his wish that this should be his residence, and immediately conferred on Náthjí (the idol) all the lands of the village; and the pious gift was subsequently confirmed by his overlord the Ráná. Náthjí was removed from his chariot; in due time a temple was erected for his reception, and a great town of many thousands of inhabitants grew up around it, and was called Náthdwára, 'the portal of the Lord Krishna.' From the ridge of hills on the east, where large herds of cattle graze, to the banks of the Banás on the west, these precincts of the god have always been a sanctuary, within which no blood can be shed, no arrest made, and the criminal is free from pursuit. Rich offerings are sent here from every corner of India, and crowds of pilgrims flock to the sacred shrine. The guardians of the shrine belong to the Valabhacharya sect; and the image is one of the seven famous images possessed by this division of the votaries of Krishna. [For further account, see Tod's *Annals of Rájásthán*, vol. i. pp. 449–459, 2nd edition; Madras, 1873.] Náth-

dwára is to be the terminus of a branch line of the Rájputána-Málwá Railway.

Nat-maw.—Village in Henzada District, Irawadi Division, Lower Burma; situated in lat. 17° 34′ 10″ N., and long. 95° 30′ 30″ E., on the bank of the Nat-maw stream. Population (1881) 800; number of houses, 147.

Nattor.—Sub-division of Rájsháhí District, Bengal, lying between 24° 9′ 30″ and 24° 48′ N. lat., and between 88° 53′ 15″ and 89° 23′ 30″ E. long. Area, 814 square miles; villages, 1580; houses, 83,933. Population (1881) 470,512, namely, males 228,625, and females 241,887; persons per square mile, 578; villages per square mile, 1·94; persons per village, 297; houses per square mile, 107; persons per house, 5·6. Classified according to religion, the population in 1881 consisted of—Muhammadans, 359,523; Hindus, 110,983; and Christians, 6. This Sub-division includes the 4 police circles (*thánás*) of Nattor, Baráigáon, Singrá, and Lálpur. In 1883 it contained 1 civil and 4 criminal courts; a regular police force of 100 men, and a village watch of 1124 *chaukídárs*.

Nattor.—The ancient capital of Rájsháhí District, and at present the head-quarters of Nattor Sub-division, Bengal; situated on the north bank of the Nárad river, in lat. 24° 25′ 15″ N., and long 89° 2′ 21″ E. Its central situation led to its being made the early seat of administration; but owing to its unhealthiness (the town being built on low marsh land reclaimed from the river), the head-quarters have been transferred to RAMPUR BEAULEAH, 30 miles distant. Population (1881) 9094; namely, Muhammadans, 5368; Hindus, 3721; and 'others,' 5. Municipal income (1883-84), £799, of which £740 was derived from taxation; average incidence of taxation, 1s. 7½d. per head of the town population. Nattor is a compact town clinging close around the Rájbárí or palace of the Nattor Rájás, who rose into power in the earlier half of the last century, and gradually obtained possession of almost the entire District. Their estate now holds only the third or fourth rank in Rájsháhí.

Naubatpur.—Village in Benares District, North-West Provinces; situated in lat. 25° 14′ 48″ N., and long. 83° 27′ 40″ E., on the banks of the Karamnása river, here crossed by a fine stone bridge. Population (1881) 948, principally Musalmáns, Bráhmans, and Bhuínhárs. *Bázár*, staging bungalow, and masonry *sarái*.

Naugáon.—A British cantonment in Bundelkhand, Central India. —*See* NOWGONG.

Naul Tirth.—Gorge in Belgáum District, Bombay Presidency.—*See* SOGAL.

Naupáda.—Town in Ganjám District, Madras Presidency. Lat. 18° 33′ 30″ N., long. 84° 20′ 50″ E. Population (1881) 1835; number of

houses, 389. The place is notable for its salt manufacture, the annual value of which is about £100,000.

Naushahra (*Nowshera;* also called *Khalsá Khattak tahsíl*).—*Tahsíl* or Sub-division of Pesháwar District, Punjab, consisting of a small tract north of the Kábul river, and of a larger tract stretching southwards from the Kábul river to the Indus, on the Kohát border. Area, 548 square miles, with 121 towns and villages, 13,939 houses, and 17,510 families. Population (1881) 90,584, namely, males 52,373, and females 38,211; average density of population, 165 persons per square mile. Classified according to religion, the population consists of—Muhammadans, 81,961; Hindus, 7005; Sikhs, 568; and Christians, 1050. The total average area of cultivated land for the five years 1877–78 to 1881–82, is returned at 111 square miles, or 70,853 acres, the principal crops being the following:—Wheat, 30,353 acres; barley, 22,382 acres; *joár*, 3684 acres; and cotton, 963 acres. Revenue of the *tahsíl*, £6875. The administrative staff consists of a *tahsíldár*, who presides over 1 civil and 1 criminal court. The *tahsíl* is divided into 4 police circles (*thánás*), with a regular police force of 57 men, and a rural police or village watch of 156 *chaukídárs*.

Naushahra (*Nowshera*).—Town, cantonment, and civil station in Pesháwar District, Punjab, and head-quarters of the Naushahra or Khalsá Khattak *tahsíl;* situated in lat. 33° 59′ 50″ N., long. 72° 1′ 45″ E., on the right bank of the Kábul river, 27 miles east of Pesháwar city, 19 miles west of Attock, and 15 miles south of Hoti Mardan. The cantonment lies in a small sandy plain, 3 miles in width; surrounded on the east, south, and west by hills, but open on the north toward the Kábul river. There are lines for a British regiment, a regiment of Native cavalry, and another of Native infantry. *Bázár*, police station, *sarái*, post-office and telegraph offices; Protestant and Roman Catholic churches. There are two towns of Naushahra, the native town being on the left bank of the river, about 2 miles above the cantonment, and connected with it by a bridge of boats, which is maintained all the year round. A first-class staging bungalow is situated close to the bridge of boats, and in the cantonment is a station of the Punjab Northern State Railway. The drainage is effectively performed by means of natural ravines, and a good and wholesome water-supply is obtained from the river, as well as from wells. Population of Naushahra cantonment (1881) 5473, namely, males 4345, and females 1128. The native town of Naushahra, on the opposite bank of the river, contains (1881) a separate population of 8090, namely, males 3879, and females 3611. Including the cantonment and native town, Naushahra contains a total population of 12,963, composed as follows:—Muhammadans, 9032; Hindus, 2820; Sikhs, 93; and 'others' (almost exclusively European troops), 1018. The native town

of Naushahra is picturesquely situated, and is a prosperous agricultural centre, with extensive lands irrigated from wells, and a good Government school.

Naushahra (*Nowshera*).—Town in Hazára District, Punjab.—*See* NAWASHAHR.

Naushahro.—Sub-division of Haidarábád (Hyderábád) District, Sind, Bombay Presidency; situated between lat. 26° 1′ 30″ and 27° 15′ N., and between long. 67° 51′ and 68° 54′ E. Area, 2939 square miles. Population (1872) 219,596; (1881) 197,149 persons. Bounded on the north and west by the Indus; on the east and north-east by Khairpur State and Thar and Párkar District; and on the south by Hála Sub-division.

Physical Aspects.—Naushahro consists of a wide alluvial plain, stretching from north to south, broken only by the forest lands bordering the Indus. The irrigation system comprises 98 canals, of which 22 are main feeders. The chief are—the Mahráb, 36 miles long; the Dádwáh, 32¾ miles long, which taps the Indus at Mitháni, and tails off at Yárú Dahri; the Nasrat, 30 miles long, tapping the Indus in Mohbat Dero forest; the Alí-bahár Kacheri, 30 miles long, tapping the Indus at Nakúr; and the Bágwáh, 27½ miles long. The Nasrat was dug during the rule of Núr Muhammad Kalhora, and opened out from a *dhandh* near Gulsháh, a fact which tends to show that the Indus formerly extended farther eastward, the old bed being still traceable at places. Game and fish are abundant. The forests of this Sub-division, some of which are very extensive, are 13 in number, and cover a total area of 75,269 acres, yielding in 1873-74 a revenue of £6147, in 1878 of £10,595, and in 1880 of £4818. The decrease in the last year was due to the abolition of the Indus flotilla, which had been a large consumer of fuel.

History.—The early history of Naushahro cannot be separated from that of the Province itself. On the division of Sind among the Talpur chiefs after the decisive battle of Sháhpur in 1786, when Abdul Nabi Kalhora was defeated by Mírs Fateh Alí and Rustam Khán, the *parganás* of Kandiáro and Naushahro fell to the share of Mír Sohrab Khán Talpur, and formed a portion of Khairpur State. This chief died in 1830, and dissensions then broke out between his sons Mír Rustam and Mír Alí Murád, which in 1842 resulted in a battle, when the latter was victorious. In 1843, Alí Murád obtained the dignity of *Ráis*, or lord-paramount; and Naushahro and Kandiáro remained in his possession till 1852, when, in consequence of misconduct, they were confiscated and incorporated with the Haidarábád Collectorate. These *parganás*, with the *táluks* of Moro and Sakrand, constitute the modern Sub-division of Naushahro.

Population.—The population in 1856 was estimated at 187,336

The Census of 1872 returned it at 219,596, of whom 185,521 were Musalmáns and 34,075 Hindus. That of 1881 returned it at 197,149, namely, 103,397 males and 93,752 females, dwelling in 35,501 houses, scattered in 5 towns and 351 villages. The number of persons per square mile is 62. Muhammadans numbered 162,264; Hindus, 15,622; Sikhs, 18,666; aboriginal tribes, 580; and Christians, 17. The principal Muhammadan tribes represented are the Balúchis, Játs, Sindhs, and Sayyids. The prevailing language, both spoken and written, is Sindhi. Native traders use the Hindí-Sindhi character. The Hindus are confined to the towns, and form the trading community. The chief towns are KANDIARO, NAUSHAHRO, THARU SHAH, BHIRIA, and MORO. There are 7 fairs held in the Sub-division.

Agriculture.—The most common form of irrigation is by the *charkhi*, or Persian wheel. When the rainfall is abundant, a large extent of *baráni*, or rain land, is brought under tillage. The most fertile soil in Naushahro is found in the Kandiáro *táluk*. The cultivable land held in *jágír* covers an area of about 81,016 acres, of which 41,820 acres are in the Moro *táluk*, and 26,084 in a part of the Sakrand *táluk*. The survey was completed in 1863; and the settlement was introduced between the years 1864–65 and 1868–69, in some instances for nine, and in others for ten years. A revised settlement was introduced in the Sakrand *táluks* in 1878–79, and in the three remaining *táluks* in 1881–82, in every case for ten years. Area assessed to land revenue (1882–83), 219,142 acres. The total area of cultivable Government land in the Sub-division is 955,577 acres, but of these only 174,466 acres were actually under cultivation in 1882–83.

Manufactures. — The chief manufactures are cotton cloth, coarse paper, soap, oil, coloured clay rings for women's ornaments, saddles, and salt. The trade of Naushahro is principally in grain and other agricultural produce, and is almost entirely carried by the Indus and the canals connected with that river. The imports comprise wheat and rice, metals and metal goods, sugar, and European piece-goods. Estimated value of exports, £40,300; of imports, £44,000. Naushahro has also a considerable transit traffic in dried fruits, woollen and camel's hair cloths, carpets, silk, and embroidered goods, horses, and asses. The total length of roads in the Sub-division is about 822 miles, of which 92 are postal and trunk lines. The District post from Haidarábád to Kandiáro passes through the town of Naushahro, where there is a sub-post-office. There are 16 ferries, of which 14 are on the Indus.

Revenue.—The imperial revenue in 1881–82 was £48,202; the local, £3297: total, £51,499. The land revenue yielded £39,883; *ábkári* or excise, £1267; stamps, £2786; registration, £231; postal, £837; fines, £452; forests, £1963; licence-tax, £715; interest, £63; salt and miscellaneous, £5. The local one anna cess on land yielded

£2574; five per cent. *jágír* cess, £252; fisheries, £280; and ferries, £191. The Sub-division of Naushahro, divided into the 4 *táluks* of Kandiáro, Naushahro, Moro, and Sakrand, is administered by an Assistant Collector and Sub-divisional Magistrate with first-class powers. There is one civil court with its head-quarters at Naushahro town, subordinate to the District Judge of Haidarábád. The police force numbers in all 143 men, being 1 constable to every 1325 of the population. There is a subordinate jail at Naushahro town; number of police circles (*thánás*), 21. The total number of schools (1873–74) is 23, with 1122 pupils; of these, 19 are Government institutions. There is no school for girls. The Sub-division contains 5 municipalities, viz. Kandiáro, Naushahro, Tháru Sháh, Bhiria, and Moro. Their aggregate receipts in 1881–82 were £657; and in 1883–84, £770; the incidence of municipal taxation varied from 9½d. to 1s. 5d.

Climate, etc.—The rainfall in 1882 amounted to 7·93 inches. The chief diseases are fevers, bowel complaints, and pulmonary affections. The only medical institution is the dispensary at Tháru Sháh.

Naushahro.—*Táluk* in Naushahro Sub-division, Haidarábád (Hyderábád) District, Sind, Bombay Presidency, lying between 26° 36′ and 27° 9′ N. lat., and between 67° 54′ and 68° 25′ E. long. Area, 531 square miles. Population (1872) 72,711; (1881) 61,295, namely, 31,363 males and 29,932 females, dwelling in 2 towns and 103 villages, containing 11,201 houses. Hindus numbered 5312; Muhammadans, 48,936; Sikhs, 6767; aboriginal tribes, 279; and Christians, 1. Gross revenue (1881–82), £19,308. Area under actual cultivation, 59,891 acres. In 1882–83 the *táluk* contained 1 civil and 3 criminal courts; 7 police circles or *thánás*; 35 regular police.

Naushahro.—Town in Naushahro *táluk* and Sub-division, Haidarábád District, Sind, Bombay Presidency; situated in lat. 26° 51′ N., and long. 10° 8′ E., close to the Pairozwáh Canal, and on the main road from Haidarábád city to Rohri; 15 miles north-east of Moro. Good roads to Phul, Mitháni, and Pad-ídan. Residence of a *múkhtiyárkar* and a *tappadár*, and contains the usual public buildings, with jail, school, post-office, bungalows, etc. Population (1881) 3110; municipal revenue (1883–84), £184; incidence of municipal taxation, 11½d. Chief industry, weaving; trade in grain and cloth, which are annually exported to the value of £6000. Naushahro is said to have been founded about 170 years ago. During the Talpur dynasty it was an important artillery depôt of the Mírs.

Naushahro Abro.—*Táluk* of the Sakkar and Shikárpur Sub-division, Shikárpur District, Sind, Bombay Presidency. Area, 402 square miles. Population (1872) 48,226; (1881) 55,728, namely, 29,803 males and 25,925 females, dwelling in 1 town and 108 villages, containing 8960 houses. Hindus numbered 6389; Muhammadans, 45,010; Sikhs,

4270; Christians, 44; aboriginal tribes, 7; Brahmos, 6; and Pársís, 2. Gross revenue (1881-82), £12,750. Area under actual cultivation, 58,336 acres. Portions of this *táluk* suffer from disastrous floods, which have made a desert of what was formerly a flourishing country. Embankments have lately been constructed, and have to some extent proved useful. Number of criminal courts, 2; police circles, 5; regular police, 29 men. Land revenue (1882), £15,627.

Nauthán Dubá.—Village in Champáran District, Bengal. Lat. 26° 42′ 15″ N., long. 84° 32′ E.

Navasári (*Navsári*).—Town in the territory of Baroda, Bombay Presidency.—*See* NOSARI.

Návpur.—Port in Thána District, Bombay Presidency. Average annual value of trade during five years ending 1878-79—imports, £233; exports, £2759. Návpur or Navápur lies in Partembhi village, about 4 miles south of Tárápur.

Nawabandar. — Port in Káthiáwár, Bombay Presidency. — *See* NAWIBANDAR.

Nawábganj.—Central *tahsíl* of Bareli (Bareilly) District, North-Western Provinces, conterminous with the *parganá* of Nawábganj; consisting of a well-tilled portion of the level Rohilkhand plain, with a few shallow grooves cut therein by numerous rivers and canals, which form its most salient feature. The principal of these rivers, proceeding from east to west, are the following:—Deoha, Apsára, Pangaili, Bahgúl, Nakatia, and Deoraniya, with several tributaries and irrigation distributary canals. Population (1872) 124,276; (1881) 117,002, namely, males 62,931, and females 54,071. Decrease in population since 1872, 7274, or 5·8 per cent. in nine years. Classified according to religion, the population in 1881 consisted of—Hindus, 95,470; Muhammadans, 21,531; and 1 'other.' Of the 303 villages in 1881, 227 contained less than five hundred inhabitants; 61 from five hundred to a thousand; 12 from one to two thousand; and only 3 from two to three thousand.

According to the official statement in 1878, Nawábganj *tahsíl* contains an area of 226⅓ square miles, of which 177 square miles were then cultivated. Of the total cultivated area, autumn crops occupy 73·15 per cent., and spring crops 26·85 per cent. The principal autumn staples are rice, sugar-cane, and *bájra*; and the principal spring crops, wheat and barley. The area irrigated, either by artificial works, or by natural overflow of alluvial lands, is returned at 57 per cent. of the cultivated area. The Government land revenue in 1878 amounted to £22,803, or an average of 4s. 7¾d. per cultivated acre. Total Government land revenue, including local rates and cesses levied on the land, £25,242. Estimated total rental paid by the cultivators (a large proportion of which is paid in kind), £36,720.

The landholding classes are principally Muhammadans, Káyasths, Kurmís, and Bráhmans. About 47 per cent. of cultivated area is tilled by Kurmís, 8·6 per cent. by Bráhmans, and 6·6 per cent. by Chamárs. Tenants with rights of occupancy are more than three times as numerous as any other class of cultivators. Sugar-boiling is the only important manufacture. The chief local marts for surplus produce are Nawábganj, Senthal, Baraur, and Hafízganj, the first and last being situated on the only road in the *tahsíl*, the metalled line from Bareli to Pilibhit, and also on or near the newly opened Pilibhít branch of the Oudh and Rohilkhand Railway. In 1883, Nawábganj *tahsíl* contained 1 criminal court, with 2 police circles (*thánás*), a regular police force numbering 29 men, and a village watch or rural police of 229 *chaukídárs*.

Nawábganj.—Town in Bareli (Bareilly) District, North-Western Provinces, and head-quarters of Nawábganj *tahsíl;* situated on the metalled road between Bareli and Pilibhít, 19 miles north-east of the former town. Nawábganj was founded between 1775 and 1797 by Asaf-ud-daulá, Nawáb of Oudh. Population (1881) 4343. Besides the usual *tahsíli* courts and offices, Nawábganj contains a first-class police station, imperial post-office, and Anglo-vernacular school.

Nawábganj.—*Parganá* in Bara Banki District, Oudh; bounded on the north by Rámnagar and Fatehpur, on the east by Daryábád, on the south by Partábganj, and on the west by Dewa *parganás*. Area, 79 square miles, or 50,560 acres, of which 32,266 acres are cultivated, 11,276 cultivable, and 5592 barren. The river Kalyáni skirts the *parganá* on the north, and flows for about 8 miles within its limits, having about 12 villages on its banks. Population (1881) 45,798, namely, Hindus, 34,142; Muhammadans, 11,653; and 'others,' 3. Of the 76 villages comprising the *parganá*, 44 are held under *tálukdári* and 32 under *mufrád* tenure. The principal landholder is Tassadak Rasúl Khán of Jahangírábád, who owns 25 out of the 44 *tálukdárí* villages. Government land revenue, £8729. Principal manufactures, sugar and cotton cloth. Communication is afforded by the Oudh and Rohilkhand Railway, the imperial road from Lucknow to Faizábád (Fyzábád), and a road to Bahramghát.

Nawábganj.—Chief town of Bara Banki District, Oudh, adjoining the civil station of Bara Banki; situated 17 miles east of Lucknow, on the road from that city to Faizábád (Fyzábád). Lat. 26° 55′ 55″ N., long. 81° 14′ 35″ E. The civil station and administrative head-quarters of the District is situated on high ground a mile west of the town, separated from it by a small stream, the Jamuriha. The ground in the immediate neighbourhood is barren, and much cut up by ravines. The Deputy Commissioner's court, the offices of the Assistant Engineer and the Assistant Opium Officer, the jail, police lines, and a few

bungalows for the European residents, constitute the civil station. The Government dispensary, school, and police station are situated in the native town. Nawábganj contained a population in 1869 of 10,606; and in 1881 of 13,933, namely, males 7412, and females 6521. Classified according to religion, there were in 1881—Hindus, 8640; Muhammadans, 4933; Jains, 344; and Christians, 16. Municipal income (1883-84), £1284, of which £1112 was derived from taxation; average incidence of taxation, 1s. 5⅝d. per head of the town population. The main street of the town is broad, with well-built houses on either side. Large trade in sugar and cotton. The Oudh and Rohilkhand Railway has a station at Bara Banki. During the Mutiny of 1857, Nawábganj was the scene of a signal defeat of the insurgent army by a British force under Sir Hope Grant.

Nawábganj.—*Parganá* in Tarabganj *tahsíl*, Gonda District, Oudh; bounded on the north by Mahádeva and Mánikpur, on the east by Basti District in the North-Western Provinces, on the south by the Gogra river separating it from Faizábád (Fyzábád), and on the west by *parganás* Digsár and Mahádeva. Area, 142 square miles, of which 64 are under cultivation. Population (1869) 61,417; (1881) 68,511, namely, males 36,342, and females 32,169. The prevailing tenure is *tálukdárí*; the principal *tálukdárs* being Mahárání Subháo Kunwár, the widow of the late Mahárájá Sir Mán Singh, K.C.S.I.; Rájá Krishan Datt Rám of Sinha Chánda; and Mahant Har Charan Dás of Basantpur. Government land revenue, £6653.

Nawábganj.—Town in Gonda District, Oudh; situated a few miles north of the Gogra river, in lat. 26° 55′ 45″ N., and long. 82° 11′ 36″ E. Founded in the last century by Nawáb Shujá-ud-daulá as a *bázár* for the supply of provisions to his troops and attendants when on his hunting expeditions, and the largest grain mart in the District. Population (1869) 6131; (1881) 8373, residing in 18 brick and 1604 mud-built houses. Classified according to religion, the population in 1881 consisted of—Hindus, 6647; Muhammadans, 1718; and Christians, 8. Municipal income in 1883-84, £711, of which £215 was derived from taxation; average incidence of taxation, 6⅛d. per head. The town contains 23 Hindu temples and 3 Muhammadan mosques, a small *sarái* or travellers' rest-house, and 3 schools. It consists of a long street, with shops and dwelling-houses on each side, in front of which are piled heaps of grain to attract the attention of dealers. To the north, the street broadens on to a good-sized plain, which is bordered here and there by substantial sheds for the storage of merchandise, and serves as a standing place for the carts which bring down the produce of the *tarái*. The principal exports are rice, oil-seeds, wheat, Indian corn, and hides. The imports are quite insignificant, being confined to salt, English cloth, and pottery, from Mírzápur or

Bhagwantnagar. The trade on leaving Nawábganj takes two main directions—one by the Gogra to Patná and Lower Bengal; the other through Faizábád to Cawnpur and the cotton country. The main export by the latter is rice, while Bengal absorbs the greatest part of the oil-seeds, Indian corn, and hides.

Nawábganj.—Town in Unao District, Oudh; situated 12 miles north-east of Unao town, on the Lucknow road. Population (1881) 2606, namely, Hindus 2206, and Muhammadans 400. Formerly the head-quarters of a *tahsíl* and police circle, but these having been removed, the place has decayed. A large fair is held every year at the end of the month of Chaitra in honour of the goddesses Durgá and Kusahrí, which attracts a large gathering from Lucknow and Cawnpur, besides the people of the neighbourhood.

Nawábganj (now called the *North Barrackpur Municipality*).—Town and municipality in the Barrackpur Sub-division of the District of the Twenty-four Parganás, Bengal. Lat. 22° 45′ 40″ N., long. 88° 23′ 52″ E. Population (1872) 16,525; (1881) 17,702, namely, males 9550, and females 8152. Classified according to religion, the population in 1881 consisted of—Hindus, 14,050; Muhammadans, 3623; and 'others,' 29. Municipal income (1883-84), £966, of which £926 was derived from taxation; average incidence of taxation, 1s. 0½d. per head. Municipal police, 52 men. Adjacent to Nawábganj is the small village of PALTA, from whence the water-supply of Calcutta is derived.

Nawábganj.—Village in Purniah District, Bengal; situated in lat. 25° 29′ N., and long. 87° 17′ E., 34 miles from Purniah town, and 12 from the banks of the Ganges, opposite Sáhibganj. It is considered to include the village of Bákhmárá, which lies a mile distant; the whole was let from 1873 to 1878 as an indigo farm. Population not returned in the Census, but estimated at 1500. Primary school. The town is said to have been founded in order to protect the route from Purniah to Rájmahal (the seat of Government in the later Musalmán times), which was infested by gangs of robbers. Nawábganj contains an old fort in ruins, covering an area of about 80 acres. Exports of rice, jute, tobacco, indigo, and oil-seeds; imports of piece-goods, spices, brass and iron ware, etc.

Nawáda.—Sub-division of Gayá District, Bengal, lying between 24° 30′ 30″ and 25° 7′ N. lat., and between 85° 15′ 30″ and 86° 6′ E. long. Area, 1020 square miles; villages, 1817; houses, 77,786. Population (1872) 444,996; (1881) 488,488, namely, males 242,326, and females 246,162, showing an increase of 43,492, or 9·77 per cent., in nine years. The Hindus in 1881 numbered 439,117; Muhammadans, 49,369; and Christians, 2. Average density of population, 479 persons per square mile; inhabitants per village, 268; houses per square mile, 84·6; inmates per house, 6·3. This Sub-division

comprises the 3 police circles (*thánás*) of Nawáda, Rájaulí, and Pakríbaránwán. In 1884 it contained 2 courts, a regular force of 94 men, and a village watch numbering 385 *chaukídárs.*

Nawáda.—Town in Gayá District, Bengal, head-quarters of the Nawáda Sub-division, and a station on the chord line of the East India Railway; situated in lat. 24° 52′ 42″ N., and long. 85° 35′ 1″ E., on a branch of the river Dhanarji. Population, 4812. Municipal income (1883–84), £107. Has a large and increasing through traffic. Municipal police force, 21 men. The name of this town is thought to be a corruption of Nauábádah. Before its acquisition by the Company, Nawáda was ruled by the semi-independent Rájás of Hasúá.

Nawádá.—Village in Midnapur District, Bengal. Lat. 22° 35′ 30″ N., long. 87° 30′ E. Population between 2000 and 3000, but not returned separately in the Census Report. Noted for the manufacture of a superior quality of cane sugar; trade in agricultural produce.

Nawagáon.—Hill range in Bhandárá District, Central Provinces; rising 200 feet above the plain, with eight distinct peaks, known as the 'Seven Sisters and their Little Brother.' Though scantily clothed with vegetation, these hills are infested with wild animals.

Nawagáon.—Artificial lake in Bhandárá District, Central Provinces; situated in lat. 20° 55′ N., and long. 80° 11′ E.; 17 miles in circumference, and with an average depth of 40 feet; surrounded by the NAWAGAON HILLS. Numerous streams supply the lake, which is closed by two embankments, respectively 330 and 540 yards in length. Chimná Pátel, the ancestor of the proprietor of Nawagáon village, constructed the work, which now affords means of irrigation for 500 acres of rice and sugar-cane land, and yields the proprietor an annual income of £70 from this source.

Nawagáon.—State in Bundelkhand, North-Western Provinces.—*See* NAIGAON RIBAHI.

Nawágarh.—Fort in Bashahr (Bussahír) State, Punjab; on a ridge stretching south-east from the great range of Moral-ka-kanda. Lat. 31° 15′ N., long. 77° 40′ E. Fortified with stockades, and held by the Gúrkhas (1000 strong), during the war of 1814–15; but the people of Bashahr rose against their foreign masters, invested the fort, and compelled the garrison to surrender.

Nawalgarh.—Town in the Shaikhawáti District of Jaipur State, Rájputána. Distant 75 miles north-west from Jaipur city. Population (1881) 10,032, namely, 5166 males and 4866 females. Hindus number 8780, and Muhammadans 1252. The chief is a tributary of Jaipur, and has a yearly revenue of £7500. Post-office.

Nawalgúnd.—Sub-division of Dhárwár District, Bombay Presidency. Area, 562 square miles, containing 2 towns and 87 villages. Population (1872) 104,700; (1881) 87,832, or 43,158 males and 44,674

females, occupying 16,934 houses. Hindus numbered 78,909; Muhammadans, 8145; and 'others,' 778. Yearly land revenue, £38,286. Nawalgúnd is one of the northern Sub-divisions of Dhárwár District. It is an expanse of black soil, with three hills running from north-west to south-west. The water-supply is chiefly from rivers; the rainfall is uncertain. Of the 562 square miles, 20 square miles are occupied by the lands of alienated villages. The rest contains 334,212 acres, or 96·1 per cent., of cultivable land; 1980 acres of uncultivable land; 106 acres of grass; 294 acres of forest; and 11,245 acres of village sites, roads, rivers, and streams. In the 334,212 acres of cultivable land, are 94,025 acres of alienated lands in Government villages. In 1881–82, of 240,208 acres, the whole area held for tillage, 1420 acres were fallow or under grass. Of the 238,788 acres actually under tillage, grain crops occupied 141,129 acres (82,906 being under wheat); pulses, 11,083 acres; oil-seeds, 18,525 acres; fibres, 67,866 acres; and miscellaneous crops, 185 acres. Nawalgúnd Sub-division contained in 1883 three criminal courts; police circles (*thánás*), 2; regular police, 47 men; village watch (*chaukídárs*), 393.

Nawalgúnd.—Chief town of the Nawalgúnd Sub-division of Dhárwár District, Bombay Presidency; situated 24 miles north-east of Dhárwár town, in lat. 15° 33′ 10″ N., and long. 75° 23′ 40″ E. Population (1881) 7810, namely, Hindus 6467, Muhammadans 1232, and Jains 111. Municipal income (1882–83), £426; incidence of municipal taxation, 1s. 1d. per head of population. Post-office. The town is celebrated for the excellence of its cotton carpets, and for its superior breed of cattle, which are chiefly sold at the weekly market on Tuesdays. Nawalgúnd, with much of the surrounding country, formerly belonged to a local chief called the Desái of Nawalgúnd. It was conquered by Tipú Sultán, and taken from him by the Maráthás, who gave the Desái's family a maintenance in land yielding £2300 per annum. Three Government and two private schools.

Nawalpur.—Petty Bhíl State in the Mehwás tract of Khándesh, Bombay Presidency. Population (1881) 180; supposed gross revenue (1880), £77. Principal produce, timber. The chief is a Bhíl. The family has no patent allowing adoption; succession follows the rule of primogeniture.

Nawánagar.—Native State of the first class on the southern shore of the Gulf of Cutch (Kachchh) in the Hallár division of Káthiáwár, Bombay Presidency. Bounded on the north by the Gulf and Rann of Cutch; on the west by the Okha Rann and the Arabian Sea; on the east by the Native States of Morvi, Rájkot, Dhrol, and Gondal; and on the south by the Soráth division of Káthiáwár. Area, 1379 square miles. Population (1872) 290,847; (1881) 316,147. The area shown is that returned by the Káthiáwár Political Agent; the Census of 1881

gives the area at 3393 square miles. The latter authority returns the males at 163,462, and the females at 152,685, dwelling in 5 towns and 626 villages, containing 56,699 houses. Hindus number 250,382; Muhammadans, 49,221; 'others,' 16,544.

The territory lies between 21° 44′ and 22° 54′ N. lat., and between 68° 58′ and 71° E. long. It is generally flat, but about two-thirds of the Barda Hills are contained within its limits. Mount Venu, the highest point of the Barda Hills, is 2057 feet above the sea. Irrigation is conducted by means of water drawn from wells by bullocks, and in some places by aqueducts from rivers. A reservoir for the drinking supply of the capital, and for purposes of irrigation, is being built 8 miles south of Nawánagar town. The area will be about 600 acres. Especially on the coast of the Gulf of Cutch, along which the territory extends, the climate is good.

Marble of different qualities is found in the Kandorna and Bhanwar *táluks*. Copper occurs in the Kambhália *parganá*, but does not pay working expenses. Hopes are entertained that silver may be found in the island of Ajád. There are stone quarries within the limits of the State, and iron-ore is also found, but the production does not pay. The principal products are grain and cotton; cloth and silk are the chief manufactures. The land is mostly garden and dry crop. *Joár*, *bájra*, wheat, and gram are the staple crops. The wheat is produced without irrigation. At Ráwal about 1200 acres are irrigated for rice. Cotton, sugar-cane, and tobacco are raised in small quantities. A small pearl fishery lies off the coast on the southern shore of the Gulf. A trade in isinglass and shagreen is growing up; and the fisheries afford sole, pomfret, and whitebait. Mangrove swamps line the shores of the Gulf, affording large supplies of firewood, and pasture to herds of camels. The *Aloe littorale* is here said to grow wild, and the stalks of the blossoms when cooked to resemble asparagus in taste. A considerable number of people are employed as dyers. The dyes given to the local fabrics are much admired, and their excellence is traditionally attributed to the quality of the water of the Rangmati, which washes the walls of the town of Nawánagar. The harbours of Jodia and Nawánagar or Bedi are situated within the State; and there is land communication by carts and pack-bullocks, horses, and camels. Until 1860, the Nawánagar State was infested by lions, which particularly abounded in the Barda and Alech Hills. In 1860, however, when cannon were frequently fired in pursuit of the rebel Vághers, the lions fled from the hills, and are now only found in the Gir forest, and (rarely) in the Girnár mountain near Junágarh. Leopards, cheetahs, and *nilgái* are common.

The present (1881-82) chief, or Jám, of Nawánagar, Srí Vibhájí, K.C.S.I., is a Hindu of the Játeja Rájput caste. He administers the

State in person. The Járejas entered Káthiáwár from Cutch, and dispossessed the ancient family of Jetwás (Porbandar), then established at Ghumli. Nawánagar was founded by Jám Ráwal in 1540. The Muhammadans called it Islámnagar, but the Jáms have restored the original name. The Jáms are of the same family as the Ráos of Cutch. The chief of Dhrol State claims to be descended from a brother of Jám Ráwal, founder of the Nawánagar line, and Rájkot is also an offshoot from this State. The Jám, in 1807, executed the usual engagements to pay tribute regularly, to keep order in his territory, and not to encroach on his neighbours. The Járeja tribe was, at the beginning of this century, notorious for the systematic murder of female children, to avoid the difficulty and expense of providing them with husbands. Engagements were entered into by the Járeja chiefs in 1812 to abandon this custom; and, under the constant watchfulness of the British officers, it is believed to be now extinct.

Nawánagar officially ranks as one of the 'first-class' tributary States of Káthiáwár; its chief, who is entitled to a salute of 11 guns, having power to try for capital offences any person except British subjects. The estimated gross revenue for the year ending 1880–81 was £231,851, and for the year 1881–82, £184,237, the decrease being attributed to the fall in the prices of produce, as the State revenue is all levied in kind. The chief pays a tribute of £12,011 jointly to the British Government, the Gáekwár of Baroda, and the Nawáb of Junágarh. He maintains a military force of 2303 men. He holds a title authorizing adoption; and the succession follows the rule of primogeniture. There are at present (1881) 62 schools in the State, with 5095 pupils. No transit dues are levied in the State. There are 23 criminal and 9 civil courts in the State. The State expenditure on useful public works was £12,634 in 1882–83.

Nawánagar.—Chief town of Nawánagar State, Káthiáwár, Bombay Presidency; situated in lat. 22° 26′ 30″ N., and long. 70° 16′ 30″ E., 310 miles north-west of Bombay, and 5 miles east of the port of Bedi. Population (1881) 39,668, namely, 20,057 males and 19,611 females. Hindus number 24,009; Muhammadans, 12,280; Jains, 3306; Christians, 32; Pársís, 32; and 'others,' 9. Founded by Jám Ráwal in 1540. The town is almost entirely built of stone, and is surrounded by a fort built in 1788. Nawánagar is a flourishing place, nearly 4 miles in circuit, with a large trade. In the sea, north of the town, are some beds of pearl oysters; but the pearls are of inferior quality, and the fishery appears to be mismanaged. The out-turn realizes about £400 annually. The town is also known for silken and gold embroidery, for incense and perfumed oils, and for the *kanku* or red powder which is used to make the caste marks on the forehead of Hindus. The average annual value of imports at

Bedi for the three years ending 1879-80 was £166,772, and of the exports, £45,323.

Nawánagar.—Old town in Thána District, Bombay Presidency. Situated to the east of KALYAN railway station, a little beyond the new District bungalow.

Nawáshahr.—South-eastern *tahsíl* of Jálandhar (Jullundur) District, Punjab, lying between 30° 58′ 15″ and 31° 17′ 15″ N. lat., and between 75° 49′ 45″ and 76° 19′ E. long. Area, 294 square miles, with 1 town and 282 villages; number of houses, 12,287; number of families, 42,583. Total population (1881) 183,458, namely, males 99,546, and females 83,912. Average density of population, 624 persons per square mile. Classified according to religion, the population consists of—Hindus, 98,900; Muhammadans, 60,149; Sikhs, 24,249; Jains, 158; and Christians, 2. Of the 283 towns and villages, 157 contain less than five hundred inhabitants; 81 from five hundred to a thousand; 35 from one to two thousand; 9 from two to five thousand; and 1 upwards of ten thousand inhabitants. The average annual area under the principal crops for the five years 1877-78 to 1881-82 is returned as follows:—Wheat, 61,305 acres; *joár*, 21,764 acres; Indian corn, 17,370 acres; gram, 6086 acres; *moth*, 6012 acres; barley, 5266 acres; sugar-cane, 8766 acres; and cotton, 3011 acres. Revenue of the *tahsíl*, £30,741. The administration is in the hands of a *tahsíldár* and 2 *munsifs*, who preside over 1 criminal and 3 civil courts; number of police circles (*thánás*), 2; strength of regular police force, 61 men; with a village watch or rural police of 316 *chaukídárs*.

Nawáshahr.—Town and municipality in Jálandhar District, Punjab, and head-quarters of Nawáshahr *tahsíl*. Lat. 31° 7′ 30″ N., long. 76° 9′ 30″ E. Founded by Nausher Khán, an Afghán, during the reign of the Emperor Bábar. Population (1881) 4960; namely, Hindus, 2891; Muhammadans, 1978; and Sikhs, 91. Number of houses, 328. Municipal income (1883-84), £184, or an average of 9d. per head. Nawáshahr is a thriving town, with paved streets and substantially built houses. It carries on a large trade in sugar, and a considerable manufacture in *lungís* and other cotton goods. The public buildings consist of the usual *tahsíli* courts and offices, post-office, middle school and girls' school, and *sarái* or native inn.

Nawáshahr. — Town and municipality in Abbottábád *tahsíl*, Hazára District, Punjab; situated in lat. 34° 10′ N., and long. 73° 18′ 45″ E., on the road to Thandiání, about 3½ miles east of Abbottábád town. Population (1881) 4307; namely, Muhammadans 3251, and Hindus 1056. Number of houses, 768. Municipal income (1883-84), £157, or an average of 8¾d. per head. Khattri local traders, allied with those of Balakot, carry on a brisk business in salt from the Jehlam mines, and in English piece-goods, which are exported to

Muzaffarábád and Kashmír, whence large quantities of *ghí* are imported.

Nawibandar.—Port in Káthiáwár, Bombay Presidency; situated in lat. 21° 26′ N., and long. 69° 50′ E., 18 miles south-east of Porbandar, and 15 north-west of Mahadeopur, on the south-west coast, at the mouth of the river Bhádar, which during the monsoon is navigable by boats for about 18 miles. The port is available only for small craft, as the mouth of the river is shallow and rocky and difficult of access. Population, 1343 in 1872, and 1069 in 1881. The trade of the town is diminishing owing to the effects of the railway on the import trade in timber, which had its centre here. Imports in 1881—£4126; exports, £3920. Imports in 1882-83—£3258; exports, £1740.

Na-win.—River in Prome District, Pegu Division, Lower Burma; formed by the junction of two streams, known as the North and South Na-win. The north Na-win rises in the Pegu Yoma range to the north of the Pa-dauk spur, and flows down a narrow rocky valley opening on the plains. From its source to Sin-won village, its course is north-west; thence it runs west and south-west till it joins the South Na-win, a mile south of Myo-ma village. The South Na-win also rises in the Pegu Yomas immediately south of the Pa-dauk spur, which forms the watershed between these two streams up to their union at its south-west extremity. As far as the mouth of the Tin-gyi, a stream draining a long and somewhat bell-shaped valley, and joining the South Na-win near Yat-thit, the river has a south-westerly course, winding down a gorge and fed by mountain torrents. Thence it debouches on the plains, and, after a short north-west course, turns south-west to fall into the Irawadi (Irrawaddy), in lat. 18° 49′ 30″ N., and long. 95° 18′ E., near the town of Prome. The chief affluents of the Na-win, after its junction with the South Na-win, are the Kauk-gway, Law-thaw, and Thit-gyi. In the hot season, nearly all these streams are dry; but during the rains they bring down vast volumes of water, the drainage of an area of about 700 square miles finding its way out by means of the Na-win. These feeders are only navigable by small craft for a short time in the year. The Na-win is now mainly used as a channel for floating down the valuable timber from the forests on the Yoma range.

Nayá Bagni.—One of the chief channels by which the Padmá or main stream of the Ganges now discharges its waters into the estuary of the Meghná. The Nayá Bagni is south of the Kirtinása, and within the jurisdiction of Bákarganj District.

Nayá-Dumká (or *Dumká*).—Head-quarters Sub-division of the Santál Parganás District, Bengal, lying between 23° 48′ and 24° 50′ N. lat., and between 86° 30′ 30″ and 87° 58′ E. long. Area, 1426 square miles; number of villages, 2909; houses, 51,545. Population

(1881) 363,186, namely, males 182,390, and females 180,796. Classified according to religion, there were in 1881—Hindus, 187,198; Muhammadans, 8603; Sikhs, 54; Christians, 1208; Buddhists, 132; non-Hindu aborigines, 165,991, of whom 155,854 were Santáls, 3346 Kols, and 6791 other tribes or unspecified. Average number of persons per square mile, 254·7; villages per square mile, 2·04; persons per village, 125; houses per square mile, 37·5; persons per house, 7. The Sub-division consists of the single police circle of Nayá-Dumká. In 1883-84 it contained 5 magisterial and revenue courts, a general police force of 26 men, and a village watch of 703 *chaukídárs*.

Nayá-Dumká (or *Dumká*).—Administrative head-quarters of the District of the Santál Parganás, and also of Nayá-Dumká Sub-division, Bengal. Lat. 24° 16′ N., long. 87° 17′ 30″ E. Dumká is one of the oldest British stations in Bengal. It is shown on the map of 1769 as 'Dumcaw,' and was then a post of *ghátwálí* police in the Bírbhúm jurisdiction. In 1795, Dumká was transferred to Bhágalpur, and was made the site of one of the four Kohistání police *thánás* for the regulation of the Rájmahál Hills. The name frequently occurs in the old correspondence as Dumkah or Doomka, till 1855, when it was first called Nayá-Dumká by the officer commanding a detachment of troops stationed here during the Santál rebellion. It is only occasionally called by the latter name now, and the present station is on the site of the old *ghátwálí* post. In 1855, Dumká was made the head-quarters of the Santál Parganás District, but was soon afterwards abandoned and left only as the head-quarters of the Dumká Sub-District. In 1873, the Sub-Districts of the Santál Parganás were changed into Sub-divisions, and Dumká again became the head-quarters of the whole District. It contains the office of the Deputy Commissioner of the Santál Parganás, who is also District judge; of the Sub-divisional officer, who is a subordinate judge; and of two other criminal and civil courts. Dumká itself is only a small *bázár* on the banks of the Mor river, carrying on a little trade in local produce, European piece-goods, etc., with a population in 1881 of some 2500 inhabitants.

Nayágáon.—State in Bundelkhand, North-Western Provinces.—*See* NAIGAON RIBAHI.

Nayágáon.—Town in Badausá *tahsíl*, Bánda District, North-Western Provinces, lying in lat. 25° 3′ 30″ N., and long. 79° 27′ 30″ E., on the route from Ajaigarh to Kálinjar, 9 miles north-east of the former and 6 south-west of the latter. Population (1881) 2021, chiefly Lodhís. The town is picturesquely situated in a fertile well-wooded valley, but the heat in summer is said to be almost insupportable. Village school.

Nayágarh.—Petty State in Orissa, Bengal, lying between 19° 54′

30″ and 20° 20′ 30″ N. lat., and between 84° 50′ 45″ and 85° 18′ E. long. Area, 588 square miles. Population in 1881, 114,622 persons. Bounded on the north by Khandpárá State, on the east by Ranpur State, on the south by Purí District, and on the west by Daspallá State and the Madras District of Ganjám.

Nayágarh State is a large and valuable territory, with some wide tracts of highly cultivated land. Towards the south and south-east the country is exceedingly wild, and incapable of tillage, but the jungles on the west might be profitably brought under cultivation. The State abounds in noble scenery; and a splendid range of hills, varying from 2000 to 3000 feet in height, runs through its centre. It sends rice, coarse grain, cotton, sugar-cane, and several kinds of oil-seeds to the neighbouring Districts of Cuttack and Ganjám. Area of the State, 588 square miles. Total population (1881) 114,622, namely, males 57,861, and females 56,761. Hindus number 113,312; Muhammadans, 361; and non-Hindu aborigines, 949. The most numerous aboriginal tribe is that of the Kandhs, but the great majority of the aboriginal population are returned as Hindus in the religious classification of the Census Report. The total number of villages is 729, only two of which contain more than 2000 inhabitants, namely, Nijgarh, 2890; and Itamati, 2123. Nayágarh State was founded about five hundred years ago by a scion of the family of the Rájput Rájá of Rewah. It originally comprised Khandpárá, but about two hundred years ago this was erected into an independent territory. The annual revenue is estimated at £3526; the tribute to the British Government is £552. The Rájá's militia consists of 62 men, and the police force of 495. There are 19 schools scattered throughout the State.

Nayákan-hatti (or *Hatti*).—Village in Dodderi *táluk*, Chitaldrúg District, Mysore State. Lat. 14° 28′ 10″ N., long. 76° 34′ 21″ E. Population (1881) 1716. The residence of a line of *pálegárs*, whose legendary history is associated with the breeding of cattle and sheep. Their territory was absorbed by the neighbouring chief of Chitaldrúg, shortly before the rise of Haidar Alí. Náyakan-hatti contains the tomb of Tippa Rudra, a celebrated *mahápurusha* or saint of the Lingáyats, who lived about 200 years ago. His car-festival is annually attended by 15,000 people.

Nayánagar. — Municipal town in Ajmere - Merwára District, Rájputána.—*See* BEAWAR.

Nazirá.—Village in Sibságar District, Assam. Lat. 26° 55′ N., long. 94° 48′ E.; on the left bank of the Dikhu river, about 9 miles south-east of Sibságar town. Important as containing the head-quarters of the Assam Tea Company. The village contains several good houses, steam mill, store for European goods, and a large *bázár*.

Neddiavattam.—Village and post station in the Nílgiri Hills, Madras Presidency. Lat. 11° 28′ N., and long. 76° 36′ E. Stands at the head of the Gúdalúr *ghát*, leading from Malabar and the Wynáad coffee districts to the Nílgiris, about 5800 feet above sea-level, and 22 miles from Utakamand (Ootacamund). Some important Government plantations are situated here.

Nedumangarh.—*Táluk* or Sub-division of Travancore State, Madras Presidency. Area, 340 square miles. Nedumangarh contains 68 *karas* or villages. Population (1875) 47,668; (1881) 52,211, namely, 26,465 males and 25,746 females, occupying 11,636 houses. Hindus number 47,713; Muhammadans, 3627; and Christians, 871.

Neemuch.—Cantonment and town in Central India.—*See* NIMACH.

Negapatam.—*Táluk* or Sub-division of Tanjore District, Madras Presidency. Area, 239 square miles. Population (1881) 216,867, namely, 101,468 males and 115,399 females, dwelling in 2 towns and 322 villages, and occupying 40,085 houses. Hindus numbered 186,185; Muhammadans, 20,760; Christians, 9902; and 'others,' 20. In 1883 the *táluk* contained 2 civil and 5 criminal courts; police circles (*thánás*), 9; and regular police, 166 men. Land revenue, £41,104. The South Indian Railway from Trichinopoli to Negapatam traverses the country.

Negapatam [*Nágai-pattanam*, 'Snake-town,' *Nigamos* (Gr.), *Nigama Metrop.* (Latin), the *Malifattan* of the Arab geographers (Yule), and *The City of Choramandel* of the early Portuguese].—Town and chief port of Tanjore District, Madras Presidency, and terminus of the South Indian Railway. Lat. 10° 45′ 37″ N., long. 79° 53′ 28″ E. Population (with Nagúr) in 1881, 53,855, namely, 24,305 males and 29,550 females; number of houses, 8616. Hindus numbered 36,328; Muhammadans, 12,408; Christians, 5118; and 'others,' 1. With the adjoining port of Nagúr, it forms a municipality; income in 1883-84, £4838; incidence of taxation, about 1s. 4½d. a head. Among the principal buildings are a Jesuit college, a Wesleyan mission establishment, and 2 large Hindu temples. There is also a fine dispensary, erected and chiefly maintained by local subscriptions. Negapatam contains the courts and offices of a sub-judge, a District *munsif*, a Head Assistant Collector, and a *tahsíldár*; and the chief Government salt depôt of Tanjore.

The port carries on an active trade with Ceylon, Burma, and the Straits Settlements; the imports consisting chiefly of cotton goods and areca-nuts, and the exports of rice and paddy. Average annual value of trade for the five years ending 1878—exports, £522,460; imports, £390,436. Imports (1880-81), value £245,916; exports, value £486,326. In 1883-84, the value of the imports into Negapatam was £337,887; and of the exports, £566,547. The imports were chiefly white bleached piece-goods (£26,000); spices (£87,000);

coal (£16,000); and gunny-bags (£14,000). The exports were chiefly printed or dyed cotton manufactures (£166,000); live stock (£50,000); and *ghi* (£9000). Negapatam was one of the earliest settlements of the Portuguese on the Coromandel coast. It was taken by the Dutch in 1660, and by the English in 1781. It was the residence of the Collector of Tanjore from the cession of the District to the British by treaty in 1799 until the year 1845, when the head-quarters were removed to Tranquebar, on the acquisition of that place by purchase from Denmark.

The population contains a large proportion (nearly 20 per cent.) of Labbais, a Musalmán people half Arab half Hindu in origin, who have developed a great capacity for trade. They are a bold, active, and thrifty race, and have established prosperous colonies in Burma and the Straits Settlements, with which countries they carry on a brisk trade. The harbour has a fixed fourth order dioptric white light, on a white tower 79½ feet above the sea. Rainfall (1882), 42 inches; mean temperature in shade, 66° F., rising to 102° F.

Negrais.—Island in Bassein District, Lower Burma.—*See* HAING-GYI.

Negrais.—Cape in Bassein District, Lower Burma. Lat. 16° 1′ 30″ N., and long. 94° 13′ E. Cape Negrais is the south-west promontory of the coast of Bassein. The extreme southern point of that coast is called Thay-gin or Pagoda Point, bearing nearly south-south-east from Cape Negrais, distant 6½ miles. Near Pagoda Point is a large rock, with a small pagoda; red cliffs stretch from it towards Cape Negrais.

Nekmard.—Fair held annually in Bhawánandpur village, Dinájpur District, Bengal. Lat. 25° 59′ N., long. 88° 18′ 30″ E. It takes its name from a Muhammadan *pír* or saint, whose tomb is a place of pilgrimage. The fair lasts six or seven days, and is frequented by about 150,000 persons. It is principally a cattle fair; but many varieties of articles are brought for sale,—elephants from Dárjíling, the Bengal *tarái*, and Assam; dried fruits, embroidered saddlery, daggers, swords, etc., by Mughals and Afgháns; blankets, walnuts, *yák* tails, etc., by the hill tribes; English piece-goods, brass pots, hookahs, etc.

Nelamangala.—*Táluk* in Bangalore District, Mysore State. Area, 209 square miles, of which 128 square miles are cultivated. Population (1881) 49,844, namely, 24,523 males and 25,321 females. Hindus numbered 46,987; Muhammadans, 2637; Christians, 214; and Buddhists, 6. Total revenue (1883), £11,049. Soil—red mould, shallow, and gravelly, dependent upon the rainfall; dry crops—*ragí*, *ballar*, *save*, and gram; wet crops—rice, sugar-cane, and a little wheat. In 1884, the *táluk* contained 1 criminal court; police circles (*thánás*), 6; regular police, 51 men; village watch (*chaukídárs*), 129.

Nelamangala. — Town in Bangalore District, Mysore State; situated in lat. 13° 6′ 10″ N., and long. 77° 26′ E., 17 miles by road north-west from Bangalore city. Head-quarters of the Nelamangala *táluk.* Population (1881) 3742. Built on the site of a ruined city, to which tradition gives the name of Bhumandana. A weekly fair on Friday is attended by 2500 persons.

Nelambúr.—Town (more correctly a group of hamlets) in Malabar District, Madras Presidency.—*See* NILAMBUR.

Nelambúr.—Town in Coimbatore District, Madras Presidency.—*See* NILAMBUR.

Nelliámpatí.—Range of hills situated chiefly within the limits of Cochin State, Madras Presidency; 20 miles south of the town of Pálghát. The Nelliámpatí range varies in height from 3000 to 5000 feet above sea-level. At an elevation from 1500 to 4000 feet, the hills are covered with forests which yield valuable timber, as well as cardamoms, ginger, pepper, etc. Large quantities of honey are collected by the Kaders, a jungle tribe inhabiting these hills, who are not unlike the Kurumbas of the Wainád. They live on roots and jungle produce, on mice and other small animals. They have no fixed settlements or regular occupation, except a little basket-weaving. They grow a small quantity of rice. In 1881 the Kaders numbered 624. Coffee has been grown on the Nelliámpatí hills since 1860. At first the want of labour was a great diffculty. Of late years, however, labour has been abundant, and cultivation has consequently increased. In 1883 there were 17 plantations in the Nelliámpatí range, covering an area of 3251 acres, of which 1939 acres were under mature, and 559 under immature plants. The approximate yield was 662,967 lbs.; average yield per acre of mature plants, 342 lbs.; cost per acre, £2, 7s. 6d. From 800 to 1000 labourers were employed on the plantations. The climate of the Nelliámpatí range is pleasant during a part of the year. In June, July, and August the monsoon is heavy, and high winds blow. The annual rainfall averages 150 to 160 inches. The thermometer ranges from 45° F. to 90° F.

Nellore (*Nellúr*). — British District of the Madras Presidency, situated on the eastern or Coromandel coast, between 13° 25′ and 15° 55′ N. lat., and between 79° 9′ and 80° 14′ E. long. On the east it is washed by the Bay of Bengal; its western boundary is formed by the Veligonda hills, which are offshoots of the Eastern Ghâts, and which separate it from the Districts of Karnúl (Kurnool) and Cuddapah (Kadapa); north it is bordered by Kistna District; south by North Arcot and Chengalpat (Chingleput) Districts. Total area, 8739 square miles. Total population, according to the Census of 1881, 1,220,236 persons. The administrative head-quarters are at NELLORE TOWN.

Physical Aspects.—Nellore District occupies a tract of low land

stretching from the base of the Veligonda hills to the sea. Its general aspect is forbidding. The coast-line is uniformly constituted by a fringe of blown sand. Farther inland, the country begins to rise. But the soil is not naturally fertile, and a large area of the District is either a rocky waste or covered with dense scrub jungle; few fine trees are to be found in the neighbourhood of village sites. Along the western frontier rises a barren range of hills, which throws out numerous spurs into the plain. The highest peaks are Penchalakonda, rising to an elevation of about 3000 feet above sea-level, and the detached hill or *drúg* of UDAYAGIRI, which has an elevation of 3079 feet, and is a prominent landmark in the District. A remarkable natural feature is the island of SRIHARIKOTA, a low ridge of sand which divides the LAKE OF PULIKAT from the main sea. Inhabited chiefly by scattered families of the wild tribe of Yanadis, most of it has never been brought under cultivation; but Madras city is regularly supplied with fuel from this otherwise unprofitable waste.

The chief rivers of Nellore are the PENNER, the SUVARNAMUKHI, and the GUNDLAKAMMA, which all rise in the table-land above the Gháts, and flow east through the District to the sea. The numerous minor streams are little more than mountain torrents, unavailable for irrigation. The Penner runs through the District for a total course of about 70 miles, passing by the town of Nellore. For nine months of the year its bed, which is rocky among the hills but sandy lower down, is almost dry, with deep pools here and there, into which the fish collect. The season of flood (full or partial) lasts altogether for about 90 days. The chief irrigation work on the Penner is the anicut at Nellore town, from which two main channels, with a system of sub-channels, are led off on the south bank. Another anicut is in course of construction at Sangam, 20 miles west of Nellore town, which will irrigate a large tract of country on the north of the river. The floods of the Suvarnamukhi also supply a series of irrigation channels.

Throughout the District generally, the underlying rocks belong to the metamorphic series, which occasionally crops up in the form of gneiss, schist, and quartz, and is intersected by veins of quartz and volcanic rocks. The Eastern Gháts, on the other hand, are capped by a series of sedimentary formation, chiefly altered sandstone and slate, known as the 'Cuddapah Group.' Organic remains of fern-like plants have been found in several places. A band of laterite, varying greatly in width, extends almost continuously for several miles inland, and is largely quarried for building material, and for the metal of roads. Copper was discovered in the western hills in 1801. The ore was found on assay to yield a large percentage of metal, and European capital was attracted to the spot. But the enterprise repeatedly proved unsuccessful, and no fresh attempt has been made since 1840.

Iron-ore, chiefly in the form of sand, is collected and smelted, according to native methods, in many places. It is worked up into tools, but no steel is manufactured. Saltpetre is made in several villages, but in small quantities, by refining down the nitrous earth to be found on the surface.

Wild animals are comparatively rare in Nellore. Tigers are now almost unknown, except when a stray one wanders across the mountains from Cuddapah. Leopards, bears, *sámbhar* deer, and occasionally bison, are still to be found among the western hills. Antelope, spotted deer, and wild hog are generally distributed, while the small game comprise snipe, duck, bustard, and floriken. Venomous reptiles abound. In 1881, the total number of reported deaths from wild beasts was 1, and from snake-bite, 117. The total amount paid in rewards for killing wild beasts and poisonous snakes was £16. The figures for 1883 were—deaths from wild beasts, 29; from snake-bites, 99; rewards paid, £64.

History.—Nellore possesses no independent history of its own. In primitive times it formed part of the ancient Division of Telingána, or the Telugu-speaking country, and passed successively under the rule of the Yadava, Chálukya, Kalyána, and Ganapatti dynasties. Lying on the frontier of the Tamil country, and not far from Orissa, it was frequently partitioned between the rival kingdoms which advanced or retreated during this troubled period. Many of the old temples in the District show by inscriptions that they were built or restored by Rájá Krishna Deva-ráyalu, the most powerful monarch of Vijayanagar of the Narapatti line, who reigned from 1509 to 1530. The earliest chieftain that can be localized in Nellore is named Mukunti, who, according to local tradition, lived in the 11th century, and was tributary to the Chola Rájás. It is possible that the tract was to a certain extent uninhabited till a comparatively recent period, and like the Districts of Cuddapah, Bellary, Anantápur, and Karnúl, formed part of the so-called desert of Dandaka. Hence, perhaps, the absence of any connected history or tradition, earlier than the time of the Chola kings. After Mukunti, in the 12th century, came one Siddi Rájá; and during the same period, the north of the District is said to have been under the rule of a number of petty chiefs, belonging to the Yadava or shepherd caste. The oldest native family now existing in Nellore is that of the Rájá of Venkatagiri, who professes to trace back an unbroken descent for twenty-seven generations. The traditions of the family recount numerous wars with the Muhammadans, who probably first invaded the country under Kafur in 1310, in the reign of Alá-úd-dín; but it was not permanently conquered until the time of the Kutab Sháhi dynasty at Golconda in 1687, when it was finally brought under Muhammadan dominion.

The first fact in the modern annals of Nellore is the settlement of the English at ARMAGON (Armeghon) in 1625. Expelled by the Dutch from the Spice Islands by the Massacre of Amboyna in 1623, the East India Company was induced to turn its attention to the Coromandel coast. The earliest factories were planted at Masulipatam and Pettapoli, now Nizámpatam, in 1611; but fourteen years later, Mr. Francis Day, the future founder of Madras, being probably still pressed by Dutch rivalry, migrated southward to the little village of Durgaráyapatnam (or Durgarázapatam). Here he built a fort, and called its name after Armugam Mudelliar, the head-man of the village, who had shown him hospitality. Fourteen years afterwards, in 1639, Armagon in its turn gave way to Fort St. George or Madras; and its historic name is now preserved only by an insignificant lighthouse.

Nellore town first emerges into history during the Karnátik wars of the 18th century, when the English and French were contesting the supremacy of the East. It formed part of the dominions of the Nawáb of the Karnátik, and possessed considerable strategic importance as commanding the northern high road and the passage of the Penner. In 1753 it was the appanage of Najib-ullá, a brother of the Nawáb Muhammad Alí, whom English support had placed upon the throne. In that year, a military adventurer, named Muhammad Komal, drove Najib-ullá out of Nellore, and threatened to sack the Tirupati (Tripatty) Pagoda, which had been pledged to the English. Muhammad Komal repulsed the first detachment that was sent against him from Madras; but shortly afterwards he was defeated and taken prisoner, though with the loss of the English officer in command.

Nellore was the scene of a more serious affair in 1757, when Najib-ullá himself rebelled against the authority of his brother, the Nawáb. An army of 10,000 men was marched against him, including a contingent under the command of Colonel Forde, which consisted of 100 Europeans, 56 Kaffirs (*sic* in Orme), 300 Sepoys, 1 18-pounder, 3 6-pounders, and a howitzer. Najib-ullá left the town of Nellore to be defended by a garrison of 3000 men, assisted by 20 Frenchmen from Masulipatam. After a few days' bombardment from the artillery, a breach was made in the mud wall, which Colonel Forde thought practicable; but the storming party, composed of the entire English contingent, was repulsed with loss, and Colonel Forde was shortly afterwards recalled to Madras. Najib-ullá remained in arms through the following year, and played off the Maráthás and Basálat Jang against the English. At last, in the beginning of 1759, when he heard that the French besieging army under Lally had been compelled to withdraw from before Madras, he sent in his submission, and was reappointed Governor of the District, at an annual tribute of 30,000

pagodas. He sealed this compact by putting to death his French allies.

During the wars with Haidar Alí, Nellore to a great extent escaped the general devastation. In 1790, on the breaking out of the war with Tipú, the English resolved to undertake the direct management of the revenues of the Karnátik, which had been long pledged to them by the Nawáb. Mr. Dighton was appointed the first Collector of Nellore, and Mr. Erskine of Ongole. At the conclusion of peace with Tipú in 1792, the administration was restored to the Nawáb; but it was permanently assumed by the British in 1801. Since that date, the only difficulties to be encountered have arisen from the intricacies of the native revenue system, and from periodical visitations of drought.

Population.—In 1852, the population of the District was returned at 935,690 persons, on an area of 7930 square miles. In 1862, the number was 999,254, on an area of 8752 square miles, showing an average density of 134 persons per square mile. The regular Census of 1871 was the first conducted on accurate principles. It revealed a total of 1,376,811 inhabitants. The Census of 1881 returned a population of 1,220,236 souls, dwelling in 9 towns and 1679 villages, and in 233,059 houses. The total area of the District was taken at 8739 square miles. Compared with the Census of 1871, these figures show a decrease in the population of 156,575, or 11·3 per cent., which is accounted for by the famine of 1876–77. The Census figures for 1881 yield the following averages:—Persons per square mile, 139·7; persons per village, 722·9; persons per house, 5·2; villages per square mile, 0·2; houses per square mile, 29·0. Classified according to sex, there were 615,332 males and 604,904 females; proportion of males, 50·4 per cent. Classified according to age, there were—under 15 years, 224,675 boys and 217,536 girls; total children, 442,211, or 36 per cent. of the population: 15 years and upwards, 390,657 males and 387,368 females; total adults, 778,025, or 64 per cent. of the population. The religious division of the people is as follows:—Hindus, 1,138,031, or 93·3 per cent.; Muhammadans, 61,344, or 5·0 per cent.; Christians, 20,794, or 1·7 per cent.; and 'others,' 67. The Christians are further sub-divided into 33 Europeans, 320 Eurasians, and 17,289 native converts. In the case of 3152 Christians, their nationality has not been stated.

Distributed according to caste, Bráhmans number 56,965; Kshattriyas, 11,305; Shetties (traders), 58,058; Vellalars (agriculturists), 418,049; Idaiyars (shepherds), 103,016; Kammálars (artisans), 21,435; Kanakkans (writers), 585; Kaikallars (weavers), 27,895; Vanniyans (labourers), 10,283; Kushavan (potters), 13,539; Satánis (mixed castes), 17,708; Shembadavans (fishermen), 20,228; Shánáns (toddy-drawers),

15,267; Ambattans (barbers), 12,869; Vánnáns (washermen), 33,070; others (outcastes, etc.), 317,759. The Muhammadans are sub-divided as follows:—Arabs, 17; Labbais, 237; Mughals, 59; Patháns, 239; Sayyids, 326; Shaikhs, 2290; 'others,' 58,176. Of the Christians (20,794), 8833 are returned as Protestants; 7498 as Baptists; 946 as Roman Catholics; and 3517 profess other creeds.

The Census divides the male population into six main groups as regards occupation:—(1) Professional class, including State officials of every kind, and members of the learned professions, 17,655; (2) domestic servants, inn and lodging keepers, 2821; (3) commercial class, including bankers, merchants, carriers, etc., 17,498; (4) agricultural and pastoral class, including gardeners, 273,964; (5) industrial class, including all manufacturers and artisans, 100,189; and (6) indefinite and non-productive class, comprising all male children, general labourers, and persons of unspecified occupation, 203,205.

Of the 1688 towns and villages in Nellore District, in 1881, 375 contained less than two hundred inhabitants; 493 from two to five hundred; 466 from five hundred to one thousand; 259 from one to two thousand; 60 from two to three thousand; 27 from three thousand to five thousand; 7 from five to ten thousand; 1 from twenty thousand to fifty thousand. The following are the most considerable towns:—NELLORE (27,505); ONGOLE (9200); VENKATAGIRI (7989); KANDUKUR (6601); ADDANKI (6481); KAVALI (4927); and GUDUR (4862). Nellore and Ongole are municipalities with an aggregate income in 1882-83 of £4779; incidence of municipal taxation in Nellore, 1s. 6¼d., and in Ongole, 1s. 5¼d.

Four Christian missions are established in the District—(1) the Roman Catholic Mission, which has a chapel, with an endowment from land of about £54 a year; (2) the American Baptist Mission, which dates from 1840, and has 3 stations; (3) the school at Nellore town for both boys and girls, made over to the Free Church of Scotland Mission in 1848; and (4) the Hermansburg Lutheran Mission, founded in 1865, which now possesses 8 stations, with 12 missionaries from Germany.

Among the wild or aboriginal tribes of Nellore, the Yanadis are probably the most numerous, but the Census of 1881 enumerates only 148. They numbered 20,000 in 1865, and were to be found in all parts of the District, except in the extreme north; but the little colony in the island of Sriharikota has attracted special interest. In 1835, when this island first came into the possession of Government, the Yanadis were found in the most degraded state of savagery. Government instituted measures to ameliorate their condition, and to wean them from their half-savage state; but they still prefer their wild life in the jungles, and refuse to cultivate the soil or rear cattle. They are a

Telugu-speaking Dravidian tribe, who have adopted Hindu practices to a considerable extent; but they worship their own indigenous demons, and bury their dead. Other wandering tribes are the Yerukálas, a race of Tamil origin, who live by selling jungle produce and carrying salt and grain on their bullocks and asses; the Sukalis or Lambádis, who speak a Maráthá dialect, and also support themselves as carriers; the Chenchus and the Dommaras.

Agriculture.—Of the total area of the District, only about one-half is under cultivation. The soil in many parts is poor and rocky; the annual rainfall is scanty, and liable to periodical failure; the means of irrigation are insufficient. In the south and east, and especially in the neighbourhood of Nellore town, rice forms the staple crop, being grown wherever artificial irrigation is available; but dry crops predominate along the western border and in the north. The harvest seasons depend upon the two monsoons, both of which contribute to the rainfall of the District, the south-west monsoon being most felt in the south, and the north-east monsoon in the north. There are therefore two harvests in the year—the *punas* or *mudaru*, sown under the early monsoon from June to September, and reaped between December and March; and the *paira*, sown under the late monsoon from October to January, and reaped between February and April. The *mudaru* comprises the greater variety of crops, but the *paira* covers the larger area.

The following statistics for the *fasli* year 1291 (1881–82) exhibit the agricultural condition of the District from the fiscal point of view. Excluding the *zamíndárí* estates, concerning which no statistics are available, the area of the Government villages amounted to 4628 square miles, or about one-half the total area of the District. Of this, 3159 square miles were assessed for revenue, leaving 1330 square miles of cultivable and 1655 square miles of uncultivable waste. The total assessment, levied on the occupied area, was £228,899, being at the average rate of 5s. per cultivated acre. The area under crops (including double crop lands) was 1,068,025 acres, of which 984,661 acres, or 92 per cent., were occupied by food-grains, including pulses. The area under each of the principal crops is thus given in detail:—Rice, 234,763 acres; *cholam* or *jonna*, 317,409; *ragí*, 36,501; *varagu* or *allu*, 187,059; *kambu* or *sujjalu*, 61,002; maize, 5260; oil-seeds, 1992; indigo, 46,875; tobacco, 3813; cotton, 15,830; chillies, 4586; wheat, 130; cheyroot and other dyes, 160 acres. In the same year (1881–82), the average rates of rent per acre for land suited for the various crops was returned as follows:—Rice, 11s. 8d.; inferior grains, 4s. 4d.; indigo, 6s. 3d.; cotton, 2s. 8d. The average produce per acre was—rice, 2183 lbs.; inferior grains, 920 lbs.; indigo, 35 lbs.; cotton, 82 lbs. The average prices of produce in 1881–82 per *maund* of 80

lbs. were — rice, 4s.; wheat, 6s.; inferior food-grains, 2s.; indigo, £15, 8s.; cotton, £1, 8s.; salt, 6s; and sugar, £1, 10s. The daily rates of wages were—for skilled labour, 1s.; for unskilled labour, 4d. Of recent years there has been an upward tendency in the rate of wages.

The *irrigation* of Nellore District is not comprehended under a single system. The chief work is the anicut (*anakatte*) across the Penner river near Nellore town, constructed in 1854 to provide irrigation for the lands lying on the south bank. This anicut is 677 yards in length, and during the flood of 30th November 1882, the highest on record, had 19 feet 2 inches of water, in depth, passing over its crest. Up to 1880–81, the total amount of capital expended on this undertaking has been £174,174; the gross income in that year was £14,592, which, after deducting cost of repairs, etc., and interest on capital at the rate of 5 per cent., left a net profit of £4000. The total net income from this work up to 1881–82 was £27,500. Another anicut is now (1884) being constructed higher up the Penner, which will provide irrigation for lands north of the river. The other Government irrigation works comprise 665 tanks, 84 river channels, 25 spring channels, 83 anicuts, and 671 wells. Among first-class tanks in the District, Kanigiri and Allúr in the Nellore *táluk*, and Anantáságaram and Kalavya in the Atmákúr *táluk*, deserve mention. In 1881–82, the total irrigated area was returned at 199,193 acres, yielding an assessment of £73,918, the total amount expended by Government on irrigation being £8239. In addition, irrigation is everywhere conducted on private account, chiefly from wells, tanks, and spring channels.

Cattle.—The live-stock returns in 1882–83 were as follows:—Cattle, 252,110; goats, 121,227; sheep, 216,934; donkeys, 14,850; horses and ponies, 1015; and pigs, 12,859. Dead-stock—ploughs, 66,047; carts, 13,614; and boats, 78. Nellore is famous for its breed of cattle, which are largely exported to neighbouring Districts. Historically, it is said that the farmers devoted themselves to cattle-breeding, in despair of obtaining remunerative returns from agriculture. The Nellore bullocks are found in greatest perfection in the northern *táluks* bordering on Kistna District. The value of a good bull ranges from £7 to £20. An annual cattle show is held at the village of Addanki in January. Sheep and goats are chiefly found in the barren *táluks* in the west.

Forests.—The chief range of forest country in Nellore District lies along the Veligonda Hills, on the eastern slopes of the range in the *táluks* of Rápúr, Atmakúr, Udayagiri, and Kanigiri. In these forests the red sanders tree (Pterocarpus santalinus) occurs, as well as Hardwickia binata, Pterocarpus marsupium, and teak, with other valuable kinds. It is proposed to bring them into the class of reserved

forests. The isolated hill ranges at Udayagiri, Kanigiri, and Chimakurti, have also been proposed, and a settlement is in progress. The next in importance of the forests of Nellore District is that of Sriharikota island in Pulikat lake. This forest has long been worked for the supply of fuel for the Madras market. The chief trees are Eugenia Jambolana, Pterospermum suberifolium, and Strychnos Nux-vomica. Soap-nuts are also found and tamarind trees in great numbers. Minor produce, such as tamarind, strychnine seeds, and the dye plants, Odenlandia umbellata and Ventilago Madraspatana, are largely exported. Canes, the produce of Calamus rotang, are also sent to Madras. In the plain *táluks* the forests consist of scrub jungle, some of which are in good growth and valuable for fuel and poles and the small wood most necessary for native use. Very important also are the Casuarina plantations, which cover about 2000 acres of land on the sand dunes of the sea-coast, and are now coming into working. Recent investigations show that these plantations make annually an increment of about 4½ tons per acre up to eight years of age, and that about 5000 tons may yearly be made available. A number of palmyra plantations and one of cocoa-nut have been made, while many groves have been planted about the District. In some groves the cashew-nut (Anacardium occidentale) is grown; the nuts are exported.

Natural Calamities.—Nellore, with a scanty rainfall and inadequate means of irrigation, has always been exposed to the calamities of nature. Drought is the most common and also the most terrible disaster, but floods of the Penner river and storms on the seaboard also contribute to depress agriculture. The years of actual famine since the annexation in 1801, were 1806–7, 1829–30, 1832–33, 1836–37, and 1876–78. In 1804, 1852, 1874, and 1882, sudden inundations of the Penner caused wide-spread damage; and destructive storms are recorded in 1820 and 1857. The recent famine of 1876–78 was felt in Nellore with special severity, for the District had scarcely recovered from the floods of 1874. There was an almost entire failure of crops. The only tracts which realized any harvest were the northern *táluks* of Ongole, the *zamíndárí* of Venkatagiri, and a few favoured villages along the sea-coast and in the south. By March 1877, no less than 37 per cent. of the cultivated land was thrown out of cultivation. At the same date, the area under indigo had decreased from 57,000 to 20,000 acres, and 60,000 cattle had perished. In August of that year, 191,502 persons were in receipt of relief, or 13·92 per cent. of the total population. The distress was aggravated by the absence of all railway communication. The indigo cultivation is now recovering, and in 1882–83 there were over 48,000 acres under this crop.

Manufactures and Trade.—In former times, Nellore was celebrated

for its textile fabrics. A speciality was the weaving of 'blue *salampores*,' which found a ready market among the negroes in the West Indies. No cotton goods are now exported, but spinning and weaving for local consumption is still carried on in many villages. The total number of looms in 1881–82 was returned at 8825, and their estimated consumption was 391,648 lbs. of cotton; the total value of their produce was £27,693. At the village of Kovúr near Nellore town, fine shirtings and pocket-handkerchiefs can still be obtained to order on a limited scale. Other industries are the weaving of hempen cloth, dyeing, the making of vessels of brass, copper, and bell-metal; the carving of images, pillars, and cart-wheels from stone; mat-making and boat-building. These are carried on only on a small scale.

The trade of the District has considerably decreased since the time before the opening of the railway, when it formed the high-road between the interior and the sea-coast. In those days the cotton of Cuddapah and Karnúl (Kurnool) was brought down on pack-bullocks to be exchanged for the salt of Nellore. The sea-borne trade, now confined almost entirely to grain, is carried on in coasting craft, though formerly large ships used to carry salt to Bengal. In 1881–82 the total value of the exports amounted to £13,211; namely, merchandise, £13,071, and treasure, £140. The imports were valued at £1502, consisting purely of merchandise. The average annual value of exports for five years ending 1883–84 was £17,423; and of imports, £2982. In 1883–84 the value of exports was £24,797—the chief items being grain, bones, and seeds; imports, £866—chiefly rice, black gram, and tobacco. The two principal ports are Kottapatam and Itamukkula, both in the extreme north of the District.

Indigo, which is manufactured almost entirely by natives, in accordance with what is known as the Bengal system, is sent by land and by the Buckinghan Canal to Madras to the amount of about 800,000 lbs. a year. Of recent years, there has been a considerable decrease in the manufacture of salt, owing to the circumstance that the foreign demand is now supplied from other quarters. In 1880–81, the total quantity made was 605,691 *maunds*, or 22,172 tons, valued at £62,780; of which 240,697 *maunds*, or 8811 tons, were exported by sea, and 338,521 *maunds*, or 12,392 tons, were despatched inland. In 1882–83, the total quantity made was 541,174 *maunds*, or 19,880 tons, valued at £108,235; of which none was exported by sea, but 234,864 *maunds* were despatched inland.

There is no railway in the District, but one has been commenced which is to run from Tirupati (Tripatty) station on the north-west line of Madras Railway to Nellore town. The chief means of land communication is the Great Northern Trunk Road, which runs parallel with the coast through the whole length of the District. A branch known as the

Dorenal road, leading to Cuddapah, strikes off from Nellore town, while another branch leads from Ongole to Haidarábád. The Krishnapatam road connects Nellore town with the Buckingham Canal, which for at least nine months of the year is in good working order. The canal connects the District with Kistna in the north, and with Madras in the south.

Administration.—In 1883–84, the total net revenue of Nellore District amounted to £401,294, derived from the following sources:—Land, £250,464; salt, £120,884; excise, £13,036; licence tax, £1773; stamps, £15,137. The total expenditure in the same year was £54,261, under the following heads:—Land-tax, £18,774; justice, 6777; police, 13,812; provincial, £3250; salt, £11,648. The District was first ceded to the British in 1801; and for the ten years ending 1810, the gross revenue averaged £181,572, so that it has more than doubled since that time.

In 1883–84 the police force numbered 1176 officers and men, maintained at a total cost of £13,812. These figures show 1 policeman to every 7 square miles and every 1037 of the population, the cost being £1, 10s. 7½d. per square mile, and 2¼d. per head of population. The Nellore jail contained in 1883 a daily average number of 124 prisoners, being 1 prisoner always in jail to every 9839 of the District population.

In 1870 there were in Nellore District only 246 schools, attended by 5178 pupils. The educational statistics for 1883–84 show a total of 440 schools, attended by 11,000 pupils, being 1 school to every 20 square miles, and 9 pupils to every thousand of the population. The Census of 1881 disclosed 13,048 as under instruction, of whom 810 were girls; besides 52,382 not under instruction but able to read and write, of whom 2681 were females. The chief educational institutions are the Free Church Mission school, and the Hindu Anglo-vernacular higher class school, in Nellore town, both assisted by grants-in-aid. Sixteen students passed the matriculation examination from them in 1880–81. In the District the more important schools are, the Government middle class, and the Baptist Mission School at Ongole; and local fund middle-class schools at Venkatagiri, Naidupet, and Kandakur.

The language spoken in Nellore is Telugu; and local tradition claims for the District that it is the head-quarters of Telugu literature. A list is enumerated of 33 Nellore poets, including some who are still alive. The petty chieftains have always prided themselves upon their patronage of letters; and some of them possess old libraries. The most famous Nellore authors are Thikana Somayajulu, who translated the *Mahábhárata* from Sanskrit into Telugu, and is said to have flourished in the 12th century; Molla, a poetess con-

temporary with the preceding, who translated the *Rámáyana;* and Alasani Peddana, the poet-laureate at the court of Rájá Krishna Devaráyalu (1509–30), whose reign is regarded as the Augustan era of Telugu poetry. There is one printing-press in the District, at which the *Nellore Gazette* is published monthly in English and Telugu.

Medical Aspects.—The climate of Nellore is generally regarded as dry and salubrious, being subject to no sudden changes of temperature. The most trying season for Europeans is the period from April to June, when the westerly wind blows from the inland plateau. The monthly mean temperature varies from about 74° F. in December to 90° in May. The District receives its rainfall from both the north-east and the south-west monsoons, the former predominating in the north, and the latter in the south. The average annual rainfall for six years ending 1875 was returned at 36·4 inches, of which 22·15 inches were brought by the north-east or early, and 14·32 inches by the south-west or late, monsoon. The rainfall in 1882–83 was 33·6 inches. The rainy months are June and July, October, November, and December. In the famine year of 1876–77 both monsoons failed; and the total rainfall amounted to only 12·32 inches, or a deficiency of 21·15 inches. In 1882, however, between May and December, 48 inches were gauged at Nellore.

The principal diseases are intermittent fever of a mild type, chronic rheumatism, leprosy, elephantiasis or 'Cochin-leg,' the curious affection of the foot known as Morbus entophyticus pedis, cancer of the face, and guinea-worm. Diarrhœa and dysentery are common, and both cholera and small-pox often make their appearance in an epidemic form. The dispensary at Nellore town was attended in 1880–81 by 396 in-door and 12,762 out-door patients. Total number of persons vaccinated (1880), 13,073; total cost, £718. [For further information regarding Nellore District, see *Manual of the Nellore District*, by Mr. J. A. C. Boswell, C.S. (Madras Government Press, 1873). Also the *Settlement Report of Nellore District*, by Mr. C. Rundall, 1870; the *Madras Census Report* for 1881; and the several annual Administration and Departmental Reports of the Madras Government.]

Nellore.—*Táluk* or Sub-division of Nellore District, Madras Presidency. Area, 638 square miles. Population (1881) 163,740, namely, 81,167 males and 82,573 females. Hindus numbered 150,708; Muhammadans, 11,894; Christians, 1121; and 'others,' 17. The *táluk* contains 1 town and 151 villages, with 33,975 houses. In Nellore *táluk* there is comparatively little jungle; there is little cultivation in the eastern villages, but a good deal in the western. Two supplying channels from the south side of the Nellore anicut, with numerous feeders to the different tanks, bring a large area of rice land under cultivation. All land that can be irrigated is being rapidly taken up,

and the prosperity of the cultivators is yearly increasing. Towards the south the ground is high and covered with brushwood. Large quantities of laterite are quarried in the neighbourhood of Nellore town, and used for building and for the repairs of roads. In 1883 there were 2 civil and 5 criminal courts (including head-quarters courts); police circles (*thánás*), 14; regular police, 270 men. Total revenue, £54,676.

Nellore (*Nellúru; Nelli-uru*, the village of the *nelli* tree, *Phyllanthus Emblica*).—Chief town of Nellore District, Madras Presidency; situated in lat. 14° 26′ 38″ N., long. 80° 1′ 27″ E., on the right bank of the Penner, 107 miles north of Madras. Population (1881) 27,505, namely, 13,357 males and 14,148 females; number of houses, 5800. Of the population, 22,128 are Hindus, 4672 Muhammadans, 700 Christians, and 5 'others.' Municipal income (1882–83), £3611, of which £2254 was derived from taxation; average incidence of taxation, 1s. 6⅜d.

Nellore town, which is traditionally said to be situated in the famous wilderness *Dandaka Aranyam*, is of considerable antiquity. Its ancient name was *Sinhapur* ('lion city'); later it was called *Durgametta*, a name which survives in one of its suburbs. It was held by the Venkatagiri *zamíndárs* till the Musalmán period, and in 1750 formed a *faujdárí* of Arcot. In 1752 the town was seized by a freebooter named Muhammad Komal, who was captured and executed twelve months later. Najíb-ullá, the governor, revolted in 1757, and the English forces under Forde assisted in an unsuccessful siege of the town. The Maráthás and the French both visited Nellore in 1758. The latter were received as friends; but on the raising of the siege of Fort Saint George in the same year, Najíb-ullá murdered all the French soldiers in the town save one, and gave in his submission to the English.

In 1787, while a peasant was ploughing near the town, he struck upon the remains of a Hindu temple, beneath which was found a pot containing gold coins. About thirty of these were saved from the melting pot, and they proved to be Roman *aurei* of the 2nd century A.D.; chiefly bearing the names of Trajan, Hadrian, and Faustina. Some were beautifully fresh, but others were worn and perforated, as if they had been used as personal ornaments. When the anicut across the Penner was being constructed, the workmen engaged in excavating a bed of laterite found several coffins, apparently of burnt clay, embedded in quartz. Some of these coffins contained more than one body each; and when at first seen, the bodies were in a perfect state of preservation, although they quickly crumbled to dust. There were also found with them spear-heads and other implements.

The town of Nellore is tolerably clean and airy. The houses

are irregularly built, but there are some good streets occupied by the wealthier inhabitants. Since the establishment of the Municipal Commission in 1865, much has been done towards removing the most patent sanitary defects. The houses of the European residents are on the south of the town, along the bank of a large tank, on the farther side of which rises the temple-crowned hill of Narasinha Konda. The offices of the Collector are in the old fort; opposite stands the police office, which was formerly a range of barracks. The hospital, built in 1850 by public subscription and Government grant, is now under the control and management of the municipality. Other charitable institutions include the *langarkhánà*, or poorhouse for natives, which receives an annual Government grant of £294; and the European Poor Fund, supported by voluntary subscriptions, which distributes about £40 a year in grants to European vagrants. Christ's Church was built in 1854-66 at a total cost for material of £450, convict labour being given by Government. It is in the Gothic style of architecture, with a chancel and two aisles; there are sittings for 128 persons. The old cemetery has about 160 tombs, the oldest of which dates back to 1785. Among educational establishments are a school for European and Eurasian children; a large boys' school and a girls' school under the charge of the Free Church of Scotland; and schools for boys and girls conducted by the American Baptist Mission.

Nellore town is connected with Madras by the Northern Trunk Road, and also by the newly opened Buckingham Canal; and with the Madras Railway at Renugunta station, distant 70 miles. A railway is now under construction which will connect Nellore with Tirupati (Tripatty) station on the north-west line of the Madras Railway.

Neo Dhura (also called *Rangbidang*).—Pass in Kumáun District, North-Western Provinces, over the Himálayas into Hundes or South-western Tibet; lies in lat. 30° 29′ N., and long. 80° 37′ E., at the head of the Dhauli river. Much frequented by Bhutias of Dharma, who carry on a brisk trade with Hundes by means of pack-sheep and goats. They export grain, broad-cloth, cotton, hardware, and manufactured goods generally, bringing back in return salt, gold-dust, borax, and wool. Elevation above sea-level, about 15,000 feet.

Neotini.—Town in Unao District, Oudh; situated on the right bank of the Sái, 2 miles south-west of Mohan. The town is said to have been founded by a Dikhit, Rájá Rám, who on a hunting expedition saw the spot, and, attracted by its beauty, cut away some of the thin grass that grew there, and founded a town which he called Neotini. An old *díh* in the place is still assigned as the site of his fort. It was held by the Dikhits till the time of Rájá Apre, who was driven out in the time of Mahmúd of Ghazní by an army headed by Míran Muhammad and Zahir-ud-dín, whose descendants still live here. A prosperous little

Muhammadan town, with a population in 1881 of 3320 persons. The soil around the town is extremely rich, and well cultivated with crops of *pán* creepers, poppy, vegetables, spices, and medicinal herbs. Government school.

Nepál.—Independent kingdom, included in the southern ranges of the Himálayas, beyond the northern boundary of British India. Nepál, as independent territory, is beyond the strict scope of this book, but some account of it may be expected in *The Imperial Gazetteer of India*. It would be unsuitable, however, that any appearance of official authority should attach to this account of a purely foreign State. To prevent such a misapprehension, this article is confined to materials already before the public, the chief of which are:—Colonel Kirkpatrick's and Dr. Buchanan's narratives; Sir C. U. Aitchison's *Treaties and Engagements*; and the essays of Mr. Brian Houghton Hodgson. With the kind permission of Messrs. A. & C. Black, the article on Nepál in the *Encyclopædia Britannica*—the ablest concise account of the country which has yet been made available to the public—has been also largely used for the purposes of this article. Alterations have been made with a view to bringing the facts up to date.

The great authority on Nepál is Mr. Brian Houghton Hodgson of the Bengal Civil Service, who was for long Resident at Khatmandu. Mr. Hodgson's works form a rich treasure-house with regard to the history, ethnology, and languages of the country; its government in the past; and its capabilities in the future. A volume containing a translation of the ancient history of the country by two native Pandits from the *Parbatiyá*, with an introduction by Dr. Daniel Wright, late Residency Surgeon at Khatmandu, published by the Cambridge University Press in 1877, and historical and descriptive sketches by Dr. Henry Ambrose Oldfield, also for many years surgeon at Khatmandu, are available in recent years. Sir Joseph Hooker and the brothers Schlagentweit have furnished much valuable information with regard to the physical features and natural products of the Southern Himálayas—the region of which Nepál forms the largest territorial division.

Boundaries.—The northern boundary of Nepál marches with Tibet. It runs along elevated regions, which are for the most part desolate and uninhabited. This circumstance probably accounts for the absence of any scientifically defined frontier between the two countries. On the west, the Kálí or Sarda river separates Nepál from the British Province of Kumáun; on the south-west and south the British Districts of Pilibhít, Kheri, Bahráich, Gonda, Basti, Gorakhpur, Champáran, Muzaffarpur, Darbhangah, Bhágalpur, and Purniah constitute the boundary, the line of frontier running through the plains at a varying distance (up to about 30 miles) from the foot of the Himálayas, except

in the cases of the Dúndwa hills above Eastern Oudh, where the skirt of the hills is the boundary, and of the Sumesar hills, above north-western Champáran, where the watershed of the hills is the boundary. On the east, Nepál is bounded by the Mechi river, the Singatha ridge, and the hill principality of Sikkim. Strictly speaking, the name Nepál applies only to the valley in which Khatmandu is situated. But throughout this account, the word is taken to represent the kingdom which the dominant race of Gúrkhalís has been gradually establishing, for the most part within the period of British rule in India, to the south of the Himálayan watershed, and between the rivers Sarda and Mechha.

Nepál lies, with an inclination from north-west to south-east, between the extremes of north latitude 26° 25′ and 30° 17′, and of east longitude 80° 6′ and 88° 14′. Its greatest length is about 512 miles. The breadth varies from 70 to 150 miles. The total area has been computed at about 54,000 square miles. The estimate of population ranges from the British Government's assumed total of 2,000,000 to the Nepálese Darbár's higher figure of from 5,200,000 to 5,600,000. As there has never been a Census of the country, both estimates are arbitrary, although there are reasons for supposing the British figures to be nearer the truth.

The chief administrative divisions are:—In the hills: Baitari, Doti and Acham, Tumla, Satiana, Dhang and Deskhm, Palpa and Pokhra, Gúrkha and Khatmandu, Sindhulia, Dhankuta, Ilam. In the Tarái: Nayá Mulk ('new territory,' ceded in 1860), Batwál, Newalpur and Chitawan, Pursa Bara and Rotahat, Sirlahi and Mihtari, Suptari, and Murang. With scarcely an exception, these Districts are governed by Gúrkhalí officers.

Aspect of the Country.—The surface of Nepál is extremely diversified. Among its lofty summits is Mount Everest (in the vernacular '*Dudh-Gangá*,' *i.e.* the Ganges of Milk), which, with an elevation of 29,002 feet, is the highest known summit of the globe, whilst almost the whole mountain system along which the northern boundary runs is at or above the level of perpetual snow. All the most prominent peaks or groups of peaks stand in advance, or, in other words, to the south of the elevated ground which forms the southern watershed of the Sanpu, or great river of Tibet, and which is, so to speak, the backbone of the mountain barrier between Tibet and India. The peaks are connected with the watershed; and from them ridges with dependent spurs project, which serve as lateral barriers to the three great river basins of the Kurnali, the Gandak, and the Kosi. These basins have a southward slope, being broad at the top where they leave the southern watershed of the Sanpu, and gradually contracting like a fan from its rim to the handle. The similar slope of the huge ridges of Api,

Diwálagiri, Gosainthán, and Kanchanjanga, and their numerous spurs and offshoots, which overrule the effects of all other intervening inequalities of surface, however vast, cause the several groups of mountain streams between them to converge until they unite and constitute the three main rivers mentioned above.

The valley of Khatmandu is drained by the comparatively small stream of the Bagmati, which rises on the northern face of the hills overlooking the capital on the north. The drainage of the Tarái is for the most part of purely local origin. In this intimately connected system of mountains and rivers are found at greatly differing elevations the considerable valleys of Sumla, Khatmandu, Pokhra, Dhang, Deskhm, and Chitawan. Otherwise, so far as is known, the hill country is close and confined, abounding in narrow and deep tortuous valleys, in section like a V. The average elevation of the valley of Khatmandu, measured by the barometer, is about 4000 feet. It is of an ovoid or egg shape, with a maximum length from east to west of about 20 miles, and a maximum breadth of 15 miles from north to south. Although it is in no higher latitude than 27° 35′ to 27° 50′ north, yet it enjoys nearly the same climate as the south of Europe. The average shade temperature in a house at Khatmandu in summer varies from 81° to 86° F. At sunrise it is commonly between 60° and 64°, and at nine in the evening it generally fluctuates from 70° to 75°. The temperature varies necessarily with the elevation of the ground; so that by ascending the adjacent mountains, the heat of the plains may in the course of a few days be exchanged for the cold of perpetual snow.

Agriculture.—The products vary with the climate. In some parts rattans and bamboos, often of considerable dimensions, are seen, while other tracts produce only oaks and pines. In several hill valleys the pine-apple and sugar-cane ripen, whilst others yield only barley, millets, and similar grains. Kirkpatrick, from the spontaneous productions which he saw on the spot—namely, the peach, the raspberry, the walnut, the mulberry, and others — thought that all the fruits and esculent vegetables of England might with proper attention be successfully raised in the mountain valleys of Nepál. Later experience in the gardens of the British Residency tends to confirm his views, as, with the exception of September, there is not a month in which European fruits or vegetables of some kind cannot, with due care, be grown. In the warmer valleys the pine-apple is good and abundant; so too is the orange, which ripens in winter. Some fruits in the hills spoil owing to the excessive dampness of the rainy season.

This moisture is, however, very favourable to the production of Indian corn, rice, and other summer crops. On many a piece of land three crops are grown in the year—wheat or barley, or buckwheat

or mustard in the winter, radishes or garlic or potatoes in the spring, and Indian corn, rice, or pepper during the rains. The hills are terraced very high up their slopes; and the fields thus obtained are chiefly utilized for pulses and cereals, other than the transplanted rice, which is grown in the lower lands, and for mustard, madder, sugar-cane, and cardamoms. The latter require to be near running water. Ginger is a valuable product in the hill country between Nepál proper and the Kálí river.

Rice is everywhere the main food of the people. Various dry rices are cultivated in Nepál, under the general name of *ghya*, some of which, so far from needing hot weather to bring them to maturity, are actually raised in exposed situations; whilst others do not require, as in Bengal, to be flooded, but flourish in the driest and loftiest spots.

Throughout the hills, scarcely a plough or a cart is to be seen, hand labour being the almost universal agent for the preparation of the soil. Great store is laid on the use of household and cattle manure, and also of a blue unctuous-looking clay which has remarkable fertilizing qualities. In the Tarái, the chief crops are rice, opium, rape, linseed, tobacco, and *ushur*. Irrigation is frequent throughout the country.

The most important of the forest trees in the Tarái are the *sál*, which is of great value for sleepers and house beams, owing to its durability, strength, straightness, and size; the Mimosa, from which the catechu of commerce is derived; the *sisu;* and the *bhanja*, the wood of which is in much request for cart-axles. Cotton trees, acacias, and tree figs are not unfrequent. The hill forests contain oak, holly, rhododendron, maple, chestnut, walnut, *champa*, hornbeam, pines, and firs in abundance; but the timber is of little use, except locally, owing to the inaccessible nature of the country. The cherry, the pear, and the tea tree, as well as the laurel, the alder, the willow, and the oleander, are all found wild.

The spontaneous productions of the soil include several edible roots and herbs, which form a considerable part of the sustenance of the poorer inhabitants. Several medicinal plants are known; and a rich variety of dyes is procured from bitter or aromatic woods, which are held in great estimation. The *jía* is a species of hemp, from the leaves of which is expressed a juice called *charas*, which is a potent narcotic, and possesses very valuable qualities, burning with a flame as bright as that of the purest resin. Its leaves are fabricated into a fibre, from which the Newars manufacture coarse linen, and likewise a very strong kind of sackcloth.

Animals.—The mountain pasture, though not so good as in the low country, supports numerous flocks of sheep, which migrate with the seasons, in winter to the lower valleys, and in summer to the

Himálayan heights, where they feed upon the herbage of those extensive tracts which lie in the neighbourhood of perpetual snow. The sheep in these altitudes are of considerable size, and have fine wool. In the great forests which are frequent on or near the southern frontier of Nepál, throughout its whole extent from the Sarda to the Tístá (Teesta), wild animals abound. Elephants are still found in considerable numbers on the lower and central hills, and their capture is the great sport of Nepál. The rhinoceros, tiger, and leopard abound in the *tarái*, and there are species of the two latter peculiar to the hills. Deer are common throughout the country. The animal known in Bengal by the name of the Nepál dog is brought from Upper and Lower Tibet, of which it is a native. Several handsome birds are found in the mountainous regions, particularly pheasants (*manál*, Argus Damphyra) of golden and spotted plumage (Lophophorus Impeyanus, Ceriornis Satyra, Melegris Satyra). The *chikor*, a species of partridge, is well known to Europeans in India.

Minerals.—The stones and ores, that have been collected, indicate the existence of a variety of minerals in the mountains of Nepál. Copper is found quite near the surface of the earth, the ore being dug from open trenches, so that the work is entirely stopped by the rainy season. These ores are found in several varieties, and are said to be unusually rich in metal. Iron-ore is also found near the surface, and is not surpassed in purity by that of any other country. Sulphur is likewise abundant, and procured in great quantities. Stone is found in great variety, particularly jasper and marble; but the houses are universally built of brick, because the use of stone is impracticable in a country where the roads do not admit of wheel-carriage, and where there is no navigation. A considerable mass of rock-crystal is said to exist near Gúrkha, and limestone as well as slate abounds everywhere; yet limekilns are scarce, mud being the cement preferred, because, as the natives assert, it answers better in their humid climate than mortar.

Population.—The numerous valleys interspersed throughout the mountains of Nepál are inhabited by a variety of races. The aboriginal inhabitants appear, from their physiognomy, to be of Tartar or Chinese origin, bearing no resemblance to the Hindus either in features, religion, or manners. The period when the mountainous regions were first invaded by the Hindus is uncertain; but, according to the most authentic traditions, the date is supposed to have been about the 14th century. In the eastern part of the country, aboriginal tribes still remain; and until the predominance of the Gúrkhas, they enjoyed unmolested their customs and religion. In Kumáun, which lies to the west of the Kálí or Sarda river, and which passed from Nepálese to British sovereignty in the early part of this century, the case is different,

almost all the inhabitants claiming a descent from Hindu colonists. They accordingly consist principally of the two superior classes of Hindus, Bráhmans and Kshattriyas, with their various sub-divisions.

To the east of the Kálí, the chief tribes which possessed the country were—(1) Magars, who originally occupied the lower hills in the western parts between the Bheri and Marsyandi rivers, and who, with the Gurangs and the Khus, form the majority of the Gúrkhalí army; (2) the Gurangs, whose home is between the Magars and the snow; (3) the Newars, who are the aborigines of the valley of Khatmandu, and whose stout opposition to the Gúrkhalí invaders in the last century has deprived them of the chance of military service under their present masters: they are good agriculturists, keen traders, and less backward in the mechanical arts than most of the other mountain tribes; (4) the Limbus, Kirantís, and Lepchas, inhabiting the hill country between Khatmandu and the Sikkim and Dárjíling frontier; (5) the Bhutias to the north of Khatmandu and the last-named three tribes; (6) the Kaswars, Denwars, Tharus, and other malaria-proof tribes belong to the low valleys and Tarái. Predominant over the above are the Gúrkhalís, whose principal Bráhman sub-divisions are those of Panre and Upadhya, and Rájput sub-divisions are those of Khus and Thappa. The ancestors of the Gúrkhalís were mainly of Rájput origin, and are said to have migrated from Rájputána during the successes of the Afghán house of Gaur, at the end of the 12th century A.D. Their first Himálayan home was in Kumáun; and thence they gradually moved eastwards, intermarrying with the hill women, until they reached Gúrkha, where they remained for about a couple of hundred years before their connection with Nepál proper began. Like all tribes of mixed race, they are great sticklers for the forms and ceremonies of their primitive (Hindu) religion, and are gradually, like their brothers in British India, absorbing into the fold of Hinduism the various aboriginal races whom they have conquered. It is a mere question of time when Buddhism, which is still the nominal creed of many Newars, Bhutias, and other subject races, shall be wholly merged in Hinduism.

Land is held by various tenures. The Rájá's immediate estates are chiefly situated in the Gúrkha territory, though there is hardly any portion of the Gúrkha conquests in which the prince has not appropriated land to his own use. Some of these domains are occupied by husbandmen, who receive a share of the produce; others are tilled by the neighbouring villagers, who are obliged to dedicate a certain number of days in the year to this service. From this source the Rájá draws all the supplies necessary for the support of his household. The Bráhmans also possess lands, the title to which is generally derived from royal favour. These grants are mostly rent-free, saleable, and heredi-

tary; but they may nevertheless be forfeited for certain crimes. Another tenure, found chiefly among the Newars, is the payment of a considerable fine when the original titles are renewed on the accession of each prince. Other lands pay a rent to the crown, or to the *jágír-dár* (proprietor), in proportion to their produce. The bulk of the army is paid by the assignment of lands renewed yearly.

Military Force.—All the martial tribes of Nepál are liable to military service in times of public danger, though all are not regularly trained to arms. There is also a standing irregular force dispersed throughout the country, numbering 13,000 effective men, besides a large body of regulars always stationed in and near the capital, numbering about 17,000 effective men. These troops are regularly trained, disciplined, and officered after the manner of European troops. The material is good, but the drill is indifferently taught, the firearms (Enfield rifles of local manufacture) and accoutrements and dress, which are on the European pattern, are uncared for, and the officers have only an elementary knowledge of their duties. The artillery mainly consists of small home-made field-pieces which would be of no value except at comparatively close quarters. The Nepál Government is fully alive to the shortcomings of its armament, and loses no opportunity for improvement which may present itself. A system of short service has long been in force, and it is calculated that three times the number of men with the colours could at a month's notice be brought into the field.

Revenue.—The public revenue is derived from land rents, customs, fines of various sorts, timber, monopolies, and mines. Annual presents are made by the *subahs* or governors, and by every one who approaches the court; and at times, as on the accession of a new sovereign or of a royal marriage, a forced contribution is levied from all ranks, even the sacred order, who possess free lands, not being exempted. According to Colonel Kirkpatrick, who visited the country in 1792, and who derived his information from good authority, the revenue actually remitted to Khatmandu never exceeded 30 *lákhs* of rupees (£300,000), and it sometimes fell to 25 *lákhs*. At present it probably does not exceed 100 *lákhs* (£1,000,000) of Indian rupees a year. But in considering these figures, the fact that the army is for the most part paid in land must be borne in mind. This form of payment represents for the regular troops alone at least 40 *lákhs* (£400,000) annually.

Commerce.—The external trade of Nepál falls under two heads—that which is carried on across the Himálayas with Tibet, and that which is conducted along the extensive line of the British frontier. Of the extent of the former trade, very little is positively known. The chief route runs north-east from Khatmandu, and, following up a tributary of the Kosi, passes the trans-frontier station of Kuti or Nilam

at an elevation of about 14,000 feet above sea-level. Another route, also starting from Khatmandu, follows the main eastern stream of the Gandak, crosses the frontier near the station of Kirang (9000 feet), and ultimately reaches the Sanpu river at Tadam. This was the path adopted by Captain Montgomerie's native explorer in 1866. Both these routes are extremely difficult. The only beasts of burthen available are sheep and goats; and practically everything but grain and salt is carried by men and women. The principal imports from Tibet are *pashmina* or shawl wool, coarse woollen cloth, salt, borax, musk, yák-tails or *chauris*, yellow arsenic, quick-silver, gold-dust, antimony, *manjít* or madder, *charas* (an intoxicating preparation of hemp), various medicinal drugs and dried fruits. The majority of these articles pass through Nepál on their way to British territory. The exports into Tibet from Nepál include metal utensils of copper, bell-metal, and iron, manufactured by the Newars; European piece-goods and hardware, Indian cotton goods, spices, tobacco, areca-nut and betel-leaf, metals, and precious stones.

The trade with India is conducted at various marts along the frontier line of 700 miles. The commercial policy of the Nepál Government, which is based on the requirements of the State treasury rather than on the principle of protection, subjects most articles of export and import to the payment of duty, which is heavy in the case of luxuries, and lighter in the case of necessaries. At every mart and on every trade route a toll station is established; and the tolls are sometimes let by auction to a *thikádár* or farmer. A few articles, such as timber, ivory, copper *pice*, salt, cardamoms, and tobacco, are Government monopolies, which are usually granted to persons in favour at court. Trade in all other articles is free, subject to the payment of duties both on export and import. These duties differ greatly at different places; but the local tariff is always well known to the parties concerned, and is said to be not oppressively varied. On the main route to Khatmandu, duties are levied according to an *ad valorem* percentage on certain articles. But the more common system is to charge a certain sum by weight, by load, or by number, according to the character of the goods.

The principal route for through traffic is that which runs through the British District of Champáran, with Khatmandu and Patná for its two points of terminus. Starting from the military cantonment of Segauli, this route crosses the frontier near Ráksúl, and then proceeds through Samrabasa, Hataura, Bhimphedi, and Thánkot to Khatmandu; the total length being about 92 miles. Within British territory there is a good fair-weather road, which was much improved as a relief work during the scarcity of 1873-74; and still more recently Segauli has been put into railway communication with the rest of India. Beyond

the frontier it degenerates into a mere cart-track. As far as Bhimphedi (67 miles), light carts can occasionally be taken; but as a matter of fact, the greater part of the traffic is conveyed to Bhimphedi on pack-bullocks and ponies, and by coolies. Beyond Bhimphedi, coolies are the only means of carriage available. Though a portion of the road is there fit for driving, there is hardly a cart to be found in the whole valley of Khatmandu. What has been said of this route applies to the other means of communication with Nepál. There is scarcely a made road in the country, but carts and pack-bullocks from British territory freely pass to and fro during the dry season. The rivers are only used for floating down timber.

The principal articles of export from Nepál are the following:—Rice and inferior grains, oil-seeds, *ghí* or clarified butter, ponies, cattle, falcons for hawking, *mainás* as cage-birds, timber, opium, musk, *chireta*, borax, madder, turpentine, catechu or cutch, jute, hides, and furs, dried ginger, cardamoms, red chillies, turmeric, and *chauris* or yak-tails. The chief imports are—raw cotton, cotton twist, and cotton piece-goods (both native and European), woollen cloth, shawls, rugs, flannel, silk, brocade, embroidery, sugar, spices, indigo, tobacco, areca-nut, vermilion, lac, oils, salt, a little fine rice, buffaloes, sheep and goats, sheet copper, copper and brass ornaments, beads, mirrors, precious stones, guns and gunpowder for sporting purposes, tea from Kumáun and Dárjíling. Of the aggregate value of this trade, it is difficult to form even an approximate estimate. Elaborate statistics have recently been compiled on the frontiers of Bengal, the North-Western Provinces, and Oudh; but with a trade that passes by so many channels, and consists in many cases of articles of small bulk and high value, registration necessarily omits much.

The following figures afford some indication of the general character of the transactions. The balance of trade, which is always much in favour of Nepál, is adjusted by the importation of silver into that country. This silver is for the most part hoarded. In the year 1877–78, the total imports into Nepál from Bengal were valued at £455,000, the chief items being—European piece-goods, £153,000; Indian piece-goods, £19,000; salt, £32,000; cattle, £52,000; sugar, £16,000; raw cotton, £7000; brass and copper, £22,000. The total exports into Bengal were valued at £703,000, chiefly consisting of food-grains, oil-seeds, cattle, and timber. By weight, the total exports of rice and paddy amounted to nearly 35,000 tons, and of oil-seeds to nearly 13,000 tons. The piece-goods imported were almost entirely registered in Champáran District.

The corresponding statistics for 1882–83 are as follows:—Value of total imports into Nepál from Bengal, £555,752, the chief items being—European piece-goods, £181,959; Indian piece-goods, £17,805;

salt, £34,164; cattle, £14,115; sugar, £23,113; raw cotton, £13,861; brass and copper, £49,292. The total exports into Bengal for 1882–83 were valued at £787,219, chiefly cattle (£45,895), rice (£156,196), paddy (£85,326), hides and skins (£30,000), *ghí* (£30,000), linseed (£63,844), and timber (£97,185). Manufactured silk goods were imported from Bengal in the same year to the value of £11,286; in the previous year to the value of £5255; and in 1880–81, £5594. The total traffic in tobacco between Nepál and Bengal was 2,500,000 lbs. in respect of weight. The timber trade is carried on mostly through Champáran; other routes are through Mírzápur in Darbhanga, and Mirganj in Purniah. The value of the woollens sent to Nepál from Bengal was £33,642 in 1882–83.

In 1877–78, the total imports into Nepál from the North-Western Provinces and Oudh were valued at £176,000, chiefly piece-goods, salt, metals, and sugar. The total exports into the North-Western Provinces and Oudh were in that year valued at £352,000, including food-grains to the aggregate weight of nearly 22,000 tons. The corresponding figures for 1882–83 are as follows:—Total imports into Nepál from the North-Western Provinces, £256,682; total exports from Nepál into the North-Western Provinces, £576,610. The addition of the figures for Bengal gives a grand total of £1,686,000 for the registered trade of Nepál both ways in 1877–78, and of £2,176,263 for the same trade in 1882–83. The gain to British traders engaged in the traffic between the North-Western Provinces and Nepál is officially estimated at £100,000 yearly.

Coinage and Currency.—The current silver coin in Nepál is the *mohar*, two of which go to the Mohri rupee. The intrinsic value of the *mohar* is 6 *ánnás* 8 *pies* of British Indian currency. The Mohri rupee is not an actual coin, but merely a matter of account, its minor denominations being as follows:—4 *dams* = 1 *pice*; 4 *pice* = 1 *ánná*; 16 *ánnás* = 1 Mohri rupee. Three different kinds of copper *pice* are coined, all of which circulate in British territory. Along the tract from Bahráich to Champáran, the current coin of exchange is the *Bhútwaliya* or *Gorakhpurí pice*, a square lump of purified copper, roughly cut by hand, with an apology for a stamp; 75 of these coins go to the Indian rupee, *i.e.* they stand to the Indian *pice* as 75 to 72; but they are so popular with the people, that traders cannot pass Indian *pice* into Nepál, except at the rate of 9 *pice* for 2 *ánnás*, or a discount of 1 in 8. These *Bhútwaliya pice* are made at Tansen, in the Pálpa District of Nepál. In the extreme east and north-east, the common coin is the black or *Lohiya pice*, of which 107 go to the Indian rupee. These are of no better shape or manufacture than the *Bhútwaliya pice*, and they are of less value, owing to the large admixture of iron. There are several mints for their production in the eastern hills, the best known being that of

Khika Maccha. They are commonly met with in North Behar, from Champáran to Purniah.

In the valley of Khatmandu, the thin or new *pice*, introduced in 1865, have now nearly driven the *Lohiya pice* out of circulation. They are circular, made by machinery, and fairly well stamped. Their value is 117 to the Indian rupee. According to a report by Mr. Girdlestone, the British Resident at the Court of Nepál, the average annual out-turn of all the Nepálese mints during the four years ending 1875-76 was as follows, in terms of Mohri rupees:—Silver *mohars*, Rs. 214,000; *Bhútwaliya pice*, Rs. 186,000; *Lohiya pice*, Rs. 43,000; new *pice*, Rs. 123,000. The coinage of silver used formerly to be much larger than it is now; but the Indian rupee has gradually expelled the native *mohar* from the entire south of the country. Indian currency notes are in slight demand along the border. In Khatmandu they are highly prized as a means of remittance, usually fetching a premium varying from 3 to 5 per cent. Formerly the bills of the great trading firm of Dharm Náráyan were bought up at higher prices even than currency notes. This firm acts as State bankers, and has corresponding houses at Patná, Benares, Cawnpur, and Calcutta. It suspended payment in 1873, but has since been re-established.

Manufactures.—The Newars are almost the only artisans in Nepál. The Newar women, as well as the men of the hill tribe of Magars, weave two sorts of cotton cloth, partly for home use and partly for exportation. Those who are not very poor wear woollen blankets, which are manufactured by the Bhutias, who wear little else. The dress of the higher ranks is not manufactured at home, but is imported; it consists of Chinese silks and European muslins, calicoes, velvet, and broadcloth. The Newars are workers in iron, copper, brass, and bell-metal; the chief seats of the latter industry being Pátan and Bhatgáon. One bell manufactured at this last place measured 5 feet in diameter. The Tibet bells are superior to those of Nepál, though a great many bell-metal vessels of Nepál manufacture are exported to Tibet, along with those of brass and copper. The Newars have also a knowledge of carpentry; but it is remarkable that they rarely use a saw, dividing their wood, when of any size, by a chisel and mallet. They manufacture from the bark of a shrub (*daphne*) a very strong paper, remarkably well suited for packages. They distil spirits from rice and other grains, and also prepare a fermented liquor from wheat, *mahuá*, rice, etc., which they call *rukshí*. It is made somewhat in the manner of malt liquor, but is more intoxicating.

History.—The early history of Nepál, like that of most eastern countries, is buried under a mass of fable. The inhabitants exhibit a list of princes for several thousand years back, which is given in Colonel Kirkpatrick's work, but without any evidence of its authenticity. We

know, however, that Nepál was the scene of important revolutions, though it was never subjugated by the Delhi Emperors, or by any of the other great Asiatic conquerors. It is said to have been completely subdued in 1323 A.D., by Hari Singh, one of the princes of Oudh, who had been driven out of his own possessions by the Patháns. But from that period there exists no accurate information respecting the dynasties which ruled during the interval, or the race of princes who governed Nepál at the time of the Gúrkhalí conquest. Ranjít Mall, king of Bhatgáon, was the last of the Surya-bansi race, or Children of the Sun, that reigned in Nepál. In order to strengthen himself against his rival at Khatmandu, he formed an alliance with Prithwi Náráyan, which ended in the loss of his dominions, of which he was stript by his ally in the Newar year 888, corresponding to 1768 A.D. The conquest of Pátan, in the following year, made the Gúrkhas masters of the whole valley. It was during this struggle that Captain Kinloch, with a British force, endeavoured to penetrate into Nepál. But from the sickness of the troops, and the difficult nature of the country, the enterprise was abandoned.

Prithwi Náráyan died about three years after the final conquest of Nepál, in the year 1771. He left two sons, Singh Pratáp and Bahádur Sháh. The former of these succeeded to the throne, and conceiving a jealousy of his brother, threw him into prison, whence he was with difficulty released by the interference of one of the spiritual guides of the Gúrkha royal family, on condition that he should live in exile. Singh Pratáp, after having extended his father's conquests, died in 1775, leaving one son, Ran Bahádur Sháh, who was an infant. Bahádur Sháh, on the death of his brother, returned from his exile to Khatmandu; and having placed his nephew on the throne, assumed the office of regent. But the mother of the infant prince, Rájendra Lakshmi, contrived to supplant Bahádur Sháh in the regency, and to secure the person of her rival. Through the mediation, however, of one of the priests, matters were arranged, and Bahádur Sháh was enabled to seize and confine the Rání in his turn. Neglecting, however, to conciliate the chief men of the State, he was again driven into banishment, from which he did not return till the death of the princess, when he reassumed the regency without opposition. In the course of his administration, the dominions of Nepál were extended to the Mechi river on the east, and Garhwál District on the west; and from the border of Tibet to the border of Hindustán.

Towards the close of the administration of Warren Hastings, the Gúrkhalí sovereigns were involved in difficulties with Tibet, which were followed by a reference to China. The Teshu Láma of Tibet proceeded to Pekin, and died soon after his arrival in that city. His brother, Sumhur Láma, taking advantage of his absence, fled from

Lhása to the Rájá of Nepál, carrying along with him a considerable quantity of treasure. His representations so inflamed the avarice of the Nepálese Government that they marched a body of troops towards Lhása, and extorted from the Láma a tribute of 3 *lákhs* of rupees (£30,000). In 1790 they sent a second force, who pillaged the temples, and succeeded in carrying off a large booty, though closely pursued by a Chinese army, and losing 2000 men in their retreat from the severity of the weather. The Emperor of China, as the terrestrial protector and spiritual disciple of the Lámas, incensed by these unprovoked aggressions, despatched an army of 70,000 men against the Nepálese, who were overthrown in repeated battles; and the Chinese army advanced to Noakot, within 26 miles of Khatmandu, and 100 miles from the British frontier of Bengal. A peace was at last concluded, on terms ignominious to the Nepálese, who were compelled to acknowledge the suzerainty of China, and to refund the spoil which they had taken from the Lámas. It does not appear that tribute was ever exacted. About this period (1792), Lord Cornwallis concluded a treaty of commerce with the Nepálese. An attempt to improve the advantage thus gained was frustrated by the indifference of the Gúrkhalis.

The queen-regent, Rájendra Lakshmi, died in 1786, when the care of the young Rájá devolved entirely on his uncle, Bahádur Sháh, who was accused of encouraging him in his debaucheries, in hopes of bringing him into contempt, and thus securing to himself the supreme authority. In this expectation, however, he was deceived, as the Rájá, in 1795, when he had entered upon his twentieth year, suddenly announced that he had resolved to assume the reins of government. He rendered himself extremely popular during the first year of his reign. But this fair prospect was speedily overcast, and the youth plunged into all the excesses of the most furious despotism and cruelty. He caused his uncle to be arrested, and starved to death in prison. He daily tortured and mutilated his subjects, and beheld their sufferings with savage joy. In his outrages he made no distinction of age or sex. Women of all castes, even those belonging to the sacred order, were subjected to abuse from the vilest characters.

In 1795 a son was born to him by a Bráhman widow, who being taken seriously ill next year, and finding her end approaching, reminded the Rájá of the prediction of astrologers, that he would never complete his twenty-fourth year, and entreated him to provide for the unprotected orphan they were about to leave. The Rájá, relying implicitly on the superstitious prophecy, immediately, and in the most solemn manner, before all the chiefs, abdicated the throne in favour of his son, though illegitimate; and an administration was then appointed, over which one of the Ránís was appointed to preside. The abdicated monarch now devoted his whole time to attendance on the favourite

widow, who, notwithstanding all his attention, and rich offerings at the different temples, soon afterwards expired. In his affliction he became quite frantic, and perpetrated atrocities, the bare mention of which still causes the Nepálese to shudder. Amongst various enormities, he directed the sacred temple of Bhawáni to be demolished, and the golden idol, which was a venerated object of worship, to be ground to dust; and when the soldiers to whom he had issued the orders demurred at such an act of sacrilege, he commanded boiling oil to be poured on their naked bodies. None were exempt from his rage. Even the chief members of the Government were scourged without mercy, and otherwise tortured. A conspiracy was at last formed against the tyrant, who, finding himself abandoned, fled during the night, and ultimately reached Benares in May 1800.

The presence of the Rájá on British territory seemed to afford a good opportunity for bringing about that closer connection with Nepál which had long been the aim of the Government of India. A treaty of alliance was accordingly concluded by Captain W. D. Knox, who was appointed as British ambassador, and proceeded to Khatmandu in that capacity in 1802. The terms of the treaty were favourable to British interests; the Nepálese being anxious to secure the influence of such powerful neighbours against the faction of the abdicated Rájá, who still contended for his restoration. But whatever advantages were attained by this treaty, were ultimately rendered nugatory by the jealous opposition of the subordinate officers amongst the Nepálese, who were probably instigated by their chiefs, the latter being entirely unable to fulfil the obligations into which they had entered.

The Residency at Khatmandu was withdrawn in 1804. About this time the abdicated monarch, Ran Bahádur Sháh, by the able management of his queen, whom he had always ill-treated, was restored to his former authority. But as he continued to rule with his former barbarity, his reign was of short duration. In 1805 a second conspiracy was formed against him, and he was assassinated. His death was succeeded by the most violent conflicts between the rival parties in the State, which did not terminate until nearly the whole of the nobles at Khatmandu had perished. The surviving adherents of the late Rájá having at length secured the person of his son, seized the reins of government, putting to death such of the opposite party as remained.

During all these intestine commotions, it is remarkable that the Gúrkhas still continued to extend their conquests on every side. To the west of Khatmandu, they found the hill chiefs distracted by mutual jealousies, and by no means in a condition to form a league for mutual defence. The Gúrkha armies very soon made themselves masters, without the aid of artillery, of every hill fort, from the Ganges to the

Sutlej (Satlaj). When their movements first attracted the notice of the British Government, their general was erecting strong forts and stockades at convenient positions, namely Almorá, Srínagar, and Maláun. The frontier towards the Sikhs was also guarded by a strong line of fortified posts; and thus the consolidation of the Gúrkha empire proceeded with a slow but sure progress. The extensive tract which lies between Khatmandu and the Sutlej was held in firm subjection by a strong military force; whilst to the east, the Sikkim Rájá was deprived of half his territories, and compelled to pay tribute for the remainder. To the north, the progress of conquest was restrained by the Chinese power, with which the Gúrkha chiefs had already found themselves unable to cope, and also by a lofty range of barren mountains. But the fertile plains in the south presented a more alluring prospect, and greater probabilities of success in a contest with a new and untried power.

The consequence was a series of encroachments along the whole northern frontier of the British possessions, especially in the Districts of Gorakhpur and Sáran. The Government remonstrated against these proceedings, and an investigation into the respective claims of the two powers was commenced by Commissioners jointly chosen; the result of which being entirely favourable to the British, a detachment of regulars was ordered to take possession of the debateable ground. But these being withdrawn during the rainy season, the chief police station upon the frontier was attacked by large bodies of Nepálese, and the officers were compelled to fly, with a loss of 18 killed and 6 wounded. Shortly afterwards, a second attack was made on another police station, and several persons were killed, after which the whole body was withdrawn. In 1814, war was declared. It is only necessary here to state generally, that the invasion of the Gúrkha dominions was commenced on the western frontier, beyond the Jumna (Jamuná), and near the Sutlej, the country there being considered as easier of access than the mountainous barrier on the side of Bengal. But the British troops, in attempting to storm the stockades and hill forts, were repeatedly driven back with severe loss. The most desperate resistance of the enemy was perhaps at Kalunga, near Dehra. Here it was that General Gillespie fell, while encouraging his troops to renew the attack.

In 1815, Sir David Ochterlony assumed the chief command. By a series of skilful operations he dislodged the Gúrkha troops from the fortified heights of Maláun, and ultimately so hemmed in their renowned commander, Amar Singh, and his son, that they were forced to sign a capitulation, by which they agreed, on being permitted to retreat with their remaining troops, to abandon the whole territory west of the Kálí. In Kumáun, also, the British troops succeeded in driving the enemy before them; and, in consequence of these successes, a definite treaty of

peace was concluded on the 28th November 1815. But the signature of the Rájá being withheld, it was determined to renew the war, and to strike a decisive blow directly at the capital of the country. Preparations for this arduous enterprise were made on a great scale, a force being assembled in Sáran numbering about 13,000 troops, of whom 3000 were Europeans, besides a large body of irregulars, amounting in all to over 33,000 men. This formidable force took the field in the end of January 1816, and advanced from Bettia directly on Khatmandu. The greatest difficulties were encountered, from the ruggedness of the country, in marching along the dry beds of torrents, through ravines, and in the face of precipices. The Gúrkhas made a brave resistance, but they were defeated in several severe encounters; and the British force approached within three days' march of Khatmandu. Deeming all further resistance vain, an ambassador was sent to the British head-quarters, to sue for peace; and on March 4th, 1816, the unratified treaty of the year 1815 was accordingly received duly signed. By this treaty the Nepálese renounced all claims to the territory in dispute. They also ceded all the conquests they had made to the west of the Kálí. And these, with the exception of Kumáun, the Dehra Dún, and some other portions of territory annexed to the British dominions, were restored to the families of the chiefs who had reigned there prior to the Gúrkha invasion, and who were now to rule as vassals of the British.

In the course of this contest, the Nepálese had earnestly entreated the aid of the Chinese. Their application being transmitted by the Grand Láma to Pekin, an answer was received, in which the Emperor of China expressed his conviction that the Gúrkhas had themselves been the cause of the war by their unjust encroachments, and declined all interference. After peace was concluded with the British, the Chinese Emperor expressed deep offence against the rulers of Nepál, who, being merely tributaries, had presumed to make war or peace with the British, without the sanction of their superior; and to back those lofty pretensions, a Chinese army of 15,000 men, commanded by five generals, and attended by functionaries of superior rank, usually stationed at Lhása, advanced towards the Nepálese territories. At the request of the Nepál ministers, the British consented to act as mediators. But in the meantime they themselves despatched agents to the Chinese camp, who succeeded in bringing about the restoration of the previous relations between the two powers.

In 1816, Amar Singh Thappa, one of the Gúrkha commanders who had so gallantly disputed the field with Sir David Ochterlony, died at the age of sixty-eight. To the last day of his life he was endeavouring, by every art of negotiation, to excite amongst the different States a spirit of hostility against the British, as the common

enemies of Indian independence. In November 1816, the young Rájá, the successor of his father Ran Bahádur Sháh, died of small-pox, at the age of twenty-one years. One of his queens, and one of his concubines, together with five female attendants, burned themselves on the funeral pile along with the corpse. He left one son, three years of age, named Rájendra Bikram Sháh, who succeeded quietly to the throne, under the guardianship of the minister Bhím Singh Thappa.

From this time the internal history of Nepál presents little that can excite interest. The late Prime Minister, Jang Bahádur, who died in 1877, was well known in England, and received the honours of a Grand Cross of the Bath and a Grand Commandership of the Star of India. He was the nephew of a man who had raised himself to a high position in the administration of affairs. He murdered his uncle at the instigation of the queen: a new ministry was formed, and Jang Bahádur was appointed to the command of the army. Shortly afterwards, the new premier was assassinated, and the queen, with whom he was a favourite, demanded vengeance. Jang Bahádur undertook the task, and executed it with alacrity. An assembly of chiefs and nobles being convened (1846) within the palace, Jang Bahádur, backed by a small force on which he could depend, suddenly appeared among them, and did the work of massacre. Fourteen of the hostile chiefs fell by the hand of the commander-in-chief. Before the dawn of the succeeding day, Jang Bahádur was invested with the office of Prime Minister. A conspiracy was formed for his destruction; but Jang seized and beheaded all the adherents of the chief conspirator. The queen was banished with her two younger sons; and, the king having accompanied them, the heir-apparent, Surendra Bikrám Sháh, was raised to the throne. A feeble attempt was soon afterwards made by the monarch to regain his kingdom, but the energy of Jang Bahádur baffled it, and the king was made prisoner.

Jang Bahádur always professed a friendly feeling towards the British; and at the commencement of the Mutiny in 1857, he proved the sincerity of his friendship by reinforcing the British army with a contingent of Gúrkha troops, which did useful service in the recovery of Oudh. As already mentioned, he died in 1877.

A dynastic revolution occurred at Khatmandu in November 1885, in which the Prime Minister, Sir Ranodwíp Singh, General Jagat Jang, son of the late Sir Jang Bahádur, together with his own son, Yadha Pratáp Jang, were murdered by Bir Shamsher Jang, the head of a rival faction. Bir Shamsher then seized upon the person of the young Mahárájá, and established himself as Prime Minister, which in Nepál carries with it the supreme power. The revolution was effected with complete surprise, and with no further bloodshed than the three murders just mentioned. Sir Ranodwíp Singh and his party had been for some

time previously distrusted by the nobles of the State and by the people, and the change of Government was quietly acquiesced in by all classes. One result which the revolution is likely to produce is a thorough reform both in the internal administration and in the foreign policy of Nepál. The self-isolation which has hitherto closed the country to European travellers will possibly be abandoned.

Ner.—Town in Khándesh District, Bombay Presidency; situated in lat. 20° 56′ N., and long. 74° 34′ E., on the southern or right bank of the Pánjhra river, 18 miles west of Dhuliá. Population (1881) 2658. Ner was formerly an important Muhammadan town, and Muhammadan tombs still line the main road leading into it. Post-office, and engineer's bungalow.

Ner (*Parsopant*).—Town in Wún District, Berar; situated north of Dárwa, and about 18 miles to the north-west of Yeotmál, in lat. 20° 29′ N., and long. 77° 55′ E. Noted for its dyers, who here carry on a thriving trade. Weekly market, police station, registrar's office, and school. Population (1881) 3875; houses, 861.

Nerbudda.—Division of the Central Provinces.—*See* NARBADA.

Nerbudda.—One of the great rivers of India.—*See* NARBADA.

Neri (*Nári*).—Town in Warorá *tahsíl*, Chándá District, Central Provinces; situated in lat. 20° 28′ N., and long. 79° 29′ E., 5 miles east-south-east of Chimúr. The inhabitants are chiefly Maráthás. Population (1881) 3364, namely, Hindus, 3117; Muhammadans, 126; non-Hindu aborigines, 121. Neri consists of an old and a new town, with an extensive stretch of rice land between. There are manufactures of brass and copper utensils and cotton cloth for export; and a considerable trade is carried on in grain, groceries, and salt. The old town contains two ruined forts; and an ancient temple, with pillars and carvings like those of the cave temples at Ajantá. Some graceful Panchál tombs, in which husband and wife lie side by side, are of later date.

Neriad.—Town in Kaira District, Bombay Presidency.—*See* NARIAD.

Nerla.—Town in Walwá Sub-division, Sátára District, Bombay Presidency; situated 44 miles south by east of Sátára town, in lat. 17° 6′ N., and long. 74° 15′ E. Population (1881) 6807, namely, Hindus, 6605; Muhammadans, 142; and Jains, 60. Post-office, travellers' bungalow, vernacular school, and market.

Ner Pinglai.—Town in Amráoti District, Berar. Population (1881) 6644, namely, Hindus, 5896; Musalmáns, 600; and Jains, 148.

Nerúr (*Nerrúr*).—Town in Karur *táluk*, Coimbatore District, Madras Presidency. Lat. 11° 0′ 15″ N., long. 78° 11′ 40″ E. Population (1881) 5610; number of houses, 1288. Hindus number 5467; Christians, 118; and Muhammadans, 25.

Nerwar.—Town in Gwalior State, Central India.—*See* NARWAR.

Netái.—River in the Gáro Hills, Assam.—*See* NITAI.

Netrávati.—River in South Kánara District, Madras Presidency; rises in lat. 13° 10′ 15″ N., and long. 75° 26′ 20″ E., and falls into the sea in lat. 12° 50′ N., and long. 74° 52′ 40″ E. It is formed by the junction, at Uppinangadi, of two streams, the Netrávati proper and the Kumardári. From Uppinangadi the united stream flows to Mangalore. In floods, the Netrávati is navigable above Uppinangadi, and at all times between that place and Mangalore.

Nevti.—Port in Ratnágiri District, Bombay Presidency. Lat. 15° 55′ N., long. 73° 32′ E. North of Vengorla, 8 miles; south of Malwán, 6½ miles. Rennell (1788) suggests that Nevti or Nivti fort is the 'Nitra' of Ptolemy and the 'Nitrias' of Pliny. This is extremely doubtful, for the place is nowhere mentioned as a trade centre. The fort is now in ruins. It was stormed and captured by British troops in 1819. Average annual value of trade during the five years ending 1881–82—imports, £740; exports, £2050.

Newálganj-cum-Mahárájganj.—Two adjacent towns in Unao District, Oudh; situated 2 miles east of Mohan town, on the old Nawábi Lucknow road. Lat. 26° 47′ 10″ N., long. 80° 45′ 21″ E. Newálganj was founded by Mahárájá Newál Rái, the Náib or Deputy of Nawáb Safdar Jang; Mahárájganj, which adjoins it, was built by Mahárájá Balkrishna, the late finance minister of the ex-king of Oudh, now living in retirement at Garden Reach, near Calcutta. The town is approached by a long and handsome bridge, which terminates in an archway. The *ganj* or market-place is about one-fourth of a mile long, and ends in another archway, passing under which, a sharp turn to the right brings the traveller opposite a third arch, forming the entrance into Newálganj. The bi-weekly *bázár*, held in Mahárájganj, is one of the largest in the neighbourhood. The sales include all the usual country produce of grain, tobacco, spices, and vegetables, with country cloth and European piece-goods. There is a separate trade in brass vessels, which are made in large quantities at Newálganj. Population (1881) of the united towns, 3084.

Newása.—Sub-division of Ahmadnagar District, Bombay Presidency. Area, 607 square miles, containing 1 town and 144 villages. Population (1872) 62,418; (1881) 78,158, namely, 39,749 males and 38,409 females, occupying 9049 houses. Hindus number 69,397; Muhammadans, 3807; and 'others,' 4954. The general character of Newása Sub-division is a flat plain, gently sloping northwards towards the Godávari river. In the south and south-east, the country has a more decided slope up towards the Nagar range of hills, and is deeply fissured by ravines, down which during heavy rains the water rushes with great violence. The drainage is wholly towards the Godávari river, which

forms the boundary of the Sub-division on the north. One village belonging to the Nizám lies south of the river, thus breaking the continuous boundary for three miles. It is the rule to plough heavy lands every year. The garden lands are generally manured, but not the dry-crop lands of the plain, though sheep are occasionally penned on them. The lands do not appear to be allowed a fallow. A system of crop changes is observed, but there is not a sufficient variety of crops to admit of a good rotation. The area under *rabí* or late crops is double that under *kharíf* or early crops. The area of irrigated land is small. During the seven years ending 1881, an annual average area of 157 acres was irrigated. Of 193,254 acres, the actual area under cultivation in 1881–82, grain crops occupied 165,203 acres (70,891 acres were under *bájra*); pulses occupied 15,883 acres; oil-seeds, 3245 acres; fibres, 7380 acres (7279 acres were under cotton); and miscellaneous crops, 1543 acres. Land revenue (1882), £18,146. The Sub-division in 1883 contained 3 civil and 3 criminal courts; police circle (*tháná*), 1; regular police, 38 men; village watch (*chaukídárs*), 205.

Newása.—Head-quarter town of Newása Sub-division, Ahmadnagar District, Bombay Presidency; situated in lat. 19° 34′ N., long. 75° E., 35 miles north-east of Ahmadnagar town. Population (1881) 3804. Beside the Sub-divisional and police offices, Newása has a sub-judge's court, dispensary, and weekly market on Sundays. In 1290, Dnyáneswar, the great Maráthá poet, wrote his commentary on the Bhágwadgitá at Newása, which he calls Nivás.

Neyatankarai.—*Táluk* or Sub-division of Travancore State, Madras Presidency. Area, 213 square miles; villages or collections of villages, *karas*, 151. Population (1875) 106,128; (1881) 110,410, namely, 55,318 males and 55,092 females, occupying 24,072 houses. Hindus number 89,464; Muhammadans, 5237; and Christians, 15,709.

Nga-pí-seip.—Village in Kan-aung township, Henzada District, Irawadi Division, Lower Burma; situated on the right bank of the Irawadi. Population under 300.

Nga-pú-taw.—Township occupying the extreme south-western portion of Bassein District, Irawadi Division, Lower Burma. It is divided into two very dissimilar tracts by the Arakan Yoma range. The south-eastern one consists of a large island (33 miles long by 7 broad) lying in the Bassein river, and intersected by numerous inter-communicating tidal creeks. Off the Bassein mouth is Diamond Island; farther out to sea is the ALGUADA reef. Towards the north the country is flat and covered with forest, whilst in the extreme north the surface is dotted with small sandstone hills. West of the Arakan range, nowhere more than 16 miles from the sea, the whole country is mountainous, the spurs extending by gradual slopes to the sandy beach,

and forming, as at Cape Negrais, rugged and sea-washed escarpments. In a few places are small rice plains; but as a rule such cultivation as exists is on the hillsides. The Arakan Yomas attain no great elevation in this township. Two principal passes cross the range. The chief rivers are the MYIT-TA-YA and the THAN-DWE. Large vessels can enter the latter and pass up about 6 miles. Nga-pú-taw comprises 11 revenue circles. Population (1876-77) 20,037; (1881) 23,346. Gross revenue (1876-77), £8013; (1881), £11,022.

Nga-pú-taw. — Head-quarters of Nga-pú-taw township, Bassein District, Lower Burma; situated on Nga-pú-taw island in the Bassein river, 21 miles below Bassein town. Population (1881) 928.

Nga-thaing-chaung (or *Nga-thaing-khyaung*). — Head-quarters of the Nga-thaing-chaung Sub-division of Bassein District, Irawadi Division, Lower Burma; situated on the Bassein river, in a rice-producing tract. Contains a court-house and the usual public buildings. Population (1881) 3557; revenue (1881-82), £1144.

Nga-won.—River in Pegu Division, Lower Burma.—*See* BASSEIN.

Niamti.—Village in Shimogá District, Mysore State.—*See* NYAMTI.

Nibárí.—Village in the Gáro Hills District, Assam; situated on the Jinári or eastern source of the Jingirám river, where it debouches upon the plains of Goálpárá. The *bázár* is a centre of trade where the Gáros exchange their hill products for rice, cloth, dried fish, etc. The *dwár* or lowland tract of the same name contains valuable *sál* timber, yielding revenue to Government; and an area of 10 square miles was proclaimed a Government reserve in June 1883 under the name of the Jinári Forest Reserve.

Nibrang.—Pass in Bashahr (Bussahir) State, Punjab, over the range which bounds Kunáwar to the south; lies in lat. 31° 22′ N., and long. 78° 13′ E., between two perpendicular rocks, 35 feet in height, and bears a striking resemblance to a gateway. Elevation above sea-level, 16,035 feet.

Nichlaval. — Village in Mahárájganj *tahsíl*, Gorakhpur District, North-Western Provinces; situated at the meeting of several unmetalled roads and cross country tracks, 51 miles north-north-east of Gorakhpur town. Although the population is not returned in the Census Report, Nichlaval is a large and important village, and the principal mart in the north of Gorakhpur District, from whence a large export of rice, both locally grown and from Nepál, takes place. The village contains a third-class police station, and District post-office. A few miles distant are the ruins of a castle or fort, the scene of a sharp fight during the Nepálese campaign.

Nicobars. — A cluster of islands lying to the south of the Andamans, in the Bay of Bengal, between lat. 6° 40′ and 9° 20′ N., and long. 93° and 94° E. The area of the whole archipelago

amounts approximately to 426 square miles, and the population to about 6000 persons. This group consists of 8 large and 12 small islands, of which the following are the principal: — Chauri, Terressa, Bompoka, Tillangchong, Camorta, Nancowry, Katchall, Car-Nicobar, the Little Nicobar, and the Great Nicobar. The largest of these is the Great Nicobar, which is about 30 miles in length, and between 12 and 15 in breadth. The length of the others is as follows:—Car-Nicobar, 6 miles; Terressa, 12 miles; Katchall, 9 miles; Nancowry, 4 miles; Camorta, 16 miles; and the Little Nicobar, 12 miles. Nancowry gives its name to a splendid harbour, which is formed by the islands of Nancowry, Camorta, and a smaller one called Trinkati. Many of the channels which separate the islands form excellent and safe passages for ships. The station established by the Government of India in 1869 in this group of islands, is called Nancowry. It is situated at the south-east end of Camorta Island, and on the north side of Nancowry harbour. The station is supervised by an officer, who is periodically relieved from Port Blair. The establishment, in 1882, consisted of 50 native troops, 27 police, and 235 convicts, the object of the settlement being the protection of trade and suppression of piracy. Nancowry is the only station among the islands of the Nicobar group.

Physical Aspects.—Most of the islands are hilly, and some of the peaks attain a considerable height. Others again are flat, and covered with forests of cocoa-nut trees. All of them are well wooded. In some of the islands, particularly Camorta and Nancowry, the forests alternate with extensive undulating plains covered with a long coarse grass, which in places afford excellent pasture for cattle. The valleys and sides of the hills, to a considerable height, are so thickly covered with trees that the light of the sun is never able to penetrate through their foliage. Among the principal trees are the cocoa-nut and areca palms, the mango, the *larum* or *mellori*, and a variety of timber-tree which grows to an immense height, and would afford excellent material for building and repairing ships. Tropical fruits grow in great abundance, and yams of fine quality and size. The domestic animals are dogs, pigs, and a few fowls. Of birds, the Nicobar swallow is the chief. It is the builder of the edible nests, so highly valued by the Chinese. All kinds of fish abound in the waters around the islands, and shell-fish are found in great quantities. The soil on the sea-shore is composed of sand, coral, lime, and vegetable mould, more or less thick; the hills are red clay, and the rocks lime, sandstone, and slate. Specimens of coal have been found in various parts of the Nicobars, and though differing in appearance are alike in nature. The circumstance of their similarity is an indication of the probable existence of one great bed extending through the islands.

Population.—It is difficult to determine the origin of the Nicobarians. In some features they resemble the Malays, yet the shape of their eyes is so different, and their manners and customs so peculiar, that they must be considered as a separate race. They are of a copper colour, well proportioned in their bodies, short rather than tall, with Chinese eyes, small flat noses, large mouths, thick lips, large ears, scanty beard, and straight black hair. Their villages are generally built upon the beach, and consist of fifteen or twenty houses, each house containing a family of twenty persons and upwards. These habitations are raised upon wooden pillars about 10 feet from the ground; they are round, and, having no windows, look like bee-hives covered with thatch. The entry is by a trap-door below, through which the family mount by a ladder, which is drawn up at night.

Fishing forms the chief occupation of the Nicobarians. Their food consists of pigs, poultry, turtle, fish, cocoa-nuts, yams, fruits, and a bread made from the fruit of the *mellori* tree. In character they are lazy, cowardly, treacherous, and drunken. They have committed repeated murders on the crews of vessels under the British flag. In several instances the natives received the crew hospitably, and when the sailors were partaking of refreshment they suddenly rushed upon them and killed them before they had time to act in defence. There now seems little doubt that many vessels supposed to have been lost in the Bay of Bengal were in fact cut off and plundered by the natives of these islands. Since the British occupation of the Nicobars, however, there have been no cases of piracy, and the islanders, generally speaking, have behaved well.

They have no written language, and the dialects spoken differ so much that the inhabitants of one island can scarcely make themselves understood in another. Like other savage nations, the Nicobarians dread the evil genius, and are much addicted to superstition. They entertain the highest opinion of such as can read and write, and believe that all Europeans, by this qualification, are able to perform acts more than human.

The Nicobarians have a great reverence for their dead. Although they do not possess a clear conception of immortality, they suppose that the soul of the dead stays for a time in the neighbourhood in which it lived. Burials are conducted with great solemnity, and over each body a post is erected, on which are placed the utensils daily used by the deceased. The Nicobarians hold in dishonour simultaneous polygamy. They never keep more than one wife, but have no scruple in dismissing her on the slightest pretext, and taking another. A perfect equality subsists among them all. A few persons, from their age, receive a certain measure of respect, but there is no appearance of authority one over another. Society seems bound

together rather by natural obligations continually conferred and received.

Agriculture is quite unknown on the Nicobars. The soil is nowhere cultivated, though many valleys might be rendered fertile with a little trouble. A few plantains, sweet limes, yams, and other vegetables for local consumption are, however, raised. At Nancowry sufficient fruit and vegetables are grown for local wants, and experiments have been made in the cultivation of cotton and other tropical produce. At present the principal product of these islands is the cocoa-nut palm, and its ripe nuts form the chief export. Edible birds' nests, tortoise-shell, ambergris, and *trepang* (the sea-slug), are also shipped. The northern islands are said to yield annually ten million cocoa-nuts, of which about one-half are exported. The estimated number exported in 1881–82 was 4,570,000. As this important product is six times cheaper here than on the coast of Bengal or in the Straits of Malacca, the number of English and Malay vessels that come to the Nicobars for cocoa-nuts is every year increasing. In barter, they give black, blue, and red cloths, handkerchiefs, cutlasses, Burmese *dáos*, spoons, spirits, tobacco, red woollen caps, old clothes, and black hats. The trade in cocoa-nuts is carried on chiefly by native craft from Burma, the Straits Settlements, Ceylon, etc. Forty vessels, of an aggregate tonnage of 6276 tons, visited the islands for cocoa-nuts in 1881–82. The nuts are still obtained by barter. The importation of arms, ammunition, and spirits is prohibited.

History.—The first attempt at the colonization of the Nicobars was made by the Danes in the middle of the last century, but the little colony was soon swept away by fever. Still, notwithstanding other unsuccessful attempts, the interest taken in these islands did not abate; and in 1846, the Danish flag was hoisted at Nancowry, in the name of Christian VIII., King of Denmark. On the death of the king in 1858, the Danish Government, considering the course of political events at home, gave up the claim of possession. The report of an attack on an English vessel, and murder of the crew, in 1848, caused the British authorities in India to inquire into the truth of this information; and as there was every reason to believe in the story related by the survivors, it was thought advisable to bring the island under our authority, so that steps might be taken to check the piratical practices of the islanders. In 1869, the Nicobars were annexed by Her Majesty's Indian Government, and were placed for administration under the Superintendent of the Andaman Islands. In 1872, the Nicobars were included in the Chief Commissionership of the Andaman and Nicobars, and in 1876 a regulation for the peace and government of these islands was passed, which is still in force. In 1877, the harbour of Nancowry was declared a port under the Indian Ports Act; and in

1881, the whole group of islands was declared a settlement for the purposes of the above regulation.

Climate.—The dense jungles, which impede every current of free air, and extensive marshes, render the climate of the Nicobars very unhealthy. The prevailing disease is malarious fever, which has proved fatal to many of the colonists who tried to effect a settlement on the island. The rainy months mark the predominant season of the year; even the driest months, from December to March, are not without rain. The heaviest rains occur in May, June, and July, and the south-west wind is then very strong, and frequently rises to a storm. The annual rainfall at Nancowry for the nine years ending 1881, was 104·6 inches. In 1881 the rainfall was 124·05 inches.

Nidadaúl (*Niddadavole*).—Town in Tanuku *táluk*, Godávari District, Madras Presidency; situated in lat. 16° 54′ 28″ N., and long. 81° 42′ 41″ E.; 63 miles north-east by north of Masulipatam, and about 10 miles south-west from Rájmahendri (Rájámundry), on the Ellore Canal, connecting the Godávari and Kistna rivers. The fort was built under the orders of Ibráhím Sháh of Golconda about 1550 A.D. Population (1881) 3256, inhabiting 579 houses. Hindus number 2978, and Muhammadans 278.

Nidhauli.—Village in Etah *tahsíl*, Etah District, North-Western Provinces. Population (1881) 3673. Remains of a fort built by Khushál Singh, the *amil* or revenue officer of the Nawáb of Farukhábád. Brisk trade in grain, indigo seed, and cotton. Police station, post-office, village school. A small house-tax is levied for police and conservancy purposes.

Nidugal (lit. '*Long or high stone*').—Fortified hill in Chitaldrúg District, Mysore State. Lat. 14° 9′ 22″ N., long. 77° 7′ 31″ E.; 3780 feet above sea-level. The residence of a line of *pálegárs*, whose founder is said to have lived in the 16th century. They maintained a qualified independence until swept away by Tipú Sultán in 1792. The village of Nidugal on the north side of the hill has a population (1881) of 450.

Nighásan.—*Tahsíl* or Sub-division of Kheri District, Oudh; situated between 27° 41′ and 28° 42′ N. lat., and between 80° 21′ 15″ and 81° 23′ E. long. Bounded on the north by the independent State of Nepál, on the east by Nánpárá *tahsíl*, on the south by Biswán and Sítápur *tahsíls*, and on the west by Lakhimpur *tahsíl*. The largest but the most thinly populated *tahsíl* in the District. Area, according to the last Revenue Survey Report (1875–78), 936 square miles, or 599,126 acres, of which 270,663 acres are returned as under cultivation, 233,669 acres as cultivable, and 94,794 acres as uncultivable waste. Population (1869) 235,496; (1881) 268,306, namely, males 143,838, and females 124,468. Total increase of population since 1869, 32,810, or 13·8 per cent. in thirteen years.

Classified according to religion, there were in 1881—Hindus, 239,268; Muhammadans, 29,025; and 'others,' 13. Number of villages, 385, of which 201 contain less than five hundred inhabitants. Government land revenue, £23,716. Nighásan *tahsíl* comprises the 5 *parganás* of Firozábád, Dhaurahra, Nighásan, Kháirigarh, and Pália. In 1883-84 it contained 3 civil and 4 criminal courts, presided over by a *tahsíldár* and 3 honorary magistrates; number of police circles (*thánás*), 2; regular police, 45 men; village watch or rural police, 670.

Nighásan.—*Parganá* in Kheri District, Oudh. Bounded on the north by Kháirigarh, from which it is separated by the river Sarju; on the east by Dhaurahra; on the south by Bhúr, the Chauka river marking the boundary; and on the west by Pália. This *parganá*, which has only been recently constituted, forms part of the low plain between the Sarju and Chauka rivers. Along the banks of these rivers runs a broad fringe of *tarái* or jungle, consisting of *khair*, *shisham*, and *gulár* trees, which is inundated every year during the autumnal rains. Between rises a long ridge of higher land, with a good loamy soil, forming a plain varying from 1 to 9 miles in width. The *parganá* is intersected by *sotas* or backwaters of the Sarju and Chauka; and is covered with narrow semicircular marshes known as *bhaggar*, which mark old river-channels.

The forests along the Sarju lagoon swarm with wild animals; and herds of wild hogs, deer, *nílgái*, and antelopes do great injury to the crops, and necessitate the constant watching of the fields, day and night. Tigers are seldom found; but leopards are frequently met with. Area of the *parganá*, according to the Revenue Survey Report (1875-78), 232 square miles, or 149,077 acres, of which 68,387 acres are returned as under cultivation, 63,423 acres as cultivable, and 17,267 acres as uncultivable waste. The reserved forest area amounts to 15,971 acres. Government land revenue, £6546. The prevailing tenure is *tálukdárí*; and 62 out of the 73 villages comprised in the *parganá* are owned by Chauhán Rájputs, who are also the greatest proprietors in the neighbouring *parganá* of Bhúr. Population (1869) 57,842; (1881) 67,245, namely, Hindus 61,807, and Muhammadans 5438. The population is scanty; and owing to the aversion with which the country is regarded by people belonging to other parts of Oudh, there is ample spare land, and tenures are extremely favourable to the cultivator. The only roads in the *parganá* are one from Pália on the east to Materá Ghát on the west, which is crossed at right angles at Balrámpur, and one from Sirsí Ghát on the south to Kháirigarh on the north. Ferries are maintained at several points across the Chauka and Sarju rivers.

Nigohán.—*Parganá* in Lucknow District, Oudh; bounded on the north by Mohanlálganj *parganá*, and on the south by the Sái river, which separates it from Unao District. This *parganá* is finely wooded

to the south and near the town of Nigohán, but to the north-west it is bare, and covered by wide barren plains. The soil along the Sái is light and sandy, and also along the banks of the Bánk stream, which crosses the *parganá* obliquely from the north, and joins the Sái to the south of Nigohán. This sandy land amounts to 20 per cent. of the cultivated area, and injuriously affects the general fertility. Except round the large villages, and in the south-west of the *parganá*, the cultivation is not so high as in the rest of the District. Area, 72 square miles, of which 39 are under cultivation. Population (1881) 32,331, namely, males 16,487, and females 15,844. Government land revenue, £4754, equal to an incidence of 3s. 9d. per acre on the cultivated area, 2s. 4½d. per acre on the assessed area, or 2s. per acre on the total area —a lower rate than in any other *parganá* of Lucknow. The tenure is principally *tálukdárí;* out of 77 villages comprising the *parganá*, 38 belong to *tálukdárs*, forming three estates. The only town with a population exceeding 2000 is SISSAINDI, but 7 others contain over 1000 inhabitants. Schools are maintained in five villages. The *parganá* is traversed by three roads—one running from Rái Bareli to Lucknow, another from Sissáindi to Mohanlálganj, while a third connects Nigohán and Sissáindi with Lucknow through Bijnaur (Bijnor) on one side, and with Lucknow and Sultánpur through Nagrám on the other.

Nigohán.—Town in Lucknow District, Oudh, and head-quarters of Nigohán *parganá;* situated 23 miles from Lucknow city, on the road to Rái Bareli. Population (1881) 1968, inhabiting 365 houses. Bráhmans are numerous, their principal means of subsistence being the large groves surrounding the village, which they have always held rent free. Market, and Government vernacular school.

Nigriting.—Village in Sibságar District, Assam; on the left or south bank of the Brahmaputra, about 16 miles north of the Sub-divisional town of Golághát. Nigriting is the principal garden of the Brahmaputra Tea Company. It is also the port for Golághát, and a stopping-place for steamers plying on the Brahmaputra, which here disembark coolies and stores for the tea-gardens, and take return cargoes of tea.

Nihálgarh Chak Jangla.—Town in Sultánpur District, Oudh; 36 miles west of Sultánpur town, on the road to Lucknow. Population (1881) 2016, namely, Hindus 1093, and Muhammadans 923. Three Hindu temples; police station; Government school.

Nihtor.—Town in Dhámpur *tahsíl*, Bijnaur (Bijnor) District, North-Western Provinces; situated in lat. 29° 19′ 30″ N., and long. 78° 25′ 35″ E., on the banks of the Gángan, upon the Dhámpur road, 16 miles from Bijnaur town. Population (1881) 9686, namely, Muhammadans, 7001; Hindus, 2438; Jains, 242; and Christians, 8. The town con-

tains a handsome mosque, police station, post-office, school, and a *sarái* or native inn. Markets are held twice a week, and fairs in March and July.

Nijagal.—Hill in Bangalore District, Mysore State, crowned with ruined fortifications. Lat. 13° 15′ N., long. 77° 15′ 20″ E. The scene of much desperate fighting chronicled in local tradition. The village at the base of the hill is now deserted.

Níla Koh (*Blue Mountains*).—Range of mountains in the Deraját Division of the Punjab, separating Dera Ismáil Khán from Bannu District, and culminating in the peak of Shaikh Budín, in the latter District (4516 feet). The range consists of two divisions—the Bhittani range, which is a continuation of the Wázírí hills upon the Bannu frontier, and the Shaikh Budín range, which curves towards the north-west and north from the extremity of the Bhittani hills towards the Indus, and strikes the Kuram river in Bannu a few miles above its debouchement. The principal passes between Dera Ismáil Khán and Bannu Districts are those of Bain and Pezu, the former at the western and the latter at the eastern extremity of the Bhittani hills; there are also several minor passes. Shaikh Budín is much higher than the rest of the range, and is almost an isolated hill. It is the sanitarium of the Deraját. The Níla Koh hills are devoid of cultivation, and are much broken up by ravines and precipices.

Nilambúr (or *Nelambúr*).—Town in Palladam *táluk*, Coimbatore District, Madras Presidency. Lat. 10° 46′ 15″ N., long. 77° 38′ 20″ E. Population (1871) 6811; in 1881 reduced to 3643, occupying 677 houses. Hindus numbered 3608; Muhammadans, 22; and Christians, 13.

Nilambúr (or *Nelambúr*).—Town (or more correctly a group of hamlets) in Ernád *táluk*, Malabar District, Madras Presidency. Lat. 11° 17′ N., long. 76° 15′ 45″ E. Population (1881) 11,384, namely, 5980 males and 5404 females, occupying 1500 houses. Hindus numbered 8921; Muhammadans, 2444; and Christians, 19. Noteworthy for its splendid teak plantations belonging to Government.

Nílapalli (*Nellepally*).—Town in Godávari District, Madras Presidency. Lat. 16° 44′ N., long. 82° 13′ E.; close to the French settlement of Yanáon, and one of the English factories founded in 1751 by an Anglo-French agreement. Five miles south of Coringa. Population (1881) 3678; number of houses, 771. The factory was continued (although it was agreed that the fortifications should be removed) by the Treaty of Pondicherri (1754).

Níleswaram (*Nílkánta-Ishwaram*; also spelt *Níliseram*).—Town in Cassergode *táluk*, South Kánara District, Madras Presidency. Lat. 12° 15′ N., long. 75° 9′ 40″ E. Population (1881) 8505, dwelling in 1606 houses. Hindus numbered 7175; Muhammadans, 1322; and

Christians, 8. Residence of pensioned Rájás. The southernmost town of Kánara, and, according to Wilks, the old limit of Kerála.

Nílgiri Hills (*'Blue Mountains'*).—District and range of mountains, Madras Presidency. The District of the Nilgiris until recently consisted exclusively of a mountain plateau, lying at an average elevation of 6500 feet, with an area of about 725 square miles. In 1873 the District was increased by the addition of the Ochterlony Valley section of S.E. Wainád. In 1877, the parishes (*amsams*) of Nambalakod, Cheramkod, and Mananád, in the Wainád *táluk* of Malabar, at an average elevation of 3000 feet, were added to the District, which now may be said to lie between 11° 12′ and 11° 37′ N. lat., and 76° 18′ and 77° 5′ E. long. The Nílgiri Hills District, with the exception of Madras City, is the smallest in the Madras Presidency. Its extreme length from north to south is 36 miles; its width from east to west, 48 miles. Area, 957 square miles. Population (1881) 91,034. Bounded on the north by Mysore (Maisúr) State; on the east and south-east by Coimbatore District; on the south by portions of Malabar and Coimbatore; and on the west by Malabar. The administrative head-quarters are at UTAKAMAND.

Jurisdiction.—The Nílgiri Hills formed part of the District of Coimbatore till 1831, when the greater portion was transferred to Malabar. In 1843 they were re-transferred to the jurisdiction of the Collector of Coimbatore, of which District they formed a Sub-division till 1st August 1868, when they were constituted a separate District, and placed under a Commissioner, who, in addition to his revenue functions as Collector, was invested with the powers of a Civil and Sessions Judge. Under him was an Assistant, who had the powers of a District Magistrate, Judge of Small Causes, and District *munsif*. There were two Joint Magistrates, one at Utakamand (Ootacamund) and one at Wellington. The latter was abolished in 1879. On February 1st, 1882, radical changes, necessitated by the rapidly increasing importance and development of the District, took place. The Commissioner became Collector, District Magistrate, and additional Sessions Judge; the District and Sessions Judge of Coimbatore becoming also Judge in the Nílgiris. The Assistant Commissioner was made Head-Assistant Collector and Magistrate, and a sub-Judge and a treasury deputy Collector were added to the upper staff, while the subordinate establishment was materially strengthened. A deputy *tahsíldár* was further added at Utakamand to the two already existing at Coonoor and Gúdalúr, the joint-magistracy of Utakamand being abolished.

Utakamand was a 'military *bázár*' under a Commandant till 1840. It then became a civil station; it is now the administrative head-quarters of the Nílgiri District, and the summer capital of the Government of Madras. The Nílgiri District contains 5 Sub-divisions

or náds, viz. Peranganád, Todanád, Mekanád, K…
east Wainád.

History.—Nothing is known of the early hist…
the local tribes are singularly destitute of trad…
beyond comparatively recent times. Cairns and…
over the upper plateau put it beyond doubt that…
some tribes inhabited the country, and the ethnol…
Toda tribe confirms this. Their belief is that the…
autochthones. There is no evidence of there havin…
ruler amongst them; but according to the oth…
century before the reign of Haidar Alí in Myso…
in Todanád, Mekanád, and Peranganád, wi…
respectively at Maláikota, Hulikaldrúg, and Ko…
reasonable to suppose that the hills formed part…
Eastern Chera country, and so passed to Mysore…

Haidar Alí appears to have seized two of the…
drúg and Maláikota, which command the passes…
and Malayálam countries, and, after having streng…
them, controlled the hill tribes, and imposed up…
It is said that Tipú, when he made his incursions…
the hills through the Segúr *ghát*, and occupied the…

The Nilgiris were first explored in 1814 by Mess…
of the Survey Department. Five years later…
Kindersley of the Civil Service ascended (while…
tobacco smugglers) through a pass near Kota…
'acquainted with the existence of a table-land…
climate.' A year after (1820), Mr. Sullivan, the…
batore, invited the attention of Government to…
tarium; and in 1821 he built the first English ho…

Physical Aspects.—The original District con…
enclosed between two ranges of hills, thus descri…
'The mountains rise abruptly for two-thirds of…
senting from the plains below almost the aspect of…
of the plateau consists chiefly of grassy undulating…
valleys, each of which invariably contains a strea…
hollows of the hillsides nestle small beautiful…
as *sholás*.' The summit or plateau presents a m…
fied aspect. Although the undulating surface n…
character of a champaign country, and freq…
ridges and abrupt rocky eminences, it may be e…
practicable to a degree seldom found in mo…
elevation elsewhere in India. On all sides, the…
is sudden and abrupt. The average fall from…
level below is about 6000 feet, save on the…

…yards wide during dry weather, and
…s divided by shallows, in which are
… which is gravelly on the fords, is
…d, with which the water appears im-
… the sea near Calicut town. 'The
…he drainage of the elevated tabular
…e north-west at Neddiwattam; and
… hills at no great distance from the
… of a sharp spur diverts its course
… forcing it over the ridge called the
…d its way to its embouchure on the
…e of the main feeders of the Bhávaní
… Mettapolliem, take their rise in the

…at Utakamand (7220 feet above the
… 2 miles long. It is formed by an
…ss the western outlet of the valley,
…etta streams are dammed up. This
…es of the station, and round its banks
…akes might, no doubt, be formed in
… no indigenous fish on the plateau,
…d trout are, however, being acclima-
…r or Indian salmon is found in the
…ypur.

… studded with *sholás* or small woods.
…rease in extent; and on the lower
… with fine timber-trees, such as *sál*
…pus Marsupium), jack (Artocarpus
…a latifolia), teak (Tectona grandis).
…ortion of the District is about 150
…und, Eucalypti and the Australian
… The forest revenue was formerly
…bout £5000.

…ergreen; and the tints of the young
…t seasons, but chiefly in spring, are
…Each species has its own shade of
…n the young foliage comes out. It
… common or most characteristic tree
…ir composition varies greatly with
… begin with one of the most widely
…the *tila champa* of the hills, locally
…ually covers itself with large white
…chief ornament of the *sholás* until
…ar, this tree is remarkable for the

of the Nílgiri mountains rests upon the elevated land of Wainád and Mysore. These last-named tracts stand between 2000 and 3000 feet above the level of the sea, and thus form, as it were, a step by which the main descent towards the sea is broken.

From the Wainád and Mysore plateaux, the Nílgiris are separated by a broad extensive valley through which the Moyár river 'flows after descending from the hills by a fall at Neddiwattam in the north-west angle of the plateau. The isolation of this mountain territory would be complete, but for a singular sharp and precipitous ridge of granite peaks, which projects from the base of a remarkable cone called Yerramalái on the western crest of the range, and, taking a west by north course towards the coast, unites itself with the range popularly called the Western Gháts' (Ochterlony). In the south-west angle of the Nílgiris are the Kúnda hills; and spurs from this range run southward to a considerable distance. The Ochterlony valley and the recently added *amsams* of South-east Wainád lie 3000 feet lower, and consist of a series of broken valleys, once forest-clad throughout, but now studded with coffee-gardens.

The highest peaks are—Dodabetta, 8760 feet; Kudiakod, 8502 feet; Bevoibetta, 8488 feet; Makurti, 8402 feet; Dávarsolabett, 8380 feet; Kúnda, 8353 feet; Kúndamoge, 7816 feet; Utakamand, 7361 feet; Támbrabetta, 7292 feet; Hokabbetta, 7267 feet; Urbetta, 6915 feet; Kodanád, 6815 feet; Devabetta, 6571 feet; Kotágiri, 6571 feet; Kundabetta, 6555 feet; Dimhatti, 6315 feet; Coonoor (Kúnúr), 5882 feet; Rangaswámi Peak, opposite the Gazzalhatti Pass, 5937 feet above sea-level.

There are six well-known passes or *gháts* by which the District communicates with the neighbouring Provinces, viz. the Coonoor, Segúr, Gúdalúr, Sispárá, Kotágiri, and Sundapatti. The first three and the fifth are practicable for wheeled traffic. The Coonoor *ghát* is the principal approach; and the road is of easy gradient and well made. The Kotágiri *ghát* has been much improved as to gradient, and ranks next to Coonoor and Gúdalúr in point of importance. The Segúr and Gúdalúr *gháts* give access to Mysore and Wainád. The Sispárá or Kúnúr *ghát* is now abandoned, owing to the 'opening of a new road from Utakamand to Neddiwattam, and thence a new *ghát* which joins the Government imperial roads at Gúdalúr running down the Karkúr *ghát* at Nelambúr and Mámbat' (Ochterlony).

The only rivers in these hills are the MOYAR, which rises at the foot of the Nílgiri peak and flows into the Bhavání river near Danayakankotta in Coimbatore; the PAIKARA, which, after taking a northerly course, discharges itself into the Moyár (distance from Makurti peak to the falls, about 10 miles); and the BEYPUR. Near the travellers'

bungalow, the Paikára is about 40 yards wide during dry weather, and contains a succession of deep pools divided by shallows, in which are large boulders of rock. The bed, which is gravelly on the fords, is generally covered by a fine red sand, with which the water appears impregnated. The Beypur flows into the sea near Calicut town. 'The head of this stream is formed by the drainage of the elevated tabular mass of hills, which occurs to the north-west at Neddiwattam; and though it descends the face of the hills at no great distance from the fall of the Moyár, the intervention of a sharp spur diverts its course into an exactly opposite direction, forcing it over the ridge called the Karkúr or Yerramalái Hills, to find its way to its embouchure on the western coast' (Ochterlony). Some of the main feeders of the Bhávaní river, which joins the Moyár below Mettapolliem, take their rise in the Kundanánád.

The only lake of note is that at Utakamand (7220 feet above the level of the sea), which is nearly 2 miles long. It is formed by an artificial embankment, thrown across the western outlet of the valley, by which the waters of the Dodabetta streams are dammed up. This lake is one of the distinctive features of the station, and round its banks is the favourite drive. Similar lakes might, no doubt, be formed in many other valleys. There are no indigenous fish on the plateau, except minnows. Tench, carp, and trout are, however, being acclimatized. In the Wainád, the *máhsir* or Indian salmon is found in the upper waters of the Moyár and Beypur.

The plateau is chiefly grass land studded with *sholás* or small woods. On the Kúndas, these *sholás* increase in extent; and on the lower slopes, the forests become dense with fine timber-trees, such as *sál* (Shorea robusta), *kino* (Pterocarpus Marsupium), jack (Artocarpus integrifolia), blackwood (Dalbergia latifolia), teak (Tectona grandis). The forest area in the Wainád portion of the District is about 150 square miles; on the higher ground, Eucalypti and the Australian wattle have been largely planted. The forest revenue was formerly about £7500; in 1882-83 it was about £5000.

The sholás on the plateau are evergreen; and the tints of the young leaves which come out at different seasons, but chiefly in spring, are very remarkable and beautiful. Each species has its own shade of green and its particular season when the young foliage comes out. It is difficult to say which is the most common or most characteristic tree in these *sholás;* and, indeed, their composition varies greatly with elevation. It will be convenient to begin with one of the most widely diffused trees, Michelia nilagirica, the *tila champa* of the hills, locally known as *shempangan*, which gradually covers itself with large white flowers in July, and continues the chief ornament of the *sholás* until October. At other times of the year, this tree is remarkable for the

scarlet seeds with which the ground under the tree is strewn. The foliage of the Michelia is of a light green colour, and contrasts with the dark green of most other species. Three kinds of Eugenia form a striking contrast with the Michelia, with their dense dark green foliage, composed of masses of thick leathery aromatic leaves. Eugenia montana, with large broad leaves, the shoots sharply quadrangular; Eugenia calophyllifolia, with small stiff blunt leaves, making a flattish dense crown; and Eugenia Arnottiana, with larger pointed leaves and an abundance of white blossoms which come out early in spring. Other species with dark green foliage are Ilex Wightiana, with red berries, Ilex denticulata and Ilex Gardeniana, large trees belonging to the same genus as the English holly. Several species of Elœocarpus, with large handsome leaves, which turn bright red before falling, and most elegant flowers, arranged in long branches, the petals white or pink and deeply cut. The fruit of these resembles the olive, and is eaten. Sideroxylon elengioides, a large tree with small white blossoms similar in structure to, but much smaller than, the *mahuá* of Central India, to the natural order of which it belongs. The fruit is made into a pickle, and is eaten with curries. Meliosma pungens, with large ribbed leaves and upright panicles of small white blossoms which are an ornament to the hills in spring, and which again come out into flower after the rains. Cinnamomum zeylanicum, which botanists identify as the same species as the Ceylon shrub, the bark of which is the cinnamon of commerce, with shining leaves, easily distinguished by their aromatic scent, and three prominent veins running from base to apex. The cinnamon belongs to the same natural order as the true laurel, and there are numerous trees of the same order in the *sholás*, all easily known by more or less aromatic leaves. One of them, Litsæa zeylanica, is distinguished by its pale bluish-green leaves.

Two trees of the same order to which the Camellia and the Tea belong, remarkable for their handsome flowers, are the Gordonia obtusa, which adorns the *sholás* near Kúnúr in the months of June and July with its white flowers. In the centre of each flower is a mass of golden yellow antlers, resembling the flower of the tea bush. The other is the Ternstromia japonica, with smooth shining leaves and elegant yellow flowers. A third tree of the same order is the Eurya japonica, with clusters of small white flowers in the axils of the leaves, a handsome tree widely distributed over Eastern Asia, extending as far as the Fiji Islands. Euonymus crenulatus, a fine tree with dark brick-red blossoms closely allied to the English spindle tree, and with its capsules similarly shaped, is another of the *sholá* trees near Utakamand.

Outside the existing forests, isolated trees are often found in ravines, or near villages where they have been protected, the remains

of former *sholás.* These trees are generally Elœocarpus, the fruit of which, like a plum, is eaten, while the tuberculated stones of other species of the same genus are strung up for necklaces, known as *rudrak* (Elœocarpus Ganitrus, *Roxb.*) all over India; or they belong to a genus not yet mentioned (Celtis), a deciduous tree, of which one species, the *rhask* of the North-west Himálayas, is important on account of its furnishing fodder for cattle. One of the commonest trees of the North-west Himálayas, the Rhododendron arboreum, is abundant on the Nílgiris above an elevation of 5000 feet. It is found outside the *sholás*, often associated with the red myrtle (Rhodomyrtus tomentosa), also called the Nílgiri gooseberry, the fruit being eaten, and being in appearance somewhat like a gooseberry. At lower elevations, for instance near Kúnúr, the rhododendron is associated with Vaccinium Leschenaultii, which bears bunches of dark purple edible berries in summer, following after a great show of pale rose-coloured blossoms. The tree belongs to the same genus as the English whortle-berry.

The shrubs and herbs of the *sholás* are as varied as the trees. On the edge of the forests, where there is plenty of light, there are generally masses of Leucas lancifolia, with heads of white woolly flowers. In the dark shade of the *sholás* the underwood consists of the small bamboo and large shrubs of Strobilanthes, which, like the bamboo, flowers only after periods of from five to fifteen years, and after flowering dies down. On rocks and among brushwood in ravines is the charming and sweet-scented Nílgiri lily (Lilium nilagiricum), with long white flowers, containing an abundance of honey. Grassy slopes are covered with a small Strobilanthes, with hard stiff leaves and masses of blue flowers, which it is said have given these hills the name of the Blue Mountains. On grassy slopes above 7000 feet, the Anaphalis nilagirica is common and often gregarious over considerable areas. It is a small shrub with twisted stems, long masses of grey tufted foliage, from which stand out numerous slender stalks bearing clusters of woolly yellowish-white flowers. One of the most characteristic herbs of the plateau is Lobelia excelsa, with thick erect stems, carrying large tufts of long narrow hairy leaves, and in spring thick cylindrical spikes of pale blue flowers.

Among a great variety of shrubs, the species of brambles frequently occur. Rubus moluccanus, with round soft leaves, has pink flowers and no fruit. Rubus ellipticus, with ternate leaves and round leaflets, has white flowers and yellow berries; while Rubus lasiocarpus, with white stems and pinnate leaves, has pink flowers and black hairy berries. The first is a widely spread species found throughout Bengal, Assam, Burma, and the Indian Archipelago; the two others are common in the North-west Himálayas.

Large game, especially tiger, bear, *sámbhar*, and ibex were once very

plentiful on the plateau, but constant and too often unsportsmanlike shooting has reduced the number sadly. Leopards, hyænas, wild hog, porcupines, jungle sheep, and hares are still found in fair abundance, as also woodcock, snipe, spur-fowl, jungle-fowl, and pea-fowl. A close season has been established by law (1879) for the preservation of deer and other useful species of game.

Population.—The first enumeration of the District was made in 1848, when the population was returned at 17,057, distributed over 420 square miles, giving a proportion of 40 per square mile. According to the Census of 1871, the inhabitants numbered 49,501. The number of hill tribes, exclusive of the Kurumbas, was, in 1848, 7674; in 1866, inclusive of the Kurumbas, 19,891; and in 1871, 23,364.

The most recent Census, that of February 1881, disclosed a total population of 91,034, of whom 50,976 were males and 40,058 females. These figures include a Wainád population of 25,440. The area is 957 square miles; number of towns 2, and of villages 8; occupied houses, 17,844; unoccupied, 3746. These figures show a density of 95 persons to the square mile, 19 occupied houses to the square mile, and 5·1 persons to each house. The general population has increased since 1871 by 41,533. The Census returned as under 15 years of age, 16,474 boys and 15,379 girls; total children, 31,853, or nearly 35 per cent. of the population: and as 15 years and over, 34,502 males and 24,679 females; total adults, 59,181, or over 65 per cent.

Classified according to religion, there were 78,970 Hindus, 3531 Muhammadans, 8488 Christians, 34 Pársís, 6 returned as Theists, and 5 'others.' Distributed into castes, the Hindus are thus subdivided:—Bráhmans, 440; Kshattriyas, 107; Shetties (traders), 2827; Vellálars (agriculturists), 10,588; Idaiyars (shepherds), 3463; Kammálars (artisans), 1760; Kannakkans (writers), 153; Kaikalars (weavers), 419; Vanniyans (labourers), 2609; Kushavans (potters), 387; Satánís (mixed castes), 849; Shembadavans (fishermen), 291; Shánans (toddy-drawers), 165; Ambattans (barbers), 247; Vannáns (washermen), 547; Pariahs (outcastes), 20,397; 'others,' 33,721. The Muhammadans are sub-divided into 21 Arabs, 198 Labbays, 140 Máppilas, 9 Mughals, 131 Patháns, 39 Sayyids, 375 Shaikhs, and 2618 'others.' Of the whole Muhammadan population, 2186 are Sunnís. Among the Christians, 852 are British-born subjects, 395 other British subjects, 451 other Europeans or Americans, 1012 Eurasians, 5462 natives, and 316 'others.' According to another principle of classification, there were 5111 Roman Catholics, 967 Protestants, and 2410 others of various denominations.

As regards occupation, the Census divides the male population into six main groups, as follows:—(1) Professional class, including State, civil, and military officials of every kind, 1305, or 1·43 of the whole;

(2) domestic servants, inn and lodging keepers, 1738, or 1·91 per cent.; (3) commercial class, including bankers, merchants, and carriers, 1177, or 1·3 per cent.; (4) agricultural and pastoral class, including gardeners, 22,031, or 23·5 per cent.; (5) industrial class, including all manufacturers and artisans, 3613, or 3·97 per cent.; and (6) indefinite and non-productive class, comprising all male children, general labourers, and persons of unspecified occupations, 21,112, or 23·19 per cent.

The languages spoken are English, Kánarese (with its dialects, Toda, Kota, and Badaga), and Tamil. The number of the Hindu population returned as 'others' (42½ per cent.) are all aboriginal tribes belonging to the Nílgiris. Of their number (33,582) Badagas are returned at 24,130; Irulars, 946; Kotas, 1065; and Todas, 675. The increase noticeable in the decade since 1871 is mostly due to immigration, the coffee and other plantations of the District attracting large numbers of coolies from the neighbouring Districts of Malabar (1416) and Coimbatore (7524), and from the Native State of Mysore (21,234); and although the majority return at the end of the season, a small proportion remain. Of the total population of 91,034, the Census returned 51,351, or 56·41 per cent., as people born in the District; while elsewhere in the Madras Presidency were found 1189 Nílgiri people. That is to say, 2·26 per cent. of those born in Nílgiris had migrated. The balance of emigrants and immigrants left a gain of 38,494. The emigrants had gone almost exclusively to the neighbouring Districts of Malabár (108) and Coimbatore (475). The principal towns are—UTAKAMAND (Ootacamund), population (1881) 12,335, including Lovedale; COONOOR (Kúnúr), population 4778. WELLINGTON cantonment, population 1725. The local districts (*nád*) are PARANGANAD, population 18,116; TODANAD, 11,557; MEKANAD, 12,740. The large majority of villages do not contain above a few hundred inhabitants each; and even these are groups of scattered hamlets rather than villages. Utákamand and Coonoor are municipalities.

Hill Tribes.—Five hill tribes are found on the Nílgiris—the Todas, Badagas, Kotas, Kurumbas, and Irulas, the first three being peculiar to this range. The most interesting of all these tribes are the Todas, who are described by Ochterlony as 'tall, well-proportioned, and athletic.' 'Their bold, independent carriage,' he continues, 'and finely moulded and sinewy limbs attest that they are sprung from no effeminate eastern race; while the aquiline nose, receding forehead, and rounded profile, combined with their black bushy beards and eyebrows, give them a decidedly Jewish aspect. Their dress is as peculiar as their habits and appearance, consisting of a single cloth, a sort of toga, which they wear after a fashion well calculated to set off to advantage their muscular forms, being disposed about the person like the plaid of a

Scotch Highlander. The costume of the women is much the same as that of the men, the toga or mantle being wrapped around them so as to cover the entire person from shoulder to ankle. In habits the Todas are very dirty and indolent. They practise polyandry, a woman marrying all the brothers of a family. Females number about 3 to every 5 males. Their sole occupation is cattle-herding and dairy work. Their food consists of milk, curds, *ghí*, and different millets and cereals.'

Their language seems a mixture of Tamil and Kánarese, and is classed by Dr. Caldwell as a separate language of the Dravidian family, lying between Old Kánarese and Tamil. Dr. Oppert finds in it a closer affinity to Telugu. The Todas worship, besides their dairy buffaloes, several deities, of which the principal are Hiriadeva or the 'belly-god,' and the 'hunting-god.' They believe that after death the soul goes to *Oru-norr* or *Am-norr*, 'the great or other country.'

The Toda hamlets or villages are called *mands* or *molts*, and are thus described by Dr. Shortt: 'Each *mand* usually comprises about five buildings or huts, three of which are used as dwellings, one as a dairy, and the other for sheltering the calves at night. These huts are of a peculiar oval pent-shaped construction, usually 10 feet high, 18 feet long, and 9 feet broad. The entrance or doorway is 32 inches in height and 18 in width, and is closed by means of a solid slab of wood from 4 to 6 inches thick. This is inside the hut, and slides on two stout stakes. There are no other openings or outlets of any kind. The houses are neat in appearance, and are built of bamboo closely laid together, fastened with rattan, and thatched. Each building has end walls of solid wood, and the sides are covered in by the pent roofing, which slopes down to the ground. The interior of a hut is from 8 to 15 feet square. On one side there is a raised platform or *pial* formed of clay, about 2 feet high, covered with deer or buffalo skins, or sometimes with a mat. This is used as a sleeping-place. On the opposite side is a fire-place and a slight elevation on which the cooking utensils are placed. Outside, an enclosure of loose stones is piled up 2 or 3 feet high. The dairy, which is also the temple of the *mand*, is slightly larger, and contains two apartments separated by planking; one part is a store-house for *ghí*, milk, and curds.' In 1867 the number of *mands* was 106, with a population of 704. In 1871 the total number of the Todas was returned at only 693,—405 men and 288 women; and in 1881, at 675, of whom 382 were males and 293 females.

The Badagas or Vadagas (from *Badaku* or *Vadaku*, meaning 'north') are supposed to have come from the north, in consequence of famine and persecution, about 300 years ago, after the dismemberment of the Vijayanagar kingdom. They constitute the most numerous, wealthy, and civilised of the indigenous tribes, and are described by Dr. Shortt as being also the fairest of all. The men, he says, clothe themselves much

like the natives of the plains, with head and waist cloths, a sheet being used as a wrapper to cover the shoulders and body. The women wear a white cloth fastened by a cord under the arms, leaving bare the arms and shoulders, and the legs below the knees. The hair is thrown back and knotted loosely on the nape of the neck. The Badagas are partial to ornaments, and wear rings, bracelets, armlets, necklets, and ear and nose rings of brass, iron, or silver. They pay a tribute called *gudu* to the Todas. Their chief diet consists of *korali* and *sámi*, two innutritious cereals. Their language is an old Kánarese dialect. In religion they are Hindus, their principal deity being Rangaswámi, whose temple is situated on the summit of Rangaswámi peak, the easternmost point of the Nílgiris; they also worship many inferior divinities, male and female. In 1871 they numbered 19,476 souls; and in 1881, 24,130.

The Kotas (properly Gauhatars; from the Sanskrit *gau*, a 'cow,' and *hata*, 'slaying,' *i.e.* cow-killers) are, according to Shortt, 'well made and of tolerable height, rather good-featured and light-skinned, with shapely heads and long loose hair, elongated faces with sharply defined features, the forehead narrow but prominent, the ears flat and lying close to the skull. The women are of moderate height, of fair build, and not nearly so good-looking as the men. Most of them have prominent foreheads, snub noses, and a vacant expression.' The Kotas practise agriculture and various handicrafts, and are good carriers; they perform menial offices for the Todas and Badagas, and, like the latter, pay a *gudu* to the Todas. They worship ideal gods which are not represented by any image. Their language is an old and rude dialect of the Kánarese, but without the guttural or pectoral sound peculiar to the Todas. 'The Kotas have about 7 villages altogether. Six of these are located on the hills, and the seventh is at Gúdalúr. Each village contains from 30 to 60 or more huts, of tolerable size, built of mud walls, and covered with the usual thatch grass, somewhat after the style of native huts in the plains. The arrangement of the dwellings is far from neat. The floors are raised from 2 to 3 feet, with a short verandah in front, and a *pial* or seat on either side of the door.' In 1871 the Kotas numbered 1112; and in 1881, 1065.

The Kurumbas ('shepherds'), the most uncivilised of the five tribes, are described by Shortt as 'small in stature, squalid and uncouth in appearance, with wild matted hair, and almost nude bodies. They are sickly-looking, pot-bellied, large-mouthed, prognathous, with prominent outstanding teeth and thick lips. The women have much the same features as the men, slightly modified with a small pug-nose and surly aspect. They wear merely a piece of cloth, extending from under the arms to the knee; but some have only a waist-cloth. Both men and women wear ornaments of iron, brass, various seeds, shells, and glass beads as ear-rings, necklets, armlets, bracelets, rings, etc.

Their villages are termed *mutta*, and are generally located at an elevation of 2000 or 3000 feet, in mountain clefts, glens, or forests. A Kurumba house is one long apartment, extending from 30 to 50 feet in length, scarcely 5 feet high, loosely and scantily thatched, walled around by brushwood or bamboo plaitings, and divided by the same into several apartments, each not exceeding 8 or 10 feet square. There is neither door nor door-frame, but the huts are shut at nights by placing plaitings of bamboo or brushwood against the opening. Their language is a corrupt Tamil. The various grains, chillies, Indian corn, yams, and some of the commonest vegetables are grown by them in small quantities; but, as a rule, they do not cultivate. They have a very vague form of religious belief, but they worship many natural objects. Those Kurumbas, who live on the hills, officiate as priests to the Badagas. They are a superstitious race; and while they keep all the other tribes of these hills in awe, they themselves fear the Todas.' Besides cultivating on a small scale, they collect in the jungles several kinds of grain, fruits, soap-nuts, myrobalans, dye-barks, shed deer-horns, mouse-deer, squirrels, tortoises, fish, medicinal herbs, roots, honey, and beeswax, which they barter on the plains for grain and cloth. A gang of them are employed on the Government cinchona plantations at Neddiwattam, and some few have been met with in the coffee estates near Kotágiri and Gúdalúr. The Kurumbas on the Nílgiri Hills numbered 613 in 1871, and 3185 in 1881.

The Irulas (or 'benighted ones,' from the Tamil word *iral*, 'darkness') live on the lowest slopes and forests extending from the base of the Nílgiris to the plains, and are not, strictly speaking, inhabitants of the hills, nor are they recognised as such by the other tribes. 'They are tolerably good-looking, very much superior in physique to the Kurumbas, and in some respects even to the Kotas. The women are strong and stoutly built, anything but prepossessing in appearance, and very dark skinned. The men wear no clothing but a *languti* or waistband in their own homes; but when working on the plantations, they wear cloths like other natives. The women wear a double fold of wrapper cloth, which extends from the waist to the knees; the upper part of their bodies with their bosoms, are nude. They are fond of ornaments, and wear strings of red and white beads about their necks, thin wire bracelets and armlets, with ear and nose rings.' They are an idle and dissolute tribe, although in physique well adapted to hard manual labour. They use animal food of every description, and are expert huntsmen. Their language is a rough Tamil, with many Kánarese and Malayálam words. The Irulas on the Nílgiri Hills numbered 1400 in 1871, and 946 in 1881.

With the exception of the Irulas and Kurumbas, who, owing to their

careless and wandering life, are always poor, the hill tribes are in very comfortable circumstances. The Badagas, who are an industrious cultivating people, are rapidly becoming wealthy, as the improved character of their houses and extended holdings testify.

Agriculture.—The crops grown on the Nílgiris include wheat, barley, and other cereals; peas, beans, potatoes, garlic, onions, mustard, castor-oil seeds, etc. Two and sometimes three crops of potatoes can be taken off the soil in the course of a year; and the cultivation of this root is now growing into much importance, but is not free from the anxieties peculiar to potato-growing elsewhere. The area under potatoes in 1882–83 was 801 acres. Besides potatoes, peas, turnips, cabbages, cauliflower, beetroot, celery, parsnips, artichokes, and nearly every variety of English vegetable grow well. Of fruits, the grape, plum, Brazil cherry, raspberry, apple, peach, pear, and orange are grown. In some farms and gardens, managed by Europeans, oats, lucerne, and clover have been cultivated successfully. Dairy farms are worked profitably, but a small industry in silk that once promised well is now all but abandoned.

Special Crops.—The commercially important products of the Nílgiris are coffee, tea, and cinchona.

Coffee cultivation was introduced on these hills about 1844, having already been established in the Wainád and in Coorg. The number of coffee plantations in 1875 was 126; in 1877, 213; in 1880, 354; in 1881, 375; and in 1883, 459. Of the 459 estates, 359 are in the Nílgiris proper, 24 in the Ochterlony valley, and 76 in South-east Wainád. These are exclusive of several hundreds of small native clearings. The estates contained in 1883, 35,128 acres of coffee land, of which 22,897 were already planted, and 19,786 acres were in full bearing. The cost of cultivation per acre under coffee was from £10 to £13 in 1881; from £6, 12s. to £8 in 1882; from £6, 6s. to £15, 12s. in 1883. The average yield per acre was 426 lbs. in 1881; 350 lbs. in 1882; and 358 lbs. in 1883. These figures refer to mature plants. The approximate coffee yield of the Nílgiri plantations was 10,015,619 lbs. in 1881; 6,003,778 lbs. in 1882; and 7,085,391 lbs. in 1883. Their present value (1883) may be estimated at over a million sterling; and the annual out-turn averages about 4000 tons of coffee, which at present prices would yield about £300,000. They give employment to 10,000 or 12,000 labourers. There are about 150 European coffee planters and estate superintendents in the District. Besides these, many estates are owned by natives of India.

Tea Cultivation.—Three varieties of the tea-plant are cultivated,—the China, the indigenous plant of the Assam and Manipur valleys, and the hybrid. The hybrid is the most useful variety. It combines a great deal of the hardiness of the China plant with the vigorous

growth, size, softness of leaf, and great productiveness of the indigenous. It seldom bears sufficient seed to hinder its out-turn of leaf, and yields more than twice as much leaf as the China plant. It is also possessed of a more vigorous constitution than the indigenous plant of Assam, and is less liable to disease.

The impression that the tea-plant succeeds best in a cold climate is erroneous. Tea-plants do not grow freely or mature their seed so well at a high elevation as they do lower down; and the plant raised from seed so grown shares to some extent the weakness of the parent plant. In the western half of the Nílgiris the plantations are, as a rule, situated at high elevations. Their growth and yield are curtailed by the cold damp winds of the south-west monsoon, and by the sharp dry winds and nightly frost of the cold season. The severity of the climate there checks the plants to such an extent that bushes five years old show less vigorous growth and constitution than plants of half of that age grown at the same elevation on the eastern slope of the hills. The lands best suited to successful cultivation of the tea-plant lie along the southern and eastern slopes. One of the safest tests of the suitability of a plot of land for tea cultivation is a luxuriant growth of the common bracken fern (Pteris aquilina), as it indicates sufficient moisture and richness of soil, with good drainage. In regard to the lay of the land, the less the slope the better; flat lands possessing good drainage and not subject to frosts, are the most suitable.

The first operation performed is the clearing of the natural growth on the land to be opened out. It is necessary in forest lands to leave belts from 20 to 30 yards wide on all exposed ridges; or on the more open lands, to plant belts of quick-growing trees (Eucalyptus, etc.), to check the violence of the monsoon gales. Steep slopes are terraced; and drained at intervals to break the force of the heavy rainfall.

The spots chosen for the reception of the plants are then marked out with pegs or slips of bamboos. Cylindrical pits of 18 inches in width and depth are dug at a regular distance apart, generally 4 feet by 4. When the holes have been exposed to the air for a short time, and the monsoon rains have set in, they are refilled, care being taken that only the best soil is returned and that it is free from roots, weeds, stones, etc. The soil is heaped to some height in the centre.

Planting is effected in either of the two following ways—(1) planting the seed *in situ*, and (2) transplanting seedlings from nurseries. *In situ* planting is performed by sowing three or four tea seeds, germinated or fresh, in each pit, and subsequently thinning them, when 2 or 3 inches high, leaving the strongest grower in the pit. Those removed serve to fill up vacancies, or are planted in a nursery for use during the following season. A practice now coming into favour consists of raising germinated seed in small baskets of split bamboos, and afterwards

transferring them to the pits they are meant to occupy. The outer covering of bamboo soon rots, and allows free passage to the lateral roots.

The year after planting, so soon as the spring showers set in, the young plants commence to shoot freely. Until they have attained a height of from 18 to 24 inches they are left alone; but when the centre and main lateral shoots show an undue tendency to upward growth, they are cut back. As far as possible, the plants should be trained to a single stem for at least 6 inches above ground. A slight surface trimming about the middle of the south-west monsoon, followed by a somewhat severer one at the end of the north-east rains, will probably be found sufficient during the second year. A couple of months or so after this second trimming, a crowd of young succulent shoots spring up all over the surface of each plant; and when these have attained a fair length, say from 6 to 8 inches, the upper leaves are picked. The greatest care must be taken to allow the lateral branches to grow unchecked. From 2½ to 3 feet is about the best height at which to maintain the surface-level of the plants at pruning. This allows from 1 to 1½ feet of upward growth during the course of the picking season.

About July, the plants are old enough to undergo their first systematic pruning. The best time for pruning is from early in June to the middle of August; and it is generally about this season that the seed crop of the preceding year has matured, and that of the coming season has found its flower buds. Excepting at very low elevations, hard pruning is not advisable. The growth at the higher elevations is not sufficiently strong to enable the plants to stand it. Severe pruning once in three or four years is sufficient; and in old estates should be accompanied by forking and manuring wherever practicable.

The first tea-garden on the Nílgiri plateau was opened in 1851. The number was 38 in 1875; 53 in 1877; 79 in 1880; 86 in 1881; and (exclusive of some small gardens recently merged into larger plantations) 77 in 1882. Area under mature tea-plants, 3724 acres in 1882; under immature plants, 1558 acres; total, 5282 acres, as compared with 2392 acres in 1875. Area taken up for tea-planting but not yet planted, 4273 acres in 1882. The produce of the gardens was 220,070 lbs. of tea in 1875, and 853,386 lbs. in 1882; average yield per acre of mature plant, 145 lbs. in 1875, and 229 lbs. in 1882.

There are now (1883) 78 tea estates aggregating 11,764 acres, of which 4772 acres are planted, and 3322 in full bearing. The value of these estates may be estimated at from £50,000 to £75,000, the approximate annual yield being about 510,280 lbs. of tea in 1883; the average yield per acre of mature plants in 1883 was 154

lbs.; the cost of cultivation, £4, 10s. to £17, 10s. per acre; the cost of manufacture per lb. was 2¼d. to 6d. An experiment has recently been made of tea-growing on grass lands. It is too early to predict the result, but if it is even moderately successful, the tea-gardens of the Nílgiris may be developed almost indefinitely. About 4500 hands are employed on the several tea estates in the District.

Cinchona Cultivation. — The Madras Government commenced the experimental cultivation of cinchona on the Nílgiris in 1860. The plant was specially introduced from South America by Mr. Clements Markham. A wooded ravine above the Government gardens on the Dodabetta range, at an elevation of between 7600 and 7900 feet, was selected as suitable for the growth of such varieties as require high elevation. For species requiring a warmer and moister climate, a forest glen was chosen at Neddiwattam above Gúdalúr, on the north-western slope of the hills, at an elevation of about 6000 feet. In 1862, two other plantations were established on the wooded slopes on either side of the Paikára waterfall, having an elevation about the same as that of Neddiwattam. These plantations are known as the Wood and Hooker estates, the former being named in honour of the then Secretary of State for India, and the latter after the celebrated botanist and Director of Kew Gardens. Towards the end of 1863, a fifth plantation was opened out near Melkunda, about 9 miles south of Avalanchi bungalow, at an elevation of between 6000 and 7000 feet; but this estate was abandoned in 1871 by order of Government.

The four existing Government cinchona plantations, namely, the Dodabetta, Neddiwattam, Wood, and Hooker estates, occupied an area of 2610 acres in 1883–84, and contained a total of 1,315,444 trees. The total cost to Government up to March 1883 amounted to £255,850, and the total receipts had amounted to £340,486, showing a surplus of £84,636. The amount of bark collected in 1882–83 was 135,016 lbs., and in 1883–84, 186,652 lbs. The receipts in 1881–82 were £52,484, but fell to £20,842 in 1882–83, owing to a destructive monsoon period. Half of the crop collected, sale of seeds, etc. sold in 1883–84 realized £8013, while the cost of maintenance and other expenses amounted to £9418. This success shows that the undertaking has passed out of the region of experiment; and already private enterprise has followed in the steps of Government, and there are now 4 or 5 private cinchona-gardens planted out.

With regard to the cultivation of the cinchona plant, seed from plantations where natural facilities for hybridization exist, is to be preferred. The growth of hybrids is generally stronger, while they have a tendency towards a greater secretion of alkaloids. Hybrids of Candominea and Succirubra also partake in great measure the vigour and

strength of the true Succirubra, and yield bark whose richness in quinine alkaloids approximates to that of the bark of the best varieties of Candominea. The natural tendency of the Nílgiri cinchonas to produce strong and rich hybrids is the most promising feature of the cultivation. The use of guano, sulphate of ammonia, and farm-yard litter as manure, has resulted in greatly increasing the secretion of alkaloids, particularly in the case of the varieties known as Crown barks, in which the supply in some cases has been doubled.

The ordinary process of gathering the bark is by stripping the tree, a process which is thus described by Mr. M'Ivor, a former superintendent of the plantations :—'A labourer proceeds to an eight-year-old tree, and, reaching up as far as he can, makes a horizontal incision of the required width. From either end of this incision he runs a vertical incision to the ground, and then, carefully raising with his knife the bark at the horizontal incision until he can seize it with his fingers, he strips off the bark to the ground and cuts it off. The strip of bark then presents the appearance of a ribbon more or less long. Supposing the tree to be of 28 inches in circumference, the labourer takes 9 ribbons, each $1\frac{1}{2}$ inches wide. . . . As soon as he has removed the strips, he proceeds to moss the trunk all round, tying on the moss with some fibre. The decorticated intervals are thus excluded from light and air. This exclusion of light and air from a stem partially bared of bark, acts in two ways—(1) it enables a healing process to be rapidly set up . . . ; and (2) it increases the secretion of quinine in the bark renewed under its protection. . . . At the end of six or twelve months the bands of bark left untouched at the first stripping are removed, and the intervals they occupied on the trunk are mossed. At the end of 22 months, on an average, the spaces occupied by the ribbons originally taken are found to be covered with renewed bark much thicker than the natural bark of the same age; and this renewed bark can be removed and a fresh process of renewal again fostered by moss. In another six or twelve months, the renewed bark of the natural ribbons left at the first stripping can be taken, and so on. Harvests are obtainable from the trunk, alternately from the spaces left at the first stripping and the spaces left by the second stripping. Experience does not show any limit to the taking of these harvests from a tree. Of course it is understood that at every stripping the ribbons taken are longer than at the preceding stripping, because the tree each year increases in height and bulk, and therefore the top of every ribbon consists of natural bark and the lower part of renewed bark.'

Another method of collecting the bark is that recently introduced by the Dutch in Java, namely by scraping or shaving off the outer layers of the bark, leaving the inner layer to protect the *cambium*. The alleged advantages of this system are said to be—(1) that it involves the

removal of only the valuable portion of the bark; (2) that all such is removed; (3) that the bark is renewed in a shorter period; (4) that the health of the tree is not affected; and (5) that the protection of moss is not essential for renewal.

It is necessary that the bark should be dried in partial shade, as the action of sunlight and exposure to the heat of a fire dissipate the alkaloids. Sheds with shelves of bamboo laths, so as to admit of a free current of air, should be erected in convenient localities. When the bark is tolerably dry, it should be placed in a room artificially heated so as to evaporate the remaining moisture in it. The room may be heated by flues or charcoal fires, but the temperature should not be permitted to rise above 100° F. Green bark of tolerably mature age loses about two-thirds of its weight in the process of drying.

The best mode of packing the bark for shipment to Europe is in bags made of gunny cloth, consisting of two layers, with an intermediate coating of tar, which ensures the purpose of uniting the layers and effectually excluding moisture.

Ordinary Crops.—The total area of the District is estimated at 957 square miles—678 on the plateau, 39 in the Ochterlony valley, and 240 square miles in the Wainád addition. It is not accurately known how much of this area is actually under cultivation, as, owing to the different systems upon which land is granted, the Government accounts in one case show the area of estates without reference to the extent cultivated, and in other cases the area cultivated is the only figure recorded. The Census of 1881 returned 101 square miles as 'cultivated.' A regular survey of the District has now (1883) been completed, and a revenue settlement is in progress, which is all but completed, except as regards the South-east Wainád, where the operations have not yet commenced.

The Administration Report of Madras for 1882–83 returns the area actually cultivated in the Nílgiri Hills in that year at 70,153 acres. Of these, 19,851 acres are shown as under coffee, 5282 under tea, and 2522 under cinchona. Wheat occupies 6543 acres; rice, 2388 acres; *ragí*, 4104 acres; other cereals, 28,064 acres; pulses, 63 acres; potatoes, 801 acres; vegetables, 100 acres; onions, 194 acres; and mustard seed, 241 acres.

Wages are high. An ordinary unskilled labourer earns (1883) about 8 rupees (16s.) a month; skilled labourers, 12 to 15 rupees (24s. to 30s.); handicraftsmen, 25 to 35 rupees (£2, 10s. to £3, 10s.) when in full work. At particular seasons on the coffee and tea gardens, wages are very high, but the ordinary rate is 4 or 5 *ánnás* a day (6d. to 7½d.) for pickers. The ordinary weight for grain in the *bázár* is a *ser* of about a pound and a half, or half the usual Madras measure. The prices current per *maund* of 80 lbs. were in 1882–83 as follows: —Rice, 7s.; wheat, 9s. 6d.; *ragí*, 3s. 7d.; other cereals, 2s.; potatoes,

6s. 4d.; salt, 8s. 3d.; and sugar, £3. Coffee was 6½d. and tea 1s. 10½d. per lb. Cinchona sold at 3s. 1½d. per lb. The live stock of the District comprises—cows, 9528; bullocks, 8776; buffaloes, 8640; horses, 985; ponies, 527; donkeys, 226; sheep, 948; goats, 972; pigs, 60: dead stock—ploughs, 4657; and carts, 485. A plough bullock costs £2, 10s.; and a sheep, 6s. 3d. Carts can be hired for 1s. a day.

In early traditions of the country, the evidence of the *gudu* or manorial fee paid to the Todas by the immigrant agricultural races who have settled in the country (a *gudu* paid, even by Government, for the occupation of the European settlements on the hills), and the researches of the officers early connected with the administration of the District,—all point to the fact that the nomadic race of Todas were the immemorial and acknowledged owners of the hill plateau, over every part of which they pastured and still pasture, except where occupied, their large herds of buffaloes according to the season. The English rule, however, found the cultivable valleys and hillsides on the east and south—the more genial tracts of the hills—more or less completely occupied by villages of immigrant races, who carried on the rude cultivation of dry grains within their rural limits. Much as was the case with hill tribes throughout Southern India, wide areas were occupied, and extensive fallows necessarily the rule. These agricultural villages paid *gudu* to the Todas, and a moderate village tribute for this cultivation to the State, from time to time. Conditions were not much altered, save as respects punctuality of payment and more rigid assessment of extended cultivation, during the first half-century of English rule.

A *ráyatwárí* settlement has since been gradually extended to the village landholders on the hills. All land within each village, held exclusively, is entered in the individual *patta* or notice of demand, with its assigned assessment, and must be relinquished unless paid for each year, subject to sale in case of retention and final default.

The Waste Land Rules were introduced in 1863, with the object of facilitating the acquisition of land for plantation purposes and the like. The block of land selected by the applicant is, after three months' advertisement, and after demarcation and survey, sold to the highest bidder, whoever he may be. The assessment—8 *ánnás* (1s.) per acre on grass, and 2 rupees (4s.) on forest—is payable after three years in the Wainád, and five years on the plateau, when the land is taken up for the cultivation of special products, such as tea, coffee, and cinchona. Such lands are redeemable in fee-simple by a single payment of twenty-five times the assessment, a privilege which does not extend to land occupied under the old rules and without auction. The local Government, when sanctioning the introduction of a revenue settlement into the District in March 1881, directed the

temporary relaxation of the Waste Land Rules, so far as to allow planters and native cultivators to take up, during the currency of the settlement, waste lands adjoining their holdings, without auction or payment of price, but subject to an annual assessment of 2 rupees (4s.) per acre in the case of planters, and 10 *ánnás* (1s. 3d.) an acre in the case of native tribes. Under this rule, which was liberally interpreted, a considerable area of unappropriated Government waste land has been taken up.

The wide and immemorial pasture-grounds of the Toda race—practically the whole unappropriated area of the plateau and the hill slopes—have naturally remained unassessed to any land-tax, although largely occupied by cattle; some 25,000 or 30,000 head being now maintained on them. The natural pasture is exceptionally coarse and innutritious, and the climate of the western and northern tracts of the range, which are especially pastoral, is so ungenial as to close them partially against herds for several months of the year; and further, the area of unappropriated land has become seriously narrowed. Tipú Sultán is believed to have asserted a right to pasture the cattle belonging to the Mysore State on the hills; transit duties were levied on the *ghí*, in which the Todas traded with the lowlands; and a kind of *motarfa* tax has at times been levied on the cattle of this tribe, but no settlement or land-tax has been extended to these pastures. Since, however, a demand for land for European occupation has sprung up on the hills, these wide pasture lands have practically been declared Government waste, available for sale and appropriation by Government. However, to each *mand* or Toda hamlet is reserved a 50-acre block of pasture, with a proportion of forest for shade. On this, a rental of 2 *ánnás* (3d.) an acre is payable. This represents a reservation in all of some 7000 acres, so that to each adult male Toda there is an allowance of over 30 acres. Practically, the Todas graze their cattle over all waste land, but the reservation has been granted to compensate for the gradual enclosure of private estates. The Toda reserves, however, are intended exclusively for pasture, and all alienations are prohibited.

In the European settlements, a few building grants, made before 1863, are held on quit-rents redeemable on twenty years' purchase; but more recent grants are subject to the general conditions specified above, and are not allowed to exceed 10 acres in extent. Another tenure in the District is that of the *ináms* or glebes of village officers, the assessment on which used to be paid direct by the occupants to the village officers as their remuneration. These have now been amalgamated with the Government lands; the *pattidár* paying the revenue to Government direct, and the village officers receiving in lieu a money payment.

Transfers of land are frequent and easy. Between natives, these are generally effected by the traditional form of conveyance, and intimated to the Settlement officer. But the European practice of conveying by stamped and registered document is becoming popular. The price of land, of course, varies very much according to class—good forest land in the Wainád and Ochterlony valley sometimes reaching £100 an acre; but £2 to £10 an acre is the average auction price for coffee land. The price of land in the Settlement of Utakamand has of late risen very considerably owing to the increased demand for building sites.

Natural Calamities.—No famine is ever known to have occurred within the Nílgiri District. But high prices in the plains affect prices here; and in 1877, serious distress was felt among the poorer classes, European as well as native.

Means of Communication.—The District, notwithstanding the difficulties of construction and repair, is fairly supplied with roads; but much yet remains to be done in this respect before the country is fully opened for the introduction of European capital. There are altogether more than 280 miles of road bridged and open for wheeled traffic, of which 180 are on or leading to the plateau, and nearly 82 in South-east Wainád. The principal Nílgiri lines are the Coonoor *ghát* road, and thence to Utakamand, 28 miles; Utakamand to Karkanhali for Mysore, 26; to Gúdalúr, 30; Coonoor to Kotágiri, 12; Utakamand to Avalanchi, 14; Kotágiri *ghát* road, 20. Several other *gháts* and plateau roads are maintained for pack-bullocks, but are not practicable by carts. A railway from Káliár, at the foot of the *ghát*, to Coonoor (Kúnúr) had been guaranteed by Government under certain conditions, and the prospectus of the Company had been published; but the promoters failed to raise the required capital on the terms sanctioned, and have made (1883–84) fresh proposals to Government.

Manufactures and Trade.—There are no special manufactures in the District, except the weaving of a coarse cotton cloth by the Badagas. Several European industries exist, for local purposes solely; and there are two breweries. The trade consists in the import and sale of European goods and food-stuffs, and the export of tea, coffee, and cinchona, and some garden produce. The principal market, locally called *shandy*, of the District is held at Utakamand every Tuesday. At Coonoor a *shandy* is held on Sundays and Tuesdays, and at Kotágiri on Mondays. The *Kadu* festival of the Todas, at which is performed the annual ceremony for the dead, which consists of dancing and slaughtering buffaloes, is held in different localities. The Badagas and Kotas also have annual festivals, which are attended with dancing and music, sacrifices of sheep, buffaloes, etc.

Institutions.—The Nílgiri Library at Utakamand and the Lawrence

Asylum at Lovedale are the only institutions deserving notice. The former possesses a handsome building, erected in 1859 at a cost of £3800; its annual income is £740, and it contains reading and writing rooms and about 10,908 volumes. The Lawrence Asylum, like other institutions of the same name, is intended for children of British soldiers, whether orphans or not. It accommodates at present 390 children (330 boys and 60 girls). The children are housed, fed, clothed, and educated. They are taught trades, and employment is found for most of them on leaving. Telegraph and survey classes, carpenters', tailors', and shoemakers' shops, and a farm are attached to this institution. It is supervised by a Principal and a Committee, and has an income from all sources of about £10,000, derived from the endowments of the military male Orphan Asylum of Madras, Government grants, and profits on industries. An English newspaper is published in the District.

Monumental Remains.—The antiquarian interest in the Nílgiri Hills principally centres round the rude stone monuments mentioned in a previous paragraph. Such relics are generally situated in commanding situations on the summits of hills and ridges. Some of the older *agrams*, or funeral circles, as now used by the Todas, have been opened, and found to contain weapons, pottery, etc. The best ancient bronzes and weapons have been found in Todanád and Paranganád. A large number of rude stone monuments—cairns, barrows, kistvaens, and cromlechs—are found all over the plateau, and their origin has been much discussed. The cairns are of several forms,—one commonly called the draw-well kind, consists of a circular wall; others seem to have been regularly built up, but the circle is enclosed by a heap of rough loose stones, sometimes built more carefully on the inner side of the circle, or faced inside with larger slabs, but sloping outside into a tumbled heap. A third kind consists merely of a circle, sometimes of long stones laid round on a sort of ridge, sloping inwards, sometimes of common rough stones embedded in the surface soil. The kistvaens are situated below Kotágiri. In these is found pottery with a rich red glaze, and many of the clay figures are represented with a high Tartar head-dress. These remains, says Dr. Caldwell, are not claimed by any of the races now existing on the hills, and seem to be of considerable antiquity. One of the cairns of this description opened by Mr. Breeks had an immense tree growing out of it and over it, which was estimated to be at least 800 years old. The most numerous of these remains are the cairns and barrows, which resemble each other, and which are found most often in groups and on the tops of hills and ridges. A few may be seen on the eastern sides of the Kúndas near the Avalanchi bungalow.

In recent researches, more than 40 of these cairns have been opened,

and were found to contain bronze vessels, such as vases, urns, etc., domestic utensils, glazed pottery, and spear-heads. One theory attributes them to Scythian ancestors of the Todas; but against this is the fact that the Todas offer not the slightest objection to these remains being opened and their contents carried away. Though they use them as burial-places, they themselves attribute their origin to a race who lived anterior to them, and sometimes to the Kurumbas. Dr. Shortt writes: 'It is generally believed by the natives that these cairns and cromlechs are the work of the followers of the Pándian kings, who at one time ruled on the Nílgiris. The Badagas likewise believe this, while some of them attribute them to the Kurumbas. The Rev. Mr. Metz is also of the latter opinion, and I am inclined to coincide with this gentleman. We know that the Kurumbas were at one time scattered all over Southern India, and were driven by their conquerors to the jungles and hills they at present occupy. Dr. Caldwell perhaps rightly calls them "Scytho-Druidical" remains, as they appear to partake both of the Scythian and Druidical in structure, etc. Similar remains are found in most Madras Districts, and indeed in many other parts of India.' There are traditions on the Nílgiri Hills of an old race of Veddas apparently the same as the Veddas of Ceylon.

Forests.—The forests of the Nílgiri Hills are of four classes—(1) Those of the eastern and southern slopes; (2) the northern slopes and Moyár valley; (3) the South-east Wainád; (4) the *sholás* of the plateau. In the first are found deciduous forest with teak, Anogeissus, Terminalias, and other trees on the projecting southern spurs and slopes, while the valleys are filled with fine forest of partly evergreen, partly deciduous growth. In these valleys, the chief tree is Pterocarpus Marsupium, but noticeable among others are Mesua ferrea, Cedrela Toona, Chickrassia tabularis, and Bischoffia javanica. The second region contains chiefly deciduous forest trees, with a fair amount of sandal-wood. The third contains timber of large size, chief among which are teak and blackwood (Dalbergia latifolia), Pterocarpus Marsupium, Terminalia tomentosa, and red and white cedar. The forest of the *sholá* is quite different. These *sholás* are patches of thick forest along ravines and watercourses, and separated by grass lands or downs. The forest is low, the trees rarely reaching 50 to 60 feet in height. The trees of the *sholás* are described in a previous section of this article (pp. 305–307).

Certain forest tracts are being selected for legal reservation. The *sholás* are very slow in growing, and old trees are not easily replaced. Arrangements have been made to plant the quick-growing wattles (Acacia melanoxylon and dealbata) and the Australian blue-gum (Eucalyptus globulus). Plantations of these trees have been formed near Utakamand, Coonoor, and Wellington. The chief are 'Arambi'

and 'Bathri' at Utakamand, 'Old Forest' and 'Bandi *sholá*' at Coonoor, and 'Rallia' near Wellington. These trees, especially the Eucalyptus, grow very fast, and are fit to cut at ten years of age, being then often 100 feet high, with a girth of 2 to 3 feet or even more. The annual increment of Eucalyptus has been ascertained to be about 12 tons per acre per annum; that of wattles, 6 tons. These plantations are being worked in regular rotation for the supply of fuel on the plateau. The produce of the Wainád and Moyár forests consists of teak logs (which are brought for sale to Utakamand), sandal-wood, and myrabolams. The receipts from forests in 1874 was £2692; in 1881, £4110; and in 1883, £4378.

Administration.—The total revenue from all sources in 1868-69, the year in which the Nílgiri Commission was first established, was £10,063, and the expenditure on civil administration, £32,906; in 1874-75, the revenue had increased to £20,507, and the expenditure to £41,491. In 1881-82, the revenue was £50,209, and the expenditure £35,210. The different items of revenue in 1874-75 and 1881-82 were thus returned—land, £4551 in 1874, and £9060 in 1881; *ábkári* or excise, £7276 in 1874, and £16,389 in 1881; forests, £2692 in 1874, and £4111 in 1881; and post-office, £2936 in 1874, and £20,649 in 1881. Expenditure—administrative and public departments, £10,195 in 1874, and £17,455 in 1881; law and justice, £6542 in 1874, and £2651 in 1881; ecclesiastical and medical services, £7505 in 1874, and £6787 in 1881; superannuation, etc. allowances, £3061 in 1874, and £2460 in 1881; land revenue, £5720 in 1874, and £3290 in 1881; forests, £6586 in 1874, and £1590 in 1881; post-office, £17,247 in 1874, and £977 in 1881.

The number of magisterial courts in 1875-76 was 6, and of civil and revenue courts 4. The figures in 1881 were—magisterial courts 9, revenue courts 4. The aggregate strength of the police in 1875 was 141 men, maintained at a cost of £1193. The number of arrests was 373, with 222 convictions. In 1881, the force consisted of 179 men, costing £4286. Number of arrests (1881), 1706; convictions (including summoned cases), 1823. There are 2 prisons in the District, the jail at Utakamand and the European prison. There are also 3 subsidiary jails, one at Wellington, one at Coonoor (Kúnúr), and one at Gúdalúr. The average daily number of prisoners during 1875 was 470, and 380 in 1881. Out of a population of 49,501 in 1871-72, 3990, or 8·1 per cent. (266 of whom were females), could read and write. In 1881, out of a population of 91,034, the number who could read and write (including 1000 females) was 5775, or 6·3 per cent. Among the hill tribes, education has made but little progress. The only two European schools of importance are the Lawrence Asylum, Lovedale, and the Breeks' Memorial School at Utakamand. The

former has been already referred to; the latter, founded in memory of the first Commissioner, is an efficient middle-class school. The total number of institutions (including the vernacular schools) was 45 in 1882–83, with 1869 pupils; expenditure thereon, £13,354. The Census of 1881 returned 1765 (of whom 413 were girls) as under instruction.

Medical Aspects.—Situated as the Nílgiris are, at an average elevation of 6000 feet; equidistant from two seas; sharing two monsoons; and isolated from mountains of similar height, they possess a climate which, for equability of temperature, for mildly invigorating qualities, for great salubrity, and for immunity from the disturbing influences common to the climate of most hill stations, is almost unrivalled within the tropics. The average temperature deduced from the mean of twenty-five months has been fixed at 58° F. The hottest season is in April and May, but its occurrence depends upon the character and period of setting in of the south-west monsoon. The extreme range of temperature, from sunrise to 2 P.M., averages commonly 16° F. throughout the year. In 1881, the maximum at Wellington was 80·1°, and the minimum 37·3°. The mean temperature in that year was 61°. The rainfall at Wellington in the same year was 48·46. The average annual rainfall for seven years ending 1881 was 45 inches. The year before 1881, however, there was an average fall over the District of 70 inches. There are only two dispensaries in the District —at Utakamand and Coonoor. The European population suffer chiefly from fevers and rheumatism. [For further information regarding the Nílgiri Hills, and the tribes inhabiting the tract, see the *Manual of the Nílgiri District*, by H. B. Grigg, Esq., C.S. (Government Press, Madras, 1880). Also *An Account of the Primitive Tribes and Monuments of the Nílgiris*, by the late J. W. Breeks, Esq., C.S. (Allen & Co., London, 1873); the *Madras Census Report* for 1881; and the several annual Administration and Departmental Reports of the Madras Government.]

Nílgirí.—Native State of Orissa, Bengal, lying between 21° 18′ 50″ and 21° 37′ N. lat., and between 86° 29′ and 86° 51′ 30″ E. long. Area, 278 square miles. Bounded on the north and west by the State of Morbhanj, and on the east and south by Balasor District. One-third of the area consists of uncultivated mountain land; one-third of waste jungle; and the remaining third is under cultivation. Valuable quarries of black stone are worked, from which are made cups, bowls, platters, etc. Population in 1881, 50,972, namely, 43,905 Hindus, 32 Musalmáns, 36 Christians, 633 Santáls, and 6366 non-Hindu aboriginal tribes, namely Bhúmijs. The total number of villages was returned at 248. The capital and residence of the Rájá is situated in lat. 21° 27′ 20″ N., and long. 86° 48′ 41″ E. The State yields a revenue

estimated at £2179, and pays a tribute of £390 to the British Government. The Rájá's militia consists of 28 men, and the police force of 76 men. The State contains 18 schools.

Níl Nág.—Lake in Kashmír (Cashmere) State, Northern India, giving rise to a stream which joins the Jehlam (Jhelum) near Barámulá. Situated in lat. 33° 48′ N., and long. 74° 47′ E. (Thornton), on the north-eastern declivity of the Pír Panjal Mountain, 21 miles south-west of Srínagar. Held in great veneration by the Hindus.

Nílphámári (or *Bágdogra*).—Sub-division of Rangpur District, Bengal. Area, 638 square miles; number of towns or villages, 392; houses, 56,609. Population (1881), males 226,484, and females 213,002; total, 439,486. Classified according to religion, there were—Muhammadans, 219,906; Hindus, 219,362; Christians, 32; Jains, 47; Buddhists, 28; Brahmo, 1; Santáls, 12; other aborigines, 27; unspecified, 71. Density of population, 689 persons per square mile; villages per square mile, ·61; persons per village, 1121; houses per square mile, 90; persons per house, 7·8. This Sub-division comprises the three police circles (*thánás*) of Dimlá, Jaldháká, and Darwání. In 1883 it contained 1 criminal and 2 civil courts, with a regular police of 89 of all ranks, and 962 rural police or village watchmen.

Nílphámári.—Village in Rangpur District, Bengal, head-quarters of Nílphámári Sub-division, and a station on the Northern Bengal State Railway. A purely agricultural village, of no importance except as the head-quarters of a Sub-division.

Nilvála.—Petty State in the Gohelwár division of Káthiáwár, Bombay Presidency; consisting of 1 village, with 2 separate tribute-payers. Estimated revenue, £245; tribute of £51, 2s. is paid to the British Government, and £15, 8s. to the Nawáb of Junágarh. The inhabitants are pure Káthís. The estate lies 13 miles north-north-west of Lathi railway station on the Bhaunagar-Gondal line. Area, 2 square miles. Population (1881) 512.

Nímach (*Neemuch*).—A town and British cantonment, in the territory of Gwalior, or the possessions of Sindhia, in Central India; situated in lat. 24° 27′ 38″ N., and long. 74° 54′ 15″ E., on the north-western border of Málwá, and at a short distance from the boundary separating that tract of country from the State of Mewar in Rájputána. Also a station on the Rájputána-Málwá State Railway. The British territory here was formerly limited to the site of the cantonment and some acres adjoining, sold by Daulat Ráo Sindhia in 1817, according to the provisions of the treaty of Gwalior concluded in that year, as space required by the British Government for stationing a force in the Málwá territory. By a later treaty, however, some more land in the vicinity was obtained. A small fort has been constructed to accommodate the families of the military when called to a distance on duty;

it is at present used as a magazine. The climate of Nímach is agreeable, never exhibiting either extreme of heat or cold; even at the hottest season the nights are generally cool. Its elevation above sea-level is 1613 feet. Nímach occupies rising ground, the cantonment boundary being close under the walls of the city. The city is the head-quarters of a District of Gwalior. In 1881 the population of the city was returned at 5161, namely, Hindus, 4157; Muhammadans, 938; and 'others,' 66. Population of the cantonment (1881) 13,069, namely, 7576 males and 5493 females. Hindus numbered 9032; Muhammadans, 3218; and 'others,' including Europeans, 819. Nímach is distant 155 miles north-west of Mhow, 371 south-west of Delhi, 312 south-west of Agra, 306 miles west of Ságar, 1114 miles west of Calcutta *viâ* Allahábád and Ságar.

Nimal.—Town in Bannu (Bunnoo) District, Punjab—*See* NAMAL.

Nimár.—District in the Chief Commissionership of the Central Provinces, lying between 21° 4′ and 22° 26′ N. lat., and between 75° 50′ and 77° 1′ E. long. It forms the westernmost District of the Central Provinces; and is bounded on the north and west by the territories of the Rájá of Dhár and of the Mahárájá Holkar, on the south by Khándesh District and West Berar, and on the east by Hoshangábád. Area, 3340 square miles. Population (1881) 231,341. The head-quarters of the District are at KHANDWA, which is rapidly taking the place of BURHANPUR as the principal town.

Physical Aspects.—The modern District of Nimár consists of two river valleys, parted by a range of hills. It includes but a small portion of the ancient Hindu Province of Pránt Nimár, which occupied the whole of the Narbadá (Nerbudda) valley, lying between the Vindhya hills on the north and the Sátpura range on the south, for about 225 miles, from 74° to 77° 10′ E. long. On the other hand, the Tápti valley was no part of old Pránt Nimár, but belonged to the Hindu Province of Talner, subsequently called by the Muhammadans Khándesh. The northern section of the District in the Narbadá valley is broken by low irregular hills, and nowhere presents the open level surface of the more fertile Districts higher up the river. It is drained by the Suktá, Abná, Waná, Bhám, Báldí, and Phiprár, which unite in a considerable stream, the Chhotá Tawá, before joining the Narbadá; and by the Ajnál, Káveri, and Bákúr, which fall directly into that river. In the north-east corner of this section of the District, a large tract of waste extends along the Chhotá Tawá and the Narbadá; but the rest of this region is fairly well cultivated, though the barren ridges which cut up the country in every direction prevent it from presenting a flourishing appearance. Its average elevation above the sea is 1000 feet.

The southern section of Nimár District, in the Tápti valley, is more

open and fertile. Towards the west it is carefully cultivated. But higher up the valley, the land, though exceedingly rich, lies utterly desolate; and instead of the thriving villages which occupied it during the Muhammadan period, now only a few Kurkús carry on a rude tillage here and there in a deadly climate. This part of Nimár has an average elevation above the sea of 850 feet. The irregular and broken range which divides the two valleys of the Narbadá and the Tápti, has a width of about 15 miles. It is the only part of the great hilly backbone of the Central Provinces marked in maps as the Sátpura chain, which is really known by that name to the people. On its highest point, about 850 feet above the plain, and 2200 feet above sea-level, stands the fortress of ASIRGARH, commanding a pass through the hills which has for centuries been the chief highway between Upper India and the Deccan. The Hattís, another branch of the same great range, with a height above sea-level of from 2000 to 3000 feet, form the southern boundary of the District. On their other face they rise steeply from the plains of Berar; but the ascent from the Tápti valley is long and gradual, including some plateaux of considerable extent, with excellent soil here and there. Geologically considered, the country consists almost entirely of trap. In far the greater portion the traps are horizontal; but in the low hills west of Asírgarh there is a strong southern dip, in places amounting to 15°. Coal is entirely wanting; but iron-ore is found in the Dhár forest near Punása and Chándgarh.

Of the extensive forests in Nimár, the only tract reserved by Government is the Punása forest, which stretches for about 120 miles along the south bank of the Narbadá, and contains very fine young teak (Tectona grandis), besides *saj* (Terminalia tomentosa), and *anjam* (Hardwickia binata) of great size. The south-eastern corner of the District, in the Tápti valley, is also covered with a promising young forest of teak and other timber, over an area of about 400 square miles; and a similar forest exists in *parganá* Chándgarh, north of the Narbadá. There is, besides, much land overspread by low jungle.

Tigers are numerous, and are easily got at along most of the rivers in the hot season. Cattle and game being easily procurable by them, the Nimár tigers seldom become regular man-eaters. Bears, leopards, and wolves are common in some parts, and also *sámbhar* and spotted deer. The Upper Tápti valley is a favourite haunt of the bison (Bos frontalis), and *nílgái* and wild hog abound throughout the District. Of small game, painted partridge, quail, hares, and pea-fowl are the chief. Jungle-fowl are found in the Tápti valley; and the large rivers yield excellent fish. A shooting party has only to bring tents and horses to the Lál-bágh railway station, where cart-carriage is always available for hire, and march 15 or 20 miles up the Mohná valley, south-east of

Burhánpur, to be in the centre of a very sportsman's paradise. It is useless, however, to attempt such an expedition earlier than March, when the jungle grass is burnt.

The principal places of interest in Nimár District, besides ASIRGARH, are—KHANDWA and RAVER, in the Narbadá valley; BURHANPUR, in the valley of the Tápti; and MANDHATA, the island in the Narbadá sacred to Siva.

History.—Nimár has always been a border land. Even its hill tribes belong to two distinct races, the Bhíls and Kols of Western India here meeting the Gonds and Kurkús from the east. The earliest figures, whether of legend or history, are those of the Haihai kings, who ruled Peánt Nimár from Máhismatí, the modern Maheswar, till they were expelled by the Bráhmans. The new rulers introduced the worship of Siva on the island of Mándháta. At first the Bráhman gods found supporters in the Chauhán Rájputs, who held Asírgarh, though their capital was at Makávatí (Garha Mandla); but subsequently the Pramára Rájputs, who founded the great Buddhist kingdom of Málwá, seized Asírgarh. A branch of this family called Ták held the fortress from the 9th to the 12th century, and are often commemorated by the poet Chand as leaders in the Hindu armies battling in Northern India against the Muhammadan invader. During this period, the Jain religion, a schism from Buddhism, prevailed in Nimár, and numerous remains of finely carved Jain temples still exist at Khandwá and near Mándháta.

Before the invasion of the Muhammadans, however, the Chauháns appear to have recovered Asírgarh and the southern part of the District. In 1295, Sultán Alá-ud-dín, returning from his bold raid into the Deccan, took that stronghold, and put all the Chauháns but one to the sword. About this time, Northern Nimár came into the possession of a Bhíl, Alá Rájá, whose descendants are still to be found in the chiefs of Bhámgarh, Mándháta, and Silání. Ferishta, indeed, relates a story of a shepherd chief called Asá ruling over all Southern Nimár, and building the fort which from Asá the Ahír (a herdsman) took the name of Asírgarh. But it is almost certain that the country was wholly in the hands of the Chauhán and Bhilála Rájás at the time of the Muhammadan conquest.

About 1387, Northern Nimár became part of the independent Muhammadan kingdom of Málwá, with its capital at Mándú on the Vindhyan hills. Before this, in 1370, Malak Rájá Fárúkhí had obtained Southern Nimár, then unconquered, from the Delhi Emperor. He reduced the Tápti valley; and was succeeded by his son, Nasír Khán, who captured Asírgarh, and founded the cities of Burhánpur and Zainábád. For eleven generations, from 1399 to 1600, the Fárukhí dynasty of Khándesh ruled at Burhánpur; but their powerful neighbours

of Gujarát and Málwá rendered their independence little more than nominal, and Burhánpur was several times sacked by invading armies. In 1600, the great Emperor Akbar annexed Nimár and Khándesh, capturing Asírgarh by blockade from Bahádur Khán, the last of the Fárúkhís. Akbar divided Northern Nimár into the Districts of Bijágarh and Handiá, and attached it to the *Súbah* of Málwá. Southern Nimár became part of *Súbah* Khandesh. The Prince Dányál was made Governor of the Deccan, with his seat at Burhánpur, where he drank himself to death in 1605.

Under the enlightened rule of Akbar and his successors, Nimár reached the highest degree of prosperity it has ever known. The plains and valleys were carefully cultivated; the roads were thronged with traffic between Málwá and the Deccan; and everywhere rest-houses and wells, aqueducts and reservoirs, studded the District. In 1670, the Maráthás first invaded Khándesh, and wasted the country up to the gates of Burhánpur. During successive harvest seasons they returned; and, in 1684, plundered the city itself immediately after Aurangzeb had left it with his unwieldy army to subdue the Deccan. By 1690 they had overrun Northern Nimár; and in 1716, the *chauth*, or fourth of all revenues, and the *sardesmukhi*, or tenth part of the land revenue, were formally conceded to them by the Mughals. Four years later, the Nizám, Asaf Jáh, seized the Government of the Deccan. At first he confirmed the alienations of revenue to the Maráthás; but disputes soon arose, and the Peshwá repeatedly plundered the District, until he acquired Northern Nimár by the Treaty of 1740. Fifteen years afterwards, Southern Nimár was also ceded to the Peshwá, except Burhánpur and Asírgarh, which, however, followed in 1760.

Under the Peshwá's Government, the District recovered from the evils which had befallen it during the struggle between the Mughals and Maráthás. In 1778, the whole of the present District, except *parganás* Kánápur and Beriá, was transferred to Mahárájá Sindhia. Holkar, at the same time, acquired nearly all the rest of Pránt Nimár. Up to 1800 the District enjoyed tolerable peace; but from that year till 1818 it was subject to one increasing round of invasion and plunder, still known as the 'time of trouble,' from which it has not yet recovered. In 1803 a terrible famine befel the country, and in the same year Southern Nimár was taken by the British after the battle of Assaye, but restored to Sindhia. During the next fifteen years the District was constantly pillaged by Holkar's officers, by the Pindárís, and by the rebellious deputies of Sindhia himself. The Pindárís, in fact, were at home in Nimár; their chief camps were in the dense wilds of Handiá, between the Narbadá (Nerbudda) and the Vindhyan hills; and it was in a Nimár jungle that their daring leader Chitú was killed by a tiger.

The last Peshwá, Bájí Ráo, made his way to Nimár after his defeat in the Deccan, and surrendered to Sir John Malcolm in 1818. Asírgarh, in which Apá Sáhib, the former Rájá of Nágpur, had taken refuge, was reduced by the British troops in the same year. The British thus acquired *parganás* Kánápur and Beriá as successors to the Peshwá, while Asírgarh and 17 villages round it were retained after the siege. The rest of Nimár came under our management by treaty with Sindhia in 1824. In 1854, several *parganás* were transferred from Hoshangábád to Nimár; and in 1860, Sindhia's *parganás* of Zainábád and Mánjrod, with the city of Burhánpur, were obtained by exchange. At the same time, all the *parganás* which we had managed for Sindhia since 1824 became British in full sovereignty. Lastly, in 1867, 3 *parganás* in the north-west corner of the District—Kasráwar, Dhargáon, and Barwái—together with Mandleswar, were transferred to Mahárájá Holkar in exchange for some territory in the Deccan.

When the District of Nimár first came under British management in 1818, the country was nearly desolate. With the revival of peace, however, many of the cultivators returned to their homes; and the Bhíls, who at first proved troublesome, were quieted, chiefly by the efforts of Captain (afterwards Sir James) Outram. Unfortunately, our early fiscal administration was unsuccessful. The District was greatly over-assessed, and the revenue farmed to speculators on short leases, while nothing was effected to assist the down-trodden cultivators. At length, in 1845, the farming system utterly broke down, and all the villages were again taken under direct management. The ancient hereditary *pátels* or village head-men regained their proper position; the cultivators were secured in possession at a moderate assessment; agriculture was encouraged; old tanks repaired and new ones constructed; and through the efforts chiefly of Captains French, Evans, and Keatinge, Nimár entered on a fresh period of prosperity. When the Mutiny broke out in 1857, Asírgarh and Burhánpur were garrisoned by a detachment of the Gwalior contingent. Major Keatinge collected a local force, and fortified the Katí Ghátí Pass on the southern road, besides the old fort at Punása, where the European families took refuge with the treasure. The Asírgarh troops were afterwards quietly disarmed by a detachment of Bombay infantry. In 1858, Tántiá Topi traversed the District with a numerous body of starving followers, who plundered the country on their way, and burned the police buildings at Píplod, Khandwá, and Mokalgáon. The people of the District, however, showed no signs of disaffection during the Mutiny.

Population.—A rough enumeration in 1866 returned the population of Nimár at 190,561 souls. The more careful Census of 1872 disclosed 211,176. The last enumeration in 1881 returned the total population of Nimár District at 231,341, showing an increase since 1872 of

20,165 persons, or 9·5 per cent. in nine years. The general results arrived at by the Census of 1881 may be briefly summarized as follows:—Area of District, 3340 square miles, with 2 towns and 625 villages, and 48,592 houses. Total population, 231,341, namely, males 121,008, or 52·3 per cent. of the total population, and females 110,333, or 47·7 per cent. Density of population, 69·3 persons per square mile; villages per square mile, ·19; persons per village, 370; houses per square mile, 14·55; persons per house, 4·76. Classified according to sex and age, there were in 1881—under 15 years of age, males 45,369, and females 42,545; total children, 87,914, or 38·0 per cent. of the District population: 15 years and upwards, males 75,639, and females 67,788; total adults, 143,427, or 62 per cent.

Religion.—Classified according to religion, the Hindus in 1881 numbered 199,290, or 86·1 per cent. of the District population; Muhammadans, 24,426, or 10·5 per cent.; Jains, 1247; Kabírpanthís, 101; Satnámís, 54; Sikhs, 9; Christians, 789; Pársís, 97; Jews, 46; and non-Hindu aboriginal tribes, 5282, or 2·3 per cent. of the total population. The total aboriginal population by race is returned at 39,041, consisting chiefly of Bhíls, who in 1881 numbered 16,935, and who supply hereditary watchmen to nearly every village in Nimár; Korkus, 9541; Bhilálas, 8648; Náháls, 3036; Gonds, 761; Kols, 99; and other aboriginal tribes, 21. Among the Hindus in 1881, Bráhmans numbered 11,898; Rájputs, 19,295; Kurmís, 21,036; Baláhís, 19,320; Baniyás, 7145; Malís, 6563; and Ahírs, 6455. Of the Christian population, Europeans numbered 249; Eurasians and Indo-Portuguese, 139; natives, 309; and unspecified, 92.

Town and Rural Population.—There are only 2 towns in Nimár with a population in 1881 exceeding 5000, viz. KHANDWA, the District capital (population 15,142), and BURHANPUR (30,017). Besides the above, four other towns have been created municipalities, namely, Sháhra (population 2226), Borgáon (1296), Zainábád (1078), and Mándháta (932). These six towns disclose a total urban population of 50,961, or 21·9 per cent. of the District population. Total municipal income (1882–83), £8567, of which £6972 was derived from taxation; average incidence of taxation, 2s. 9d. per head. Of the 627 villages and towns, 335 contain fewer than two hundred inhabitants; 192 from two to five hundred; 70 from five hundred to a thousand; 20 from one to two thousand; 7 from two to three thousand; 1 from three to five thousand; and 2 from fifteen to fifty thousand inhabitants.

The male population of the District is thus classified in the Census according to occupation:—(1) Professional class, including civil and military, 4283; (2) domestic servants, inn and lodging-house keepers, etc., 1570; (3) commercial class, including merchants, bankers, carriers,

etc., 3785; (4) agricultural and pastoral class, including gardeners, 48,295; (5) industrial and manufacturing class, 18,637; (6) indefinite and non-productive class, comprising general labourers, male children, and persons of none or of unspecified occupation, 44,438.

Agriculture.—Of the total area of 3340 square miles, only 642 are cultivated; and of the portion lying waste, 957 square miles are returned as cultivable, and 1741 square miles as uncultivable; 268 acres are irrigated by Government works, and 12,765 acres by private enterprise. The prevailing soil throughout the District is a stiff brown soil termed *mál*, which will not, in ordinary seasons, bear a *rabí* crop without irrigation, but yields excellent rain crops. Hence the autumn harvest greatly preponderates over the spring harvest. In 1883–84, wheat occupied 29,519 acres; rice, 13,077 acres; and other food-grains, 294,556 acres; 44,056 acres were devoted to oil-seeds; while sugar-cane was grown on 187 acres, cotton on 44,444 acres, and tobacco on 202 acres. The out-turn of wheat from average land is about 700 lbs. per acre; inferior grain, 160 lbs.; oil-seeds, 240 lbs.; rice, 600 lbs.; cotton, 33 lbs.; sugar, 880 lbs. Little manure is wasted in Nimár, though its use is generally confined to the better soils, the poorer being treated to a periodical fallow instead. Irrigation from wells, and also from dams thrown across the smaller streams, is resorted to for opium, tobacco, *gánjá*, wheat, gram, sugar-cane, chillies, and garden stuffs. The agricultural stock in the District is returned as follows:—Cows, bullocks, and buffaloes, 179,085; horses, 247; ponies, 3472; donkeys, 1406; sheep and goats, 19,294; pigs, 183; carts, 11,496; and ploughs, 25,578.

The Nimár cultivator is both skilful and industrious, and well understands the value of manure, irrigation, and rotation of crops. The fine mango and *mahuá* trees, which abound throughout the District, add considerably to the wealth of the landholding classes. Out of the total adult agricultural population (male and female) in 1881 (84,312, or 36·44 per cent. of the District population), 9854 were returned as landed proprietors; 2901 as tenants holding at fixed rents or with rights of occupancy; 8811 as tenants-at-will; 29,151 as assistants in home cultivation; and 31,638 as agricultural labourers; while the remainder is made up of graziers, tenants of unspecified status, estate agents, etc. Area of cultivated and cultivable land available for each adult agriculturist, 12 acres. Of the total area of the District (3340 square miles), only 1327 square miles are assessed for Government revenue. Of these, 634 square miles are under cultivation, 419 square miles are cultivable, and 274 square miles are uncultivable waste. Total amount of Government land revenue assessment, including local rates and cesses levied upon land, £19,317, or an average of 10⅝d. per cultivated acre. Total rental paid by the cultivator, £38,424, or an average of 1s. 9⅜d. per cultivated acre. The rent rates per acre

for the different qualities of land were returned as follows in 1883:—Land suited for wheat, 5s.; for inferior grain, 1s. 6d.; for oil-seeds, 2s.; for rice, 7s.; for sugar-cane, 6s.; for cotton, 3s.; for tobacco, 2s. 6d. The ordinary prices of produce per cwt. were as follows:—Wheat, 6s. 1d.; rice, 7s. 6d.; raw sugar (*gúr*), 18s. 5d.; cotton, 37s. The wages per diem of a skilled labourer averaged 1s. 3d.; of an unskilled labourer, 4½d.

Commerce and Trade.—The trade of the District is chiefly carried on by means of weekly *bázárs*, held in twenty-four of the principal towns, and by large fairs which take place every September at Singájí, and every October at Mándháta. The other yearly fairs are of less importance. At these gatherings, English piece and other goods, country cloth, copper vessels, and cattle form the chief articles of traffic. Wheat from Hoshangábád is the principal import. The exports consist almost entirely of the fine gold-embroidered cloth fabrics made at Burhánpur; the gum of the *dháurá* tree (Conocarpus latifolia), of which there are large forests north of the Narbadá, is also exported, to be converted into the gum-arabic of commerce. A considerable through traffic is carried on in Nimár. There were, in 1883, 40 miles of first class, 70 miles of second class, and 189 miles of third class roads in the District. The principal road connects Khandwá with Indore. It carries a very large traffic in opium, cotton, etc., and has travellers' bungalows and rest-houses at easy stages. The road towards Hoshangábád for Jabalpur (Jubbulpore) runs easterly up the valley from Khandwá. It was never metalled nor thoroughly bridged, and, except for local communication, is now superseded by the railway. The other lines are merely fair-weather tracks. The principal are a road passing east and west through the northern part of the District by Ghisúr, Mundí, and Punása, to Barwái; another from Khandwá running south to the important town of Borgáon; and a third from Burhánpur penetrating the Upper Tápti valley as far as Gángrá in Berar, which is much used by Banjára carriers, and for the export of forest produce. The Great Indian Peninsula Railway traverses the District throughout for a length of 112 miles, with stations at Lálbágh for Burhánpur, Chándní for Asírgarh, Dongargáon for Pandháná, Khandwá, Jáwar, and Bír for Mundí.

Administration.—In 1864, Nimár was formed into a separate District of the British Government of the Central Provinces. It is administered by a Deputy Commissioner, with Assistants and *tahsíldárs*. Total revenue in 1883-84, £48,126, of which the land yielded £18,438. Cost of District officials and police of all kinds, £12,400. Number of civil and revenue judges of all sorts, 13; magistrates, 9. Maximum distance from any village to the nearest court, 40 miles; average distance, 6 miles. Number of regular District and town police, 421 men,

costing £6522; being 1 policeman to every 7·99 miles and to every 553 inhabitants. The daily average number of convicts in jail in 1883 was 127, of whom 11 were females. The number of Government or aided schools in the District under Government inspection was 87, attended by 4758 pupils.

Medical Aspects.—The climate of the open parts of Nimár is, on the whole, good, though the heat is very fierce in the Narbadá and Tápti valleys during April and May. Central Nimár does not suffer excessive heat in summer, while during the monsoon months the air is cool and clear. The average annual rainfall at Khandwá town for a period of seventeen years ending 1881, is 32·52 inches. In 1883, 37·28 inches fell, of which 34·51 inches were recorded from June to September. The jungle parts of the District are extremely malarious from July to December, and are consequently inhabited only by Kurkús and other hill tribes. The monthly average temperature at the civil station of Khandwá for a period of six years ending 1881, is returned as follows:—January, 66·5° F.; February, 71·2°; March, 79·9°; April, 87·5°; May, 92·0°; June, 87·9°; July, 80·1°; August, 78·8°; September, 78·6°; October, 77·1°; November, 70·2°; December, 65·9°: average for the year, 78·0° F. The prevalent disease is fever, especially about the close of the monsoon. Cholera used to be an almost annual scourge; but since the stoppage in 1864 of the great religious gatherings in the Upper Narbadá valley during the hot season, cholera has rarely been epidemic. In 1883, 5 charitable dispensaries afforded medical relief to 30,171 in-door and out-door patients. Vital statistics in that year showed a death-rate of 50·94 per thousand, which is the highest rate for that year in the Central Provinces; the mean death-rate for the previous five years in Nimár District was 40·93 per thousand, still the highest rate for any District in the Central Provinces. [For further information regarding Nimár, see the *Central Provinces Gazetteer*, by Mr. (now Sir Charles) Grant, pp. 371–387 (Nágpur, 1870). Also the *Settlement Report of Nimár District*, by Captain James Forsyth (1869); the *Census Report of the Central Provinces* for 1881; and the several annual Administration and Departmental Reports of the Central Provinces Government.]

Nimgiri (*Nyámgiri*).—Range of mountains in the Jaipur country, Vizagapatam District, Madras Presidency—lat. 19° 45′ N., long. 82° 30′ E.—rising to a height of 5000 feet, and running parallel to the main chain of the Eastern Gháts, from which it is separated by valleys not a quarter of a mile in width. The Vamsádhára (*samsa* = bamboo) river rises in this range. The road from Bissemkatak to Singapur crosses the Nimgiris by the Papekonmama gorge.

Nímkhar (or *Nímsár*).—Town in Sítápur District, Oudh; situated on the left bank of the Gúmtí, 20 miles from Sítápur town, in lat. 27°

for the different qualities of land were returned as follows in 1883:—Land suited for wheat, 5s.; for inferior grain, 1s. 6d.; for oil-seeds, 2s.; for rice, 7s.; for sugar-cane, 6s.; for cotton, 3s.; for tobacco, 2s. 6d. The ordinary prices of produce per cwt. were as follows:—Wheat, 6s. 1d.; rice, 7s. 6d.; raw sugar (*gúr*), 18s. 5d.; cotton, 37s. The wages per diem of a skilled labourer averaged 1s. 3d.; of an unskilled labourer, 4½d.

Commerce and Trade.—The trade of the District is chiefly carried on by means of weekly *bázárs*, held in twenty-four of the principal towns, and by large fairs which take place every September at Singájí, and every October at Mándháta. The other yearly fairs are of less importance. At these gatherings, English piece and other goods, country cloth, copper vessels, and cattle form the chief articles of traffic. Wheat from Hoshangábád is the principal import. The exports consist almost entirely of the fine gold-embroidered cloth fabrics made at Burhánpur; the gum of the *dháurá* tree (Conocarpus latifolia), of which there are large forests north of the Narbadá, is also exported, to be converted into the gum-arabic of commerce. A considerable through traffic is carried on in Nimár. There were, in 1883, 40 miles of first class, 70 miles of second class, and 189 miles of third class roads in the District. The principal road connects Khandwá with Indore. It carries a very large traffic in opium, cotton, etc., and has travellers' bungalows and rest-houses at easy stages. The road towards Hoshangábád for Jabalpur (Jubbulpore) runs easterly up the valley from Khandwá. It was never metalled nor thoroughly bridged, and, except for local communication, is now superseded by the railway. The other lines are merely fair-weather tracks. The principal are a road passing east and west through the northern part of the District by Ghisúr, Mundí, and Punása, to Barwái; another from Khandwá running south to the important town of Borgáon; and a third from Burhánpur penetrating the Upper Tápti valley as far as Gángrá in Berar, which is much used by Banjára carriers, and for the export of forest produce. The Great Indian Peninsula Railway traverses the District throughout for a length of 112 miles, with stations at Lálbágh for Burhánpur, Chándní for Asírgarh, Dongargáon for Pandháná, Khandwá, Jáwar, and Bír for Mundí.

Administration.—In 1864, Nimár was formed into a separate District of the British Government of the Central Provinces. It is administered by a Deputy Commissioner, with Assistants and *tahsíldárs*. Total revenue in 1883–84, £48,126, of which the land yielded £18,438. Cost of District officials and police of all kinds, £12,400. Number of civil and revenue judges of all sorts, 13; magistrates, 9. Maximum distance from any village to the nearest court, 40 miles; average distance, 6 miles. Number of regular District and town police, 421 men,

costing £6522; being 1 policeman to every 7·99 miles and to every 553 inhabitants. The daily average number of convicts in jail in 1883 was 127, of whom 11 were females. The number of Government or aided schools in the District under Government inspection was 87, attended by 4758 pupils.

Medical Aspects.—The climate of the open parts of Nimár is, on the whole, good, though the heat is very fierce in the Narbadá and Tápti valleys during April and May. Central Nimár does not suffer excessive heat in summer, while during the monsoon months the air is cool and clear. The average annual rainfall at Khandwá town for a period of seventeen years ending 1881, is 32·52 inches. In 1883, 37·28 inches fell, of which 34·51 inches were recorded from June to September. The jungle parts of the District are extremely malarious from July to December, and are consequently inhabited only by Kurkús and other hill tribes. The monthly average temperature at the civil station of Khandwá for a period of six years ending 1881, is returned as follows:—January, 66·5° F.; February, 71·2°; March, 79·9°; April, 87·5°; May, 92·0°; June, 87·9°; July, 80·1°; August, 78·8°; September, 78·6°; October, 77·1°; November, 70·2°; December, 65·9°: average for the year, 78·0° F. The prevalent disease is fever, especially about the close of the monsoon. Cholera used to be an almost annual scourge; but since the stoppage in 1864 of the great religious gatherings in the Upper Narbadá valley during the hot season, cholera has rarely been epidemic. In 1883, 5 charitable dispensaries afforded medical relief to 30,171 in-door and out-door patients. Vital statistics in that year showed a death-rate of 50·94 per thousand, which is the highest rate for that year in the Central Provinces; the mean death-rate for the previous five years in Nimár District was 40·93 per thousand, still the highest rate for any District in the Central Provinces. [For further information regarding Nimár, see the *Central Provinces Gazetteer*, by Mr. (now Sir Charles) Grant, pp. 371–387 (Nágpur, 1870). Also the *Settlement Report of Nimár District*, by Captain James Forsyth (1869); the *Census Report of the Central Provinces* for 1881; and the several annual Administration and Departmental Reports of the Central Provinces Government.]

Nimgiri (*Nyámgiri*). — Range of mountains in the Jaipur country, Vizagapatam District, Madras Presidency—lat. 19° 45′ N., long. 82° 30′ E.—rising to a height of 5000 feet, and running parallel to the main chain of the Eastern Gháts, from which it is separated by valleys not a quarter of a mile in width. The Vamsádhára (*samsa* = bamboo) river rises in this range. The road from Bissemkatak to Singapur crosses the Nimgiris by the Papekonmama gorge.

Nímkhar (or *Nímsár*).—Town in Sítápur District, Oudh; situated on the left bank of the Gúmtí, 20 miles from Sítápur town, in lat. 27°

20′ 55″ N., and long. 80° 31′ 40″ E. Population (1881) 2336, chiefly Bráhmans and their dependants. Nímkhar is a place of great sanctity, with numerous tanks and temples. A tradition relates that it was in one of these holy tanks that Ráma washed away his sin of having slain a Bráhman in the person of Rávana, the demon king of Ceylon, who had carried off his wife Sítá.

Nimkhera. — Petty guaranteed Thákurate or State under the Bhopáwár or Bhíl Agency of Central India; situated among the spurs of the Vindhyan range. It contains several well-wooded valleys. Under a settlement effected by Sir John Malcolm, the Bhúmia or chief holds the village of Tirla in hereditary succession, paying an annual tribute of about £50 to the State of Dhár, and is answerable for all robberies between Dhár and Sultánpur. Revenue, £1530 in 1881–82. Expenditure, £1340.

Nimrána. — Town in Alwár State, Rájputána, situated 10 miles north-east of Behror. The residence of the Nimrána Rájá, a feudatory of Alwar. Nimrána estate comprises ten villages; and its annual revenue is about £2400. The tribute to be paid by Nimrána was fixed at £300 from 1868 to 1898.

Nímuniá (*Nimuia*).—Village in Champáran District, Bengal. Lat. 26° 45′ 30″ N., long. 85° 6′ E. Population (1872) 5108. Not returned separately in the Census Report of 1881.

Nindo Shahr.—Village in the Badin *táluk* of Tando Muhammad Khán Sub-division, Haidarábád (Hyderábád) District, Sind, Bombay Presidency; situated on the left bank of the Sherwáh, 69 miles south-east of Haidarábád city. Roads to Wango Bázár, Kadhan, Luári, and Wahnái. Head-quarters of a *tappádár*. Population (1881) under 2000. Trade in grain, dates, *ghí*, sugar, molasses, cocoa-nuts, cochineal, cotton, drugs, and cloth. Transit trade in millet and cloth. An unhealthy and low-lying town, built about 120 years ago by Nindo Khán Talpur. Lat. 24° 37′ 30″ N., long. 69° 5′ E.

Nipání. — Town and municipality in Belgáum District, Bombay Presidency; situated on the road from Belgáum to Kolhápur, 40 miles north of Belgáum town, in lat. 16° 23′ 40″ N., and long. 74° 25′ 10″ E. Population (1881) 9777, namely, Hindus, 8009; Muhammadans, 1039; Jains, 726; and Christians, 3. Nipání is a municipality with an income (1883–84) of £1184; incidence of municipal taxation, 2s. 3d. The estate of which this town was the principal place lapsed to the British Government in 1839, upon the demise of its proprietor, and was annexed in 1842. In the following year the fort was dismantled. Nipání has a large trade, and a crowded weekly market on Thursdays; on market days 2000 to 3000 cattle are offered for sale. Travellers' bungalow, rest-house, library, post-office, four Government and two private schools.

Niphád. — Sub-division of Násik District, Bombay Presidency. Area, 411 square miles, containing 121 villages. Population (1881) 87,523, namely, 43,828 males and 43,695 females. Hindus number 80,111; Muhammadans, 3353; and 'others,' 4059. Land revenue (1881), £18,232.

The Sub-division is bounded on the north by Chándor; on the east by Yeola and Kopargáon; on the south by Sinnar; and on the west by Dindori and Násik Sub-divisions. The region is an undulating plain of deep black soil, yielding rich crops of wheat and gram. The north-eastern branch of the Great Indian Peninsula Railway passes through Niphád Sub-division, which is also well supplied with roads. Climate good, but heat excessive in May and April. Water-supply sufficient, the chief river being the Godávari. In 1880–81 there were 5313 holdings, with an average area of 35 acres, and an average rental of £5, 9s. 7½d.; incidence of land-tax, about 6s. 9d. per head of total population. In 1880–81, of 167,649 acres held for cultivation, 17,931 were fallow or under grass. Of the remaining 149,718 acres, 386 were twice cropped. Of 150,104 acres, the area under actual cultivation, grain crops occupied 123,329 acres (66,007 being under wheat); pulses occupied 14,444 acres; oil-seeds, 6538 acres; fibres occupied 202 acres, all under hemp; and miscellaneous crops, 5591 acres. In 1884 the Sub-division contained 1 civil and 4 criminal courts; number of police circles (*thánás*), 2; regular police, 54 men; village watch (*chaukídárs*), 188.

Niphád. — Chief town of Niphád Sub-division, Násik District, Bombay Presidency; situated about 20 miles north-east of Násik town. Population (1881) 3585. Niphád is a station on the north-eastern branch of the Great Indian Peninsula Railway. Besides the ordinary Sub-divisional revenue and police offices, the town has a post-office.

Nír.—Rich agricultural village in Hardoi District, Oudh; 6 miles south-east of Hardoi town. Population (1881) 2733, chiefly Chamárs. It was founded by Nír Singh, a Chamár-Gaur in the service of the Hindu kings of Kanauj, who drove the Thatheras out of their stronghold at Besohra, and utterly destroyed it. A ruined mound of brick still marks the site.

Nirgunda.—Village in Chitaldrúg District, Mysore State. Lat. 13° 47′ N., long. 76° 15′ E. Population (1881) 210. Once the capital of the Jain principality of Nirgunda, included in the Ganga empire 1500 years ago. According to tradition, it was founded 150 B.C. by a king from the north called Nila Sekhara, who gave it the name of Nilávati-patna. The name of Nirgunda is found on the celebrated Merkárá plates of the 5th century A.D. Mounds of ruins and several old temples are still in existence, with a Hoysala-Ballála inscription of 1056.

Nirmal.—Fortified town in the Nizám's Dominions. Lat. 19° 5′ 49″ N., long. 78° 25′ 28″ E.; situated on the old Secunderábád-Nágpur road. The fortifications, which are now in ruins, were the work of French officers formerly in the Nizám's service. A few miles from the town, bordering on the river Godávari, is an extensive forest, also called Nirmal, composed chiefly of teak trees, and abounding with game of all description.

Nitai.—River in the Gáro Hills District, Assam. It rises in the Turá range, and flows a very winding course in a southerly direction until it empties itself into the Káns or Kánks river in the Bengal District of Maimansingh.

Niti.—Mountain pass in Garhwál District, Punjab, leading over the main Himálayan system into Tibet. Lat. 30° 46′ 10″ N., long. 79° 51′ 50″ E. It lies along the course of the Dhauli river, and has an elevation above sea-level of 16,570 feet.

Nizámpatam (*Pettipollee* or *Pettapoly*).—Seaport in Repalli *táluk*, Kistna District, Madras Presidency. Lat. 15° 54′ 30″ N., long. 80° 42′ 35″ E. Population (1881) 4128; number of houses, 879. Frequented by native craft engaged in the coasting trade. The average annual value of imports for the five years ending 1883–84 was £11,225; and of exports, £25,606. Value of imports in 1883–84, £8036; and of exports, £12,228. Nizámpatam is an important salt station. The mangrove swamps supply firewood to Masulipatam, which is close by.

Nizámpatam was the first port at which the English commenced to trade on the eastern coast of India. They landed on 26th August 1611, sent goods on shore, and left two supercargoes, picking them up again on the ship's return from Masulipatam. They then proceeded across the Bay of Bengal on their way to Bantam. Factory established in 1621. Ceded to the French by the Nizám as part of the Northern Circars. As part of the Nizámpatam Circar, it was bestowed on the English by Salábat Jang, the Nizám, in 1759; and the grant was confirmed by the Emperor's firman, 12th August 1765. The port is mentioned by Ferishta. The English, who had a temporary house on the creek in 1611, called it Pettipollee, from the neighbouring village of Pedapalli. The proper spelling of the name is said to be Nyshampatnam, as it was in existence long previous to the establishment of Haidarábád and its Nizáms. Nizámpatam was the scene of a murder of Europeans by the Malay crew of the Dutch sloop, the *Helena*.

Nizám's Dominions.—State of Southern India.—*See* HAIDARABAD.

Noákhálí (*Noacolly*).—District in the Lieutenant-Governorship of Bengal, lying between 20° 22′ and 23° 17′ 30″ N. lat., and between 90° 43′ and 91° 40′ E. long. Area, 1641 square miles. Population (1881) 820,772. The District forms a portion of the Chittagong Division. It is bounded on the north by the District of Tipperah and the State

of Hill Tipperah; on the east by Hill Tipperah and the District of Chittagong, and by the eastern mouth of the Meghná, known as the Sandwíp (Sundeep) Channel; on the south by the Bay of Bengal; and on the west by the main stream of the Meghná. The administrative head-quarters are at the town of SUDHARAM or Noákhálí.

Physical Aspects.—Noákhálí District consists of an alluvial tract of mainland, together with several islands at the mouth of the Meghná. The mainland portion is intersected by watercourses in all directions; and during the rainy season, the whole country is submerged, with the exception of the villages, which are generally built on artificially raised sites. The tanks are usually embanked, in order to keep out the surface water. In general, each homestead is surrounded by a thick grove of areca and cocoa-nut palms. In the north-west of the District, dense forests of areca palms extend for miles. As in most deltaic tracts, the level of the land between the river channels is lower than that bordering on them. The District is very fertile; and, with the exception of some sandbanks and recent accretions, every part of it is under continuous cultivation. The only hill is part of Raghunandan Hill, locally called Baraiár Dálá, in the extreme north-east of the District; it is said to be 600 feet above the level of the sea. The river MEGHNA enters the District from Tipperah, and, after flowing along its western boundary, falls into the sea by a number of mouths, the principal being the Sháhbázpur, the Hátiá, the Bámní, and the Sandwíp rivers—all of which are navigable throughout the year. The principal tributaries of the Meghná are the Dákátiá and the Bará Phení (Great Fenny), both navigable throughout the year.

The banks of the Meghná are either sloping or abrupt and undermined, according as alluvion or diluvion is taking place. The sea-coast of the mainland and the island of Sandwíp are now undergoing diluvion on their southern face, whilst the island of Hátiá is subject to the same influence on its eastern shore; corresponding accretions are being formed on several of the islands, and on the mainland at the mouth of the Phení river. Where the older formations abut on the river, the banks are cultivated; newly formed soil is commonly used as pasture ground.

Principal islands formed by the river along the sea face—Sandwíp, Hátiá, Lawrence *char*, Síbnáth *char* (recently transferred to Bákarganj District), Túm *char*, Bikatshu *char*, and Kálí *char*. The process of alluvion is proceeding at a rapid rate. Several new *chars* have recently formed. On the other hand, one considerable island, the Lakshmidiá *char*, has been eaten away, and has now completely disappeared. The Dákátiá river is said to be silting up owing to the Chándpur Canal having diverted its waters into a new channel. Dr. Hooker wrote in 1854: 'The mainland of Noákhálí is gradually extending seawards, and has

advanced 4 miles within twenty-three years.' In the last century the river reached up to the head-quarters station of Sudhárám, which is at present 8 miles from the bank. The alluvial accretions to the south are now being cut away, and it is possible that the Meghná may again for a time approach the station. But notwithstanding all temporary checks, the process of land-making is slowly but surely going on to the south and west, as is clearly indicated by a comparison of Rennel's Atlas with the recent Survey Maps. On the southern side of the mainland, and to the east of Hátiá Island, the localities most exposed to the full sweep of the tide, diluvion takes place to a great extent; but the loss from this cause is more than compensated for by alluvion.

The estuary of the Meghná, being encumbered with shoals and islands, has two tidal waves. At every full and new moon, especially at the time of the equinox, a 'bore' or tidal wave runs up for several successive days. It is highest at the mouth of the Pheni river, and in the channel between Hátiá and the mainland, where the tides meet; and it is felt as far up as Ráipur. The 'bore' presents the appearance of a wall of water, sometimes 20 feet in height, with a velocity of 15 miles an hour. There are two canals in the District, and 35 ferries, yielding revenue to Government. The average annual number of deaths by drowning during the ten years ending 1873 was 242.

A large river traffic is carried on, by which the surplus produce of the District finds its way to Chittagong; but there are no large river-side towns. Since the manufacture of salt has been prohibited, the industries of the river and seaside population are of the same character as those of the people living inland. Nearly all get their living either wholly or partly by agriculture or by keeping cattle, large herds of which are pastured on the small islands or *chars*, which are covered with long grass. Even the boatmen follow agriculture as an auxiliary means of subsistence, although many of them annually migrate to Akyab and Bákarganj for employment, while others work as boatmen in Calcutta. Almost the only people in the District who live entirely by river industries are the fishermen, whose small hamlets are met with on all the rivers and watercourses.

Long-stemmed rice is extensively cultivated in the lowlands and marshes in the interior of the District. The plant grows with the rise of the floods, and is said to live in as much as 14 feet of water. Reeds grow spontaneously on the new alluvial river formations, and can be had for the cutting. Long lines of embankments have been constructed along the sea face of the mainland and of the islands in the estuary of the Meghná; but these frequently fail to afford adequate protection, and as in the case of the cyclone of 1876, are sometimes overtopped and washed away by storm-waves, which inundate the country for miles inland, causing a vast destruction of human life and property.

The wild animals of Noákhálí include the tiger, leopard (both now extremely rare, and confined to the neighbourhood of the hills on the borders of Hill Tipperah), buffalo, boar, and several kinds of deer. Of small game there are hares, pheasants, partridges, quail, plovers, snipe, duck, teal, etc.

History.—Little is known of the early history of Noákhálí; but it is supposed that the first Muhammadan settlements were made at the time of the invasion of South-Eastern Bengal by Muhammad Taghral, in 1279 A.D. In 1353 the country was overrun by Shams-ud-dín, Governor of Bengal. In 1583, when the Afgháns were defeated by Khán Azím, many of them fled to the frontier, and some, in all probability, took refuge in these parts. A few of the early Arab settlers in Sind and along the Malabar coast may have found their way hither by sea, prior to any of the above-named immigrations, as the writings of the early Arab geographers show that they had some knowledge of this coast. Cæsar Frederick, the Venetian traveller, in 1565 described the inhabitants of Sandwíp as 'Moors,' and stated that the island was one of the most fertile places in the country, densely populated, and well cultivated. Provisions, he says, were very cheap; and he adds that two hundred ships were laden yearly with salt, and that such was the abundance of materials for shipbuilding, that the Sultán of Constantinople found it cheaper to have his vessels built here than at Alexandria. Purchas, *circa* 1620, mentions that most of the inhabitants near the shore were Muhammadans; and there are several mosques on Sandwíp Island two hundred years old, and others at Bájrá and elsewhere on the mainland, of a still greater age. The Muhammadan population of the islands around the mouths of the Meghná practised piracy up to a comparatively recent date. The last pirate of note was Dilái Rájá of Sandwíp, who kept a small army in his pay. He was eventually captured by the Nawáb of Bengal, and ended his days in an iron cage at Murshidábád.

The Portuguese at one time played an important part in the affairs of this part of the country. They first made their appearance about the end of the 16th century, when they are mentioned as being in the employ of the Rájá of Arakan, many of them holding high commands, and possessing extensive grants on the mainland and in the adjacent islands. In 1607 they gave offence to the Rájá of Arakan, who determined to expel them from his dominions. Many of them were put to death; but a number escaped in small vessels, and betook themselves to the congenial occupation of piracy, for which the numerous islands at the mouths of the Ganges afforded ample scope.

Against these pirates, the Mughal governor of Sandwíp, Fateh Khán, sent an expedition of 40 vessels and 600 soldiers, having first ordered

all the Portuguese on the island to be put to death. His fleet engaged the Portuguese off the island of Dakshin Sháhbázpur; and the result was most disastrous to the Mughals, Fateh Khán and the greater part of his troops being killed, and the whole of his ships captured. Elated by this victory, the pirates elected as their leader one Sebastian Gonzales, a common sailor, and resolved to establish for themselves a permanent settlement on the island of Sandwíp. In 1609 they besieged and captured the fort in which the Muhammadan troops had taken refuge, and put the defenders to the sword in revenge for the murder of the Portuguese on Sandwíp Island by Fateh Khán. Having thus made himself master of the island, Gonzales in a short time had an armed force under his command, consisting of 1000 Portuguese, 2000 Indian soldiers, 200 cavalry, and 80 vessels, well armed with cannon, with which he seized the islands of Sháhbázpur and Pátelbanga.

In 1610, the Rájá of Arakan joined with the Portuguese to invade Bengal, the former by land, and the latter, with the fleet under the command of Gonzales, by sea. At first they met with little opposition, and both Lakshmipur and Bhuluá, in the present District of Noákhálí, fell into their hands; but they were afterwards defeated by the Mughal troops, and pursued nearly as far as Chittagong. On hearing of the defeat of his ally, the Rájá of Arakan, Gonzales treacherously put to death the captains of the ships, seized the fleet, and proceeded to plunder the Arakan coast. He was repulsed, however, in an attack upon the capital; and thereupon he induced the Portuguese Viceroy of Goa to despatch an expedition against Arakan, with a view to annexing the country. An expedition, under the command of Don Francis de Menesis, was accordingly fitted out, and in October 1615 arrived at Arakan, where it was subsequently joined by Gonzales with 50 ships. On the 15th November a combined attack was made. The Arakanese were assisted by some Dutch vessels, and after an obstinate fight, which lasted all day, they compelled the Portuguese to retire. After this defeat the enterprise was abandoned, and the expedition returned to Goa. In the following year, Sandwíp was invaded by the Rájá of Arakan, who defeated Gonzales, and took possession of the island.

When Sháistá Khán came to Bengal as Nawáb or Governor, in 1664, he resolved to rid the country of the piratical horde which had so long devastated it; and he intended, after doing this, to attack the King of Arakan, according to the orders of Aurangzeb. Seeing, however, that it was impossible, owing to the nature of the country, to transport an army by land from Bengal to Arakan, and fearing that the pirates would prevent his taking his troops by sea, he determined to interest the Dutch in his designs. With this object, he sent an ambassador to Batavia to treat for the joint occupation of Arakan.

The Batavian general consented, and despatched two vessels of war to Bengal in order to assist in the transport of the Mughal troops.

Meanwhile Sháistá Khán, having prepared a large transport fleet, threatened the pirates with annihilation, telling them of the designs of Aurangzeb on Arakan, and adding that a powerful army of Dutch was close at hand. By such threats, and the most liberal promises of land and pay, if they would leave the service of the Arakan Rájá and enter that of Aurangzeb, he cajoled them into landing in Bengal with their wives and children. The Nawáb received them with open arms, overwhelmed them with favours, and placed their families in Dacca. Then, without giving them time to cool, he made them join his army in the attack and capture of the island of Sandwíp, then in the hands of the Rájá of Arakan. From Sandwíp he passed with all his forces to Chittagong, which was taken in 1666. His purpose being accomplished, and having in his power the families of the Portuguese, he ridiculed all his previous liberal promises; taunted the pirates with having abandoned the Arakan Rájá, their master; and treated them with great severity. They never recovered their independence; and their descendants have gradually sunk to the level of the natives, whose dress and customs they have for the most part adopted. They are still Christians, and retain their old Portuguese names.

About 1756, the East India Company established factories in Noákhálí and Tipperah, ruins of some of which still remain. In 1790, a Salt Agent was appointed at Sudhárám to superintend the manufacture of salt on the islands. Much of the salt thus made was exported to Chittagong, and thence to Calcutta. In 1827, the Salt Agent was invested with the powers of a Collector. The District, so far as its revenue jurisdiction went, was then known as Zilá Bhuluá. Afterwards, in consequence of the prevalence of robbery and *dakáiti* in this part of the country, a joint-magistrate was invested with the criminal administration of the District, and the name of Noákhálí was adopted to designate the new jurisdiction. The local name of the head-quarters station is, however, neither Bhuluá nor Noákhálí, but Sudhárám, after the name of a prominent landholder.

Population.—Previous to 1872, several attempts were made to ascertain approximately the population of Noákhálí. In 1850, it was estimated at 352,975 souls; in 1856, at 438,456; and in 1865, at 293,540. According to an estimate based on an enumeration of the houses in 1868, the population was returned at 348,250. All these estimates were, in 1872, found to be much below the truth, the Census of that year disclosing a population, on the District as at present constituted, of 840,376, or of 713,934, exclusive of the Mirkásarái and Chhágalnaiya *thánás*, which have been added to Noákhálí from Chittagong and Tipperah Districts since 1872. At the last enumeration in

1881, the population of Noákhálí was ascertained to be 820,772, showing a decrease, as compared with the population of the same area in 1872, of 19,604 persons, or 2·33 per cent. This decrease is entirely due to the disastrous loss of life caused by the cyclone and storm-wave of 1876.

The Bengal Census Report states: 'The deaths from drowning caused by the cyclone and storm-wave are believed to have been 36,324, while 49,061 died of the sickness which followed it, making a total of 85,385 lives lost in this double calamity. Most of this mortality fell upon the southern *thánás* of Hátiá, Begamganj, and Sandwíp, and its extent may be guessed by the fact that more than four years after the event these *thánás* show a falling off from the figures of 1872 of 25·58 per cent., 15·54 per cent., and 16·72 per cent. respectively. But for this calamity, the District officer reports that there would certainly have been a large increase, for the peasantry who were destroyed were a most prosperous class. Cultivation is now everywhere extending, and population advances. In the north and east of the District there is a slight falling off, very marked among the males, which is explained by the absence of many persons at the time of the Census, who were employed in collecting forest produce in Hill Tipperah; and it is asserted that from this portion of the District there is some permanent emigration to that State, as the Mahárájá insists upon residence within his territories as a qualification for grants of cultivable land.'

The results of the Census of 1881 may be summarized as follows:—Area of District, 1641 square miles, with 2471 towns and villages, and 92,107 houses, of which 86,958 were occupied, and 5149 unoccupied. Total population, 820,772, namely, males 415,248, and females 405,524; proportion of males, 50·6 per cent. Average density of population, 500·17 persons per square mile; villages per square mile, 1·51; persons per village, 332; houses per square mile, 56·13; persons per house, 9·44. Classified according to sex and age, there were in 1881—under 15 years of age, males 184,408, and females 172,017; total children, 356,425, or 43·5 per cent. of the District population: 15 years and upwards, males 230,840, and females 233,507; total adults, 464,347, or 56·5 per cent.

Religion.—Classified according to religion, Noákhálí contains a larger proportion of Muhammadans than any other District in Bengal, except Bogra and Rájsháhí. In 1881, Muhammadans numbered 608,592, or 74·15 per cent. of the total population; Hindus, 211,476, or 25·76 per cent.; Christians, 588; Buddhists, 114; and 'others,' 2.

The Muhammanans belong, almost without exception, to the Sunni sect, and most of them are Faráizís, or observers of the strict commandments of the Kurán. They do not evince any open intolerance or bigotry, by interfering with Hindu processions, or by annoying the

small Christian community. The Muhammadans of Noákhálí are probably of very mixed origin. They consider themselves to be the descendants of immigrants from the west, and of locally made converts; and there is evidence to show that the Muhammadans have constituted the majority of the population in these parts for the last three hundred years. The Afgháns are believed to have fled to the frontier Districts of Bengal after their defeat by Khán Azím in 1583. There must, however, be a large element of Hindu blood among them; for it is said that, besides the children born to Muhammadans by Hindu women, it was their custom to purchase other children, and educate them in the Muhammadan faith. There may also be a small infusion of Arab blood; and hence the various types of face observable. Conversions to the faith of Islám still take place, but they are of rare occurrence. As a whole, the Muhammadan cultivators are a thrifty class. They seldom spend money on passing enjoyments; and the chief ambition of a Muhammadan husbandman is to save enough to buy a small estate, which will give him independence and position among his neighbours.

Among the Hindus, the most important castes are—Bráhmans, the priestly class, who are also landholders, and are largely employed as ministerial officers and clerks in the Government courts and offices, number in 1881, 10,963; Jugís, weavers, 37,879; Káyasths, the writer caste of Bengal, largely employed in Government service, and as pleaders, accountants, etc., 37,565; Chandáls, a low semi-Hinduized aboriginal tribe, mostly engaged in agriculture, 18,644; Kaibarttás, agriculturists, 16,151; Dhobís, washermen, 15,151; Nápits, barbers, 12,671; Jaliyás, fishermen, 8602; and Sunrís, wine sellers and general traders, 5981.

The Christian community in 1881 consisted of 8 Europeans, 19 Eurasians, and 561 natives of India. These latter include the descendants of the old Portuguese settlers, who, save that they retain perverted Portuguese names, are not to be distinguished by dress or feature from the natives around them. The Roman Catholics, to the number of 300, have a substantially built brick church, and a resident priest. 'Protestants' are returned as numbering 168; and Baptists, 80.

Town and Rural Population.—The population of Noákhálí is purely rural, and no towns worthy of the name are to be found. With the exception of one or two *bázárs* or rows of shops, there is no such thing as a street of houses in the District. Each homestead stands by itself in the midst of a mass of areca palms and jungle. SUDHARAM (or Noákhálí) town, the principal place and head-quarters station of the District, is merely a large village, with a population in 1881 of 5124 souls. It is, however, a municipality, with an income in 1883-84 of £482, of which £354 was derived from taxation; average incidence of taxation, 1s. 4⅜d. per head.

The only places of historical interest in the District are the mosques

on Sandwíp Island and the ruins of the Company's factories, already referred to. BHULUA was one of the military outposts of the Mughal Empire, and was in 1610 the scene of a battle between the Mughals and the combined forces of the Portuguese and Arakanese. Of the 2471 villages comprising the District, 1431 contained in 1881 less than two hundred inhabitants; 627 between two and five hundred; 261 between five hundred and a thousand; 98 between one and two thousand; 34 between two and three thousand; 11 between three and five thousand; and 9 between five and ten thousand inhabitants. These last, however, are only aggregates of small villages. As above stated, Sudhárám is the only place in Noákhálí with a population exceeding five thousand.

Material Condition of the People.—As in the other Districts of Eastern and South-Eastern Bengal, the people as a rule are extremely well off. They dress and live well, and their cattle also are in good condition. Each man has, the Collector states, his grove of areca palms around his house, which yields him a good profit, without any labour; and every one, even the poorest, possesses a small plot of land. The signs of great material prosperity are unmistakable, and strike every new-comer to the District. The rates of rent are low; and the soil, especially on the alluvial accretions in the rivers, very productive, yielding rich crops in return for a minimum of labour. The condition of the people has distinctly improved within the last few years.

On this subject, a late Collector of the District writes: 'This improvement is seen both in their dress and in their dwellings. A peasant's dress formerly consisted of a piece of cloth round the loins, worth not more than six or eight *ánnás* (9d. or 1s.). He now spends four or five rupees (8s. or 10s.) on clothes every half-year, and wears a *dhutí*, *chádar*, and a cap. The introduction of English piece-goods has made these articles cheaper, and he is better able to pay for them. Houses, which used to be built of straw, bamboos, and reeds, on low marshy land, are now constructed on well-raised lands, and of better and more durable materials. Each homestead is surrounded by a grove, which gives it a pleasing appearance, but interferes with ventilation. The number of utensils in domestic use is much larger than formerly, and there is much more comfort. The cost of living has increased—say, for a cultivator, from six *pies* (three-farthings) to an *ánná* (three-halfpence) per day.'

Occupations.—As regards occupation, the Census Report of 1881 divides the male population into the following six main divisions:—(1) Professional class, including all persons engaged in Government service, 11,120; (2) domestic servants, inn and lodging-house keepers, etc., 8762; (3) commercial class, including merchants, traders, carriers, etc., 11,419; (4) agricultural and pastoral class, including gardeners,

139,735; (5) manufacturing and industrial class, 33,251; (6) indefinite and non-productive class, comprising male children and 9960 general labourers, 210,961.

Agriculture.—Rice forms in Noákhálí, as elsewhere in Bengal, the staple of cultivation. It consists of two great crops, the *áus* or early rice, and the *áman* or winter rice, each of which is divided into two classes, and again sub-divided into many varieties. The first class of *áus* rice is sown in March and April, and reaped in July and August; the second description is sown in June and July, and reaped in October and November. The first kind of *áman* rice is sown in March and April, transplanted in June and July, and reaped in November and December; the second kind, sown in July and August, is also transplanted, and is reaped in the latter part of November and throughout December. Of these four rice crops, 53 well-defined varieties are named.

Amongst other crops grown in the District may be mentioned pulses, mustard and other oil-seeds, cocoa-nuts, chillies, areca nut, and a little betel-leaf, turmeric, sugar-cane (a garden crop), and jute for domestic consumption. Areca-nut is the most valuable product of the north of the District, especially in Lakshmipur *tháná*. According to an official estimate made in 1873–74, out of the then total area of the District (996,480 acres), 747,360 acres were devoted to the cultivation of food-grains. Roughly speaking, a fair out-turn from an acre of land is about 17½ cwts. of paddy or unhusked rice, or about half that quantity of husked rice. The value varies according to the quality of rice grown; the best description of *áman* paddy being worth, on an average, from 2s. to 2s. 8d. per cwt., and *áus* paddy from 1s. 4d. to 2s. per cwt. A second crop is obtained from nearly all good land, and the average out-turn of an acre of such land would be about 27 cwts. of paddy, valued at £3, 10s.

Wages have more than doubled within the past twenty years. Agricultural day-labourers now receive 6d. to 8d. a day, or as much as 1s. a day at harvest time, besides two meals from their employers; ordinary coolies are paid all the year round at the rate of three men for the rupee, or 8d. a day per man; smiths, carpenters, and bricklayers are seldom paid at a daily rate, but by the job. Prices of food-grains have also risen, but there is no evidence to show whether this rise has kept even pace with the increase in the rate of wages. The average price of the best cleaned rice during the years 1870–73 was 6s. 2d. per cwt., and of common cleaned rice, 4s. 1d. per cwt. In 1882–83 the average price of common rice was 4s. 1d., and in 1883–84, 5s. 5d. per cwt. In the latter year, prices ruled exceptionally high, owing to a less than average crop on the higher lands, caused by deficient rainfall.

There is a good deal of waste land in the District, but not much of it is fit for cultivation. Tenures for bringing waste lands into cultivation, called *ábádkári háwálas* and *ábádkári táluks*, are common; at the present time, however, they are usually held by men of wealth, who underlet them to the actual cultivators. The general condition upon which such tenures are granted is, that rent is to be paid at first only upon so much of the area as is actually under cultivation. The remainder is held rent-free for a term of years, the tenant agreeing to cultivate and to pay rent on increased portions of the area of his holding year by year, till the entire cultivable area is brought under tillage. The land is measured with a longer rod than that used in measurements of cultivated holdings, and the tenant is allowed a deduction of one-fifth of the area of the rent-paying lands. These tenures are generally admitted to be hereditary, and to convey a right of occupancy in so much of the lands covered by them as has been actually brought into cultivation by the holders. In some instances, however, purchasers of estates have succeeded in cancelling these tenures, and reducing the holders to the status of mere tenants-at-will. It is not customary to allow lands to lie fallow, and no system of rotation of crops is followed.

The estates of Noákhálí may be divided into four classes—(1) Government *khás maháls* (136 in number in 1883), in which the Government has retained the full proprietary right; (2) temporarily settled estates, and private estates under Government management, 24; (3) lands of which Government has only a right to a fixed revenue (*zamíndárís* and *khárijá* or independent *táluks*), numbering 1547; and (4) estates with respect to which the Government has neither a proprietary right nor a claim to receive revenue, of which there are 56. In addition to these, there are numerous intermediate tenures. The practice of sub-letting land is universal, each class of tenure-holder paying a different rate of rent. Under the *zamíndár* or landlord is the *tálukdár*, who pays one rate; under him is the *hawáladár*, who pays another; then comes the *ním-hawáladár*, who pays a third rate; and then the *ráyat* or actual cultivator, who may hold from any of the above, and who pays a fourth rate. In the south of the District it is common for the *ráyat* to again sub-let portions of his holdings to yearly tenants called *jotdárs*. There are a few proprietors who cultivate their own lands without either a superior landlord above, or a sub-tenant below them. They are chiefly the owners of small plots of resumed military tenures (*jágírs*), and the *tálukdárs* in a portion of Amrábád *parganá*. There is no tendency towards the growth of any distinct class of landless day-labourers. With few exceptions, every man either possesses or rents some land, which he cultivates. Arrangements are sometimes made by which one man supplies the seed or cattle, or the labour required for cultivating land rented by another, in considera-

tion of receiving a share of the crop. This is, however, only a particular form of land tenure, and does not seem to be any indication of the growth of a class of day-labourers proper. Many of the poorer cultivators also occasionally hire themselves out to work for the richer landholders.

In 1883-84, Noákhálí District contained 1707 revenue-paying estates, owned by 8682 individual proprietors or coparceners. In 1883-84 the land revenue collections amounted to £62,554, equal to an average payment of £36, 10s. 3d. for each estate, or £7, 4s. 1d. by each proprietor. As explained above, rent rates vary according to the tenure under which the land is held. The rates paid by the actual cultivators in 1872 were returned as follows:—Rice land on the mainland, from 8s. 2d. to 11s. 6d. per acre, according to situation and the quality of the rice grown; garden land, from 13s. to 16s. 6d. an acre. In the more recently formed Government *chars*, where the soil is of inferior quality, cultivators hold at favourable rates. In 1872, the rates of rent for rice land in these *chars* varied from 2s. 8d. to 6s. 3d. per acre.

Natural Calamities.—Insects occasionally do great damage to the crops, but not on such a scale as to affect the general harvest of the District. The calamity to which Noákhálí is most subject is flood, generally caused by southerly gales or cyclones occurring at the time when the Meghná is swollen by heavy rains, and when the tides are highest — namely, at new or full moon about the period of either equinox. These floods are very destructive, the damage being caused not so much by the mere inundation as by the sea-water. The flood raised by a storm-wave subsides almost directly, but pools of salt water are left in every field. When evaporation sets in, the water of these pools becomes salter than the Meghná itself, and kills the growing rice. The crops were destroyed generally in 1822 and 1825 by heavy floods; and in 1848, 1869, and 1876, the crops on the islands and along the river banks were destroyed from the same cause.

The cyclone and storm-wave of the 31st October 1876 was terribly disastrous in its effects, sweeping over the delta of the Meghná, and spreading death and disease throughout the three Districts of Noákhálí, Bákarganj, and Chittagong. The loss of life in Noákhálí was appalling. The precise mortality in several small areas was at once ascertained; and from the information thus obtained, it was estimated that, out of a total population of 384,767 inhabiting the four mainland *thánás* of Sudhárám, Bámni, Amírgáon, and Mirkásarái, principally affected by the cyclone, no fewer than 30,000 had been drowned. In the island of Hátiá, the number of deaths was estimated at 30,000 out of a population of 54,147; and in Sandwíp, at 40,000 out of 87,016. In the two islands and four *thánás*, therefore, the estimates give a total of 100,000 deaths out of a population of 525,930, or a mortality of 19 per cent.

The details of the calamity (a full account of which is given in the *Statistical Account of Bengal*, vol. vi. pp. 525–532) were very distressing. In one *char* alone, out of 177 people, 137 died. The flood occurred at midnight, and the whole damage was done in a few minutes. A great wave, several feet high, suddenly burst over the country; this was immediately followed by another still higher, and by a third; escape in most cases was simply impossible. No protective measure against these calamities seems practicable; the trees which invariably surround the homesteads saved most of those who survived.

The highest prices reached for food-grains during the famine of 1866 were—for best husked rice, 19s. 9d. a cwt.; common husked rice, 12s. 10d.; best paddy, 14s. 7d.; and common paddy, 9s. 9d. a cwt. The famine, however, did not directly affect Noákhálí District; the rise in prices was solely owing to the demand caused by the failure of the crops elsewhere.

Commerce and Trade, etc.—Despite its extensive river coast, extending from Ráipur to the mouth of the Bará Pheni, a distance of 200 miles, and its consequent favourable situation for the growth of commerce, the trade of Noákhálí is not extensive, and little enterprise is shown in developing its capabilities. Business is carried on by means of permanent markets. There is a busy mart at Ráipur on the Dákátiá river, to which rice, areca-nuts, oranges, and garden produce are brought from the neighbourhood. The traffic on the Little Phení and the Mahendra *khál* supplies Chittagong with a large portion of its rice. Cotton from Hill Tipperah and the Chittagong Hill Tracts, *kunda* boats (dug-outs) also from the Chittagong Hill Tracts, and jute from Tipperah, are imported into Noákhálí by way of the Bará Phení and its tributaries. The principal exports are rice, areca-nuts, and cocoa-nuts; the chief imports—European cotton goods, pulses, brass utensils, salt, sugar, spices, iron, lime, bamboos, and salted fish.

No manufactures worthy of the name are at present carried on in Noákhálí. A coarse description of *sitalpati* mat is made. Cloth-weaving is also practised to some extent; but this industry, which was formerly carried on by the East India Company on a large scale in the District, is rapidly disappearing, owing to the competition of European piece-goods.

The total extent of water-ways in the District is 340 miles, of which 299 miles are rivers and *kháls*, and 41 miles are canals. Land communications have been much extended of late years. Including roads under construction, the total length of land communications in 1883 was 310 miles, exclusive of village roads.

Administration.—Noákhálí was first formed into a separate District in 1822. In 1824–25, the earliest year for which records are available, the gross revenue of the District amounted to £51,828, and the

gross expenditure to £6979. By 1850–51 the revenue had risen to £115,408, and the expenditure to £18,321; so that in twenty-six years both the revenue and expenditure had more than doubled. In 1870–71 the revenue amounted to £96,955, and the expenditure to £23,096. In 1883–84 the six main items of revenue aggregated £101,852, made up as follows:—Land revenue, £62,554; excise, £1580; stamps, £26,838; registration, £3137; road cess, £7389; and municipal taxes, £354. Cost of officials and police, £16,777. The land revenue remained almost stationary during the thirty-five years preceding 1884. In 1842–43 it amounted to £53,177; in 1850–51 to £64,857; in 1870–71 to £55,024; and in 1883–84 to £62,554.

For police purposes, the District is divided into 9 *thánás*. In 1883–84 the regular police force numbered 288 men of all ranks, besides a municipal or town police of 15 men, maintained at a total cost of £6140. There was also a rural police or village watch of 2013 men, maintained by the villagers, and costing in money or lands an estimated sum of £7649. The total machinery, therefore, for the protection of person and property consisted of 2316 officers and men, giving 1 policeman to every 0·71 of a square mile of the area or to every 355 of the population. The estimated total cost was £13,789, equal to an average of £8, 8s. per square mile of area, or 4d. per head of the population. There is one jail in the District, at Sudhárám, and a subordinate prison at the head-quarters of the Pheni Sub-division; average prison population in 1883–84, 113, of whom only 1 was a female.

In 1856–57, and still in 1860–61, there was only 1 Government school in the District, the number of pupils in the former year being 69, and in the latter 71. In 1870–71 the number of Government and aided schools was 26, attended by 596 pupils. Since 1872, when Sir George Campbell introduced his educational reforms, there has been a great increase in the number of schools aided and inspected by Government. In 1873 the number of such schools was 135, with 3824 pupils. By 1881–82 the number of inspected schools had increased to 1509, and the pupils to 32,855. The schools were classified as follows:—1 High School, with 329 pupils; 8 middle English schools, with 514 pupils; 15 middle vernacular boys' schools, with 687 pupils; 1 middle vernacular girls' school, with 30 pupils; 11 upper primary schools, with 466 pupils; 1226 lower primary boys' schools, with 26,974 pupils; 60 lower primary girls' schools, with 460 pupils; 40 *páthshálas* (indigenous Hindu schools), with 572 pupils; and 147 *maktabs* (Muhammadan indigenous schools), with 2823 pupils. Of the total of 32,855 pupils, 357 were girls either attending female schools or mixed schools with boys. Further progress has since been made, and in 1883–84 the boys' primary schools

alone numbered 1778, which were attended by 41,736 pupils. For administrative purposes, the District is divided into 2 Sub-divisions—Sudharam and Pheni.

Medical Aspects.—The climate of Noákhálí is damp, and the seasons are irregular. The sea-breeze, however, tempers the heat in the worst season. The average annual rainfall for the twenty-five years ending 1881 is 109·8 inches at Sudhárám, of which three-fourths fall between June and September. In 1883–84, the rainfall at the head-quarters station was 142·68 inches. The average mean daily temperature during the year is returned at 79·58° F., ranging from 96° to 52°. The endemic diseases of Noákhálí are fevers, remittent and intermittent, caused chiefly by malaria; diarrhœa, dysentery, rheumatism, and many skin affections. Cholera and small-pox occasionally occur in an epidemic form. In 1883–84, the total number of deaths registered in the District was returned at 14,312, or at the ratio of 17·43 per thousand. This, however, is far below the truth. There are three dispensaries in the District, at Sudhárám, Dulálbázár, and Farádnagar, which in 1883 afforded relief to 5310 in-door and out-door patients. [For further information regarding Noákhálí, see the *Statistical Account of Bengal*, by W. W. Hunter, vol. vi. pp. 237–350, and Appendix, pp. 525–532 (London, Trübner & Co., 1876); the *Bengal Census Report* for 1881; and the several Administration and Departmental Reports of the Bengal Government from 1880 to 1884.]

Noákhálí.—*Sadr* or head-quarters Sub-division of Noákhálí District, Bengal, lying between 22° 34′ and 22° 53′ N. lat., and between 90° 53′ and 91° 18′ E. long. It was formed in 1876, and has its head-quarters at Sudhárám. Area, 1298 square miles, with 1835 towns and villages, and 63,685 houses. Total population (1881) 578,797, namely, males 296,916, and females 281,881. Density of population, 446 persons per square mile; villages per square mile, 1·41; persons per village, 315; houses per square mile, 52·14; inmates per house, 9·09. Classified according to religion, there were in 1881—Hindus, 136,267; Muhammadans, 441,841; Christians, 585; Buddhists, 102; and 'others,' 2. This Sub-division comprises the 7 police circles of Sudhárám, Bámni, Sandwíp, Hátiá, Lakshmipur, Begamganj, and Rámganj. In 1884 it contained 7 civil and 8 criminal courts (including head-quarters courts), a regular police force of 241 men, and a rural police or village watch of 1485 *chaukídárs.*

Noákhálí.—Town in Noákhálí District, Bengal.—*See* Sudharam.

Noárband.—Outpost in Cachar District, Assam; about 18 miles south of Silchár. Noárband forms one of the chain of outposts which constitute the southern line of defence against the Lushais or Kukis. This line extends from Mainádhar on the Bárak river to Chátachura on the range separating Sylhet from Cachar. In 1883 it was garrisoned

by a detachment of the 12th Khelat-i-Ghilzai regiment of Native Infantry, with head-quarters at Silchár. A large tea-plantation is in the vicinity of the station.

Nobra.—Tract of country in Ladákh, Kashmír State, Northern India. A wild and elevated region on the south of the Karakoram ranges, and almost enclosed by the Shy-Yok or river of Nobra, a tributary of the Indus. Elevation, 11,000 feet and upwards above sea-level. Chief village, Deskit, lat. 34° 35′ N., and long. 77° 37′ E.

Noh.—*Tahsíl* and town in Gurgáon District, Punjab.—*See* NUH.

Nohar.—Fort in Baháwalpur State, Punjab.—*See* ISLAMGARH.

Nonai (or *Nanai*).—The name of two rivers in Assam. (1) Rises in the Bhután Hills, and, flowing due south through the extreme west of Darrang District, empties itself into the Brahmaputra almost opposite Gauháti. In recent years it has diverged widely from its old course, and overflowed a fertile tract of land. Beyond the frontier, a bed of travertin has been found on its banks, containing 90 per cent. of pure lime. In British territory, it is navigable by boats of 4 tons burden throughout the year.—(2) The other river of the same name has its course entirely within Nowgong District. It rises in the Míkír Hills, and, after receiving the Sálná and the Chápánálá, falls into the KALANG, an important offshoot of the Brahmaputra, at the village of Háriá-mukh. It is navigable for about nine months of the year.

Nong-khlao.—Petty State in the Khási Hills, Assam. Population (1881) 7389; revenue, £206. The presiding chief, whose title is *siem*, is named U Kin Singh. The natural products include potatoes, rice, millet, Indian corn, cinnamon, and caoutchouc. Cotton is woven, and iron is made into implements of native use. Nong-khlao was the first of the Khási States with which the British came into contact. In 1826, the *siem* entered into an agreement with certain Europeans to allow a road to be made across the hills into Assam Proper. But, in 1829, disputes arose, and two British officers then residing at Nong-khlao were massacred, together with their Sepoy guard. After this disturbance was quelled, Nong-khlao was chosen as the first head-quarters of the Political Agent in the Khási Hills, shortly afterwards removed to Cherrá Púnjí, and now at Shillong. In the neighbourhood of Nong-khlao, a small cinchona plantation was started in 1867 by the superintendent of the Calcutta Botanical Gardens. The quinine-giving qualities of the bark were unfavourably reported upon, and the plantation has been abandoned, the locality and elevation being found unsuited to the growth of cinchona.

Nong-krem.—Village in the State of Khyrim, in the Khási Hills, Assam; near which iron-ore is found in abundance, and of the best quality. The iron-ore is smelted on the spot, and the greater part is

sent down into the plains in lumps; a little is manufactured into implements of native use.

Nong-soh-phoh (or *Nobosohphoh*).—Petty State in the Khási Hills, Assam. Population (1881) 841; revenue, £13. The presiding chief, whose title is *siem*, is named U Ksan. Potatoes, rice, Indian corn, etc., are grown; and mats are manufactured.

Nong-spung.—Petty State in the Khási Hills, Assam. Population (1881) 1506. The presiding chief, whose title is *siem*, is named U Santeu Singh. He derives his income from his commission as *mauzádár* in Kámrúp, and his share of the revenue of the Mathekar forest on the border of that District. The natural products include rice, millets, potatoes, honey, and beeswax. Iron-ore is smelted and manufactured into implements of native use.

Nong-stoin.—Petty State in the Khási Hills, Assam. Population (1881) 8473; revenue, £425. The presiding chief, whose title is *siem*, is named U Borson Singh. The natural products include rice, millets, *tezpát* or bay-leaves, caoutchouc, lac, and beeswax. The manufactures are pottery, cotton cloth, and iron implements. Limestone and coal are found. Nong-stoin is connected with Shillong by a fairly good bridle-path, 52 miles in length.

Nong-tar-men (or *Dwára Nong-tar-men*). — Petty State in the Khási Hills, Assam. Population (1881) 424; revenue, £25, almost entirely derived from dues on lime quarries. The presiding chief, whose title is *sardár*, is named U Jantrái. The natural products include oranges, betel-nuts, and *pán* leaves. A description of net is manufactured out of the fibre of the leaf of the pine-apple, and limestone is largely quarried.

North Lakhimpur.—Sub-division and village in Lakhimpur District, Assam.—*See* LAKHIMPUR.

North-Western Provinces and Oudh.—Lieutenant-Governorship and Chief Commissionership of British India, lying between 23° 52′ and 31° 7′ N. lat., and between 77° 5′ and 84° 40′ E. long. Area—North Western Provinces, 81,858 square miles; Oudh, 24,246 square miles: total area, 106,104 square miles. Population—North-Western Provinces, 30,781,947 in 1872, and 32,720,128 in 1881; Oudh, 11,220,950 in 1869 (no census of Oudh was taken in 1872), and 11,387,741 in 1881; total British population, 42,002,897 at the time of the previous census, and 44,107,869 in 1881. The native territory under the Lieutenant-Governorship, comprising the two States of Rámpur and Garhwál, has an area of 5125 square miles, with a population of 741,750 in 1881. Total area of the North-Western Provinces and Oudh, British and Native, 111,229 square miles; total population, 44,849,619. The territory is bounded on the north by Chinese Tartary (Tibet), and on the north-east by the independent kingdom of

Nepal; on the east and south-east by Champáran, Sáran, and Sháhábád Districts of Lower Bengal; on the south by Hazáribágh District of Chutiá Nágpur, Rewá State, the Native States of Bundelkhand, and Ságar District of the Central Provinces; and on the west by the Native States of Gwalior, Dholpur, and Bhartpur, the Punjab Districts of Gurgáon, Delhi, Karnál, and Ambála, and the States of Sirmúr and Jabal, the Jumna river marking the boundary between the Punjab and the North-Western Provinces. The administrative capital and principal seat of the Lieutenant-Governor is at ALLAHABAD. The table on the next page gives the population of the North-Western Provinces and Oudh in 1872 and 1881 according to Districts.

Physical Aspects.—The North-Western Provinces and Oudh occupy, roughly speaking, the whole of the basins of the Ganges and the Jumna (Jamuná), corresponding to Hindustán Proper of the Muhammadan chroniclers. The tract comprising the valleys of the Gogra and the Gúmti has long been artificially separated from the remainder of the great plain, as the kingdom of OUDH; and although now under the administrative charge of the Lieutenant-Governor at Allahábád, it remains, in respect of its courts, a distinct Chief Commissionership. With this exception, the North-Western Provinces include the whole upper portion of the wide Gangetic basin, from the Himálayas and the Punjab plain to the Vindhyan plateau and the rice-fields of Behar. Taken as a whole, the Lieutenant-Governorship consists of the richest wheat-bearing country in India, irrigated both naturally by the rivers which take their rise in the northern mountains, and artificially by the magnificent system of canals and distributaries, which owe their origin to British enterprise. It contains many of the most famous cities of Indian history, and it is studded at the present day with thriving villages, interspersed at greater distances with commercial towns. Except during the hot-weather months from May to October, when the crops are off the fields, the general aspect is that of a verdant and well-tilled but very monotonous plain, only merging into hilly or mountainous country at the extreme edges of the basin on the south and north. The course of the great rivers marks the prevailing south-east slope of the land, which falls away from the Himálayas, the Rájputána uplands, and the Vindhyan plateau, south-eastwards towards the Bay of Bengal. The chief natural features are thus determined by the main streams, whose alluvial deposits first formed the central portion of the North-Western Provinces; while the currents afterwards cut for themselves deep channels through the detritus brought down by their own agency from the ring of hills or uplands on the north, south, and west.

[*Continued on p* 357.

AREA and POPULATION of TERRITORY under the Administration of the LIEUT.-GOVERNOR of the NORTH-WESTERN PROVINCES AND OUDH.

Divisions.	Districts.	Area in Square Miles.	Population (previous Census) 18-2	Population. (Census of 1881.)	Increase or Decrease.
UNDER BRITISH ADMINISTRATION.					
NORTH-WESTERN PROVINCES—					
Meerut (Merath),	Dehra Dún,	1,193	116,945	144,070	+ 27,125
	Saháranpur,	2,221	884,017	979,544	+ 95,527
	Muzaffarnagar,	1,656	690,107	758,444	+ 68,337
	Meerut (Merath),	2,379	1,276,167	1,313,137	+ 36,970
	Bulandshahr,	1,915	937.427	924,822	— 12,605
	Alígarh,	1,955	1,073,256	1,021,187	— 52,069
Rohilkhand,	Bijnaur (Bijnor),	1,868	737,153	721,450	— 15,703
	Moradábád,	2,282	1,122,357	1,155,173	+ 32,816
	Budáun,	2,002	934,670	906,451	— 28,219
	Bareli (Bareilly),	1,614	1,015.041	1,030,936	+ 15,895
	Sháhjahánpur,	1,746	951,006	856,946	— 94,060
	Pilibhít,	1,372	492,098	451,601	— 40,497
Agra,	Muttra (Mathura),	1,453	782,460	671,690	— 110,770
	Agra,	1,850	1,076,005	974.656	— 101,349
	Farukhábád,	1,719	917.178	907,608	— 9,570
	Máinpuri,	1,697	765.845	801,216	+ 35,371
	Etáwah,	1,693	668,641	722,371	+ 53,730
	Etah,	1,739	829,118	756,523	— 72,595
Jhánsi,	Jaláun,	1,469	404,447	418,142	+ 13,695
	Jhánsi,	1,567	317,826	333.227	+ 15,401
	Lálitpur,	1,947	212,661	249,088	+ 36,427
Allahábád,	Cawnpur,	2,370	1,156,055	1,181,396	+ 25,341
	Fatehpur,	1,639	663,877	683,745	+ 19,868
	Bánda,	3.061	697,684	698,608	+ 924
	Allahábád,	2,833	1,396 241	1,474,106	+ 77 865
	Hamírpur,	2,289	529,137	507,337	— 21,800
	Jaunpur,	1,554	1,025,961	1,209,663	+ 183,702
Benares,	Azamgarh,	2,148	1,317,626	1,604,654	+ 287,028
	Mírzápur,	5,223	1,015,826	1,136,796	+ 120,970
	Benares,	998	794,039	892,684	+ 98,645
	Gházipur,	1,473	873,299	1,014.099	+ 140,800
	Gorakhpur,	4,598	2,019.361	2,617,120	+ 597,759
	Basti,	2,753	1,473,029	1,630,612	+ 157,583
	Ballia,	1,144	686,127	924,763	+ 238,636
Kumáun,	Almora,	6,000	433 314	493,641	+ 60,327
	Garhwál,	5,500	310.288	345,629	+ 35,341
	Taráí,	938	185.658	206,993	+ 21,335
Total, North-Western Provinces,		81,858	30,781,947	32,720,128	+ 1,938,181
OUDH—			(1)		
Sítápur,	Sítápur,	2,251	932,959	958,251	+ 25,292
	Hardoi,	2,312	931,377	987,630	+ 56,253
	Kheri,	2,992	738,089	831,922	+ 93,833
Lucknow,	Lucknow,	990	778,195	696,824	— 81,371
	Unáo,	1,747	945,955	899,069	— 46.886
	Bara Banki,	1,768	1,113,430	1,026,788	— 86,642
Faizábád,	Faizábád,	1,689	1,024,652	1,081.419	+ 56.767
	Bahraich,	2,741	775,915	878,048	+ 102,133
	Gonda,	2,875	1,168,462	1,270,926	+ 102,464
Ra Bareli (Bareilly),	Rai Bareli (Bareilly),	1,738	989,008	951,905	— 37,103
	Sultánpur,	1,707	1,040,227	957,912	— 82,315
	Partábgarh,	1.436	782,681	847,047	+ 64,366
Total, Oudh,		24,246	11,220,950	11,387,741	+ 166,791
Total under British Administration,		106,104	42,002,897	44,107,869	+ 2,104,972
NATIVE STATES.[2]					
Rámpur,		945	507,004	541,914	+ 34,910
Native Garhwál,		4,180	131,716	199,836	+ 68,120
Total Native States,		5,125	638,720	741,750	+ 103.030
GRAND TOTAL,		111,229	42,641,617	44,849,619	+ 2,208,002

1 Census of 1869.

2 The small *ilákas* of Rámpura, Gursaráí, and Gopálpura are under British administration. The family domains of the Mahárájá of Benares are included in the Districts of Mírzápur and Benares, containing 986 square miles and 392,415 inhabitants.

Continued from p. 355.]

The extreme north-western or Himálayan tract comprises the Native State of TEHRI or INDEPENDENT GARHWAL, together with the British Districts of DEHRA DUN, GARHWAL, and KUMAUN. These mountainous regions include some of the wildest and most magnificent country in the whole range of the Himálayas, and among their snow-clad peaks the sacred streams of the Ganges and the Jumna take their rise. Many famous temples and places of pilgrimage line the upper banks of the Ganges, and thousands of Hindus annually repair to the holy source from all parts of India. Several of the higher peaks attain a height exceeding 20,000 feet; while Nandí Deví, on the borders of British Garhwál and Kumáun, rises to 25,661 feet above sea-level. Beautiful and romantic scenery abounds, especially near the lake and sanitarium of Náini Tál, and in the valley of Dehra Dún. The economic value of the mountains is almost entirely confined to the growth of tea in Kumáun, and the export of forest produce to the plains. A sparse Hindu population lies scattered among the mountain valleys; and in the extreme northern passes into Chinese Tartary the people belong to the Tibetan race.

The Himálayan tracts under the Government of these Provinces form in themselves only a small portion of the immense geological region to which they belong, but they include part of one of the best and most widely-known of Indian rock formations (the gneissic). The exterior ranges rise sometimes abruptly and sometimes gradually to a height of 7000 or 8000 feet. After passing a second range, the elevation increases, till 10,000 and 11,000 feet are attained. We then meet the peaks of the Trisúl or trident mountain (23,382 feet), Nandí Deví (25,661 feet), and Nandí Kot (22,538 feet). These are all situated to the south of the great central axis of the Himálayas, which has a mean height of from 18,000 to 20,000 feet. The rocks of the higher hills to the north, below the snowy range, have as yet received only cursory attention, being chiefly non-fossiliferous slates and crystalline schists. Of the formations in the snowy range, and beyond it in Chinese territory, we have little real knowledge.

South of the Himálayas and the *bhábar* and *tarái* tracts, the SIWALIK range, a mass of detritus from the greater chain, slopes downward to the plain of the DOAB. It runs parallel to, and is separated from, the Himálayas by the valleys known as the eastern and western *dúns* (DEHRA DUN DISTRICT), which, taken together, have a length of about 45 miles, and an average breadth of about 11 miles. Under the name of Doáb ('Two Waters') is included the whole wedge of land enclosed between the confluent streams of the Ganges and the Jumna, comprising the Districts of SAHARANPUR, MUZAFFARNAGAR, MEERUT (Merath), BULANDSHAHR, ALIGARH, part of MUTTRA (Mathura), and

AGRA, MAINPURI, ETAH, FARUKHABAD, ETAWAH, CAWNPUR, FATEHPUR, and part of ALLAHABAD. The irregular horn-shaped tongue of country thus enclosed runs in a sweeping south-eastward curve, following the general direction of the Ganges, from the Siwáliks to Allahábád. On either side, the great rivers flow through low-lying valleys, fertilized by their overflow or percolation; while a high bank leads to the central upland, which consists of the older deposits. The western and southern portion of this central plateau, though naturally dry and unproductive, except when irrigated by wells, has been transformed into an almost unbroken sheet of cultivation by the great systems of irrigation works, consisting of the UPPER and LOWER GANGES and the EASTERN JUMNA CANALS. The East Indian, the Sind Punjab and Delhi, the Oudh and Rohilkhand, and the recently constructed State Railways, pass through the Doáb in several directions, and afford an outlet for its surplus agricultural produce. Altogether, this favoured inter-fluvial region may be fitly regarded as the granary of Upper India.

A considerable strip of country on the west bank of the Jumna, above its junction with the Chambal, belongs historically and ethnographically to the North-Western Provinces, and contains the ancient Mughal capital of Delhi, together with many other important towns. Since the reorganization after the Mutiny of 1857–58, however, the greater part of this trans-Jumna tract has been made over to the Punjab; and the only portion north of the Chambal now retained under the Government at Allahábád consists of two outlying portions of Muttra and Agra Districts (including the two cities from which they take their names), together with a small section of Etáwah. This is chiefly a flat and naturally arid plain, now enriched by distributaries of the AGRA CANAL.

North of the Ganges, and closed in between that river, the Garhwál and Kumáun Himálayas, and the Chief Commissionership of Oudh, lies the triangular plain of ROHILKHAND—the Katehr of Muhammadan chronicles. This Division presents the general level features of the Gangetic valley, only slightly varied by the submontane tract on the north-east. It is in process of irrigation by the Bijnaur and Rohilkhand Canals now under construction.

Close below the feet of the Kumáun Hills stretches the pestilential region of the Tarái, which extends into the neighbouring Districts. The *tarái* is a tract of marshy forest about 10 miles wide, overrun with jungle and luxuriant undergrowth, sufficient to conceal a man on horseback. The air ceases to be malarious only during the coldest parts of winter, and while the rains are in progress. From the *tarái*, the plains gradually decrease in slope to three or four inches per mile in the Doáb. The *bhábar*, which separates the *tarái* from the hills, is formed of the boulders and *débris* on the lower ranges of the

Himálayas. In Rohilkhand the *bhábar* is about 10 miles wide, with a fall of from 17 to 50 feet per mile, and is unsupplied with water, except in the rainy season. Wells cannot be dug, but crops are raised by means of canal irrigation.

South of the Jumna, the poor and irregular region known as BUNDELKHAND rises upward from the river bank to the edge of the Vindhyan plateau. This part of the Province is intersected by Native States; and isolated portions of the surrounding principalities lie in many places in the midst of British territory. The soil is generally rocky and unfertile, but considerable patches of rich black cotton soil are interspersed; the population is impoverished, scanty, and ignorant; the crops mainly depend on the amount and distribution of the annual rainfall; well-water lies far below the surface; and, as a whole, Bundelkhand may rank as the poorest and most backward region of the North-Western Provinces. It comprises the British Districts of JALAUN, JHANSI, LALITPUR, HAMIRPUR, and BANDA. The southernmost portion is much cut up by three spurs of sandstone and granite hills, running down from the Vindhyan system; but the northern half, near the bank of the great river, possesses a somewhat richer soil, and approximates more nearly in character to the opposite plain of the Doáb. The three ranges are known as the Vindhya-chal, the Panná, and the Bandair hills. They rise one behind the other. Irrigation is partially provided for, but the greatest part of the work is not yet completed.

Below the junction of the Jumna and the Ganges at Allahábád, the country begins to put on somewhat the appearance of the Bengal plains; and it also once more expands northward, east of the intervening block of Oudh, to the foot of the Nepál Himálayas. This tract may be conveniently considered under three portions, respectively separated by the Ganges and the Gogra.

The tract south of the Ganges comprises part of ALLAHABAD, BENARES, and GHAZIPUR Districts, together with the extensive District of MIRZAPUR. The general features of trans-Gangetic Allahábád and Mirzápur somewhat resemble those of Bundelkhand; but the lowlands along the river bank are more fertile, while the hill country is more mountainous and of greater extent.

The triangle between the Ganges, the Gogra, and the boundary of Oudh, includes part of ALLAHABAD, JAUNPUR, half BENARES, part of GHAZIPUR, and the whole of AZAMGARH. This fertile corner of the Gangetic plain, lying wholly along the course of great rivers, possesses the densest population of the North-Western Provinces, and consists of an almost unbroken sheet of cultivation, spreading from the alluvial lowlands over the wide upland which rises from the river banks. Numerous towns and villages cover its surface; and its capital city,

BENARES, is at once the ecclesiastical metropolis of Hinduism and the most populous town in the North-Western Provinces.

The trans-Gogra region, comprising the Districts of BASTI and GORAKHPUR, presents a somewhat wilder, submontane appearance, especially in its northern portion. Even here, however, cultivation widely prevails, and the general aspect is that of a well-tilled and very verdant plain.

For a particular physical description of OUDH, see the article upon that Province.

Rivers.—The principal rivers are the GANGES (Gangá), the JUMNA (Jamuná), the GOGRA (Ghagrá), the GUMTI (Gomatí), and the RAMGANGA. The Ganges rises in Garhwál, and flows with a south-easterly course in these Provinces to its junction with the Gogra in the extreme east of Ballia, where it enters the plains of Bengal. All the drainage of these Provinces falls, directly or indirectly, into it. Its principal tributaries are the following:—Malin, Burh Gangá (in Meerut), Maháwa, Sot or Yar-i-wafadár, Burh Gangá (in Farukhábád), Káli, Rámgangá, Kaliána, Isan, Pandu, Jumna, Tons (in Allahábád), Jirgo, Barna, Gúmtí, Gangi, Basu, Sarju, Gogra. The Ganges Canal is drawn off from the river near Hardwár, and the Lower Ganges Canal at Narora in Bulandshahr District. The principal towns on its banks are Bijnaur, Garhmuktesar, Anúpshahr, Farukhábád, Kanauj, Bilhaur, Shiurájpur, Bithur, Cawnpur, Sálimpur, Gunir, Dalmau, Kara, Allahábád, Mirzápur, Chunár, Benares, Gházipur, Baxar, and Ballia. Since the construction of railways, the trade carried in the boats that navigate the Ganges consists only of heavy and bulky articles, timber and bamboos forming the most important items in the upper part of its course, and stone, grain, and cotton in the lower part.

The Jumna also rises in Garhwál, and flows almost parallel with the Ganges to Etáwah; from here it begins gradually to approach the Ganges till it falls into it three miles east of Allahábád. Its principal tributaries are the Maskarra, Katha, Hindan, Satr, Karwan, Utangan, Chambal (in Etáwah), Sind, Nan, Sengar, Nun, Rind, Sasur-Khaderi, Betwá, and Ken. It passes the towns of Kutána, Bághpat, Delhi, Shergarh, Mát, Muttra, Mahában, Farah, Agra, Firozábád, Batesar, Etáwah, Kalpí, Hamírpur, and Allahábád. The Jumna, after issuing from the hills, has a longer course in these Provinces than the Ganges; but it is not so large or so important a river, above Agra dwindling to quite a small stream in the hot weather. The trade borne on it now is inconsiderable.

The Gogra vies with the Ganges itself in volume, while it surpasses it in velocity. It rises in the Himálayas, and after receiving the waters of the Suheli, Sarju, Chauká, Daháwar, Muchora, and Ráptí, empties itself into the Ganges at Chäprá. The Gúmtí rises in Pilibhít

District, and, passing the city of Lucknow and the towns of Sultánpur and Jaunpur, flows into the Ganges near Sayyidpur, in Gházípur District. Its tributaries are the Kathna, Saráyan, Sai, and Nand. The Rámgangá rises in the Dudutoli range of Garhwál, and, passing the town of Moradábád, falls into the Ganges opposite Kanauj.

Lakes and Jhíls.—Kumáun has several mountain lakes, which are known as Naini, Bhím, Nankúchiya, Málwa, Sát, Khurpá, Khuriyá, etc., with the affix '*tál*.' In the Doáb, in Oudh, and especially in the Benares Division, *jhíls* or marshes are numerous, but none are of sufficient importance to deserve mention, except, perhaps, the Surha *tál* in Ballia. In Bundelkhand and Mirzápur there are artificial reservoirs of water, formed by embanking the mouths of valleys. These are attributed to the former rulers of the country. The Bundelkhand lakes are now under the Public Works Department, and are capable of irrigating some extent of land.

Canals.—The irrigation canals of these Provinces are classified as—(1) productive; (2) ordinary; and (3) protective. The first includes the Upper Ganges, the Lower Ganges, the Eastern Jumna, and the Agra Canals; the second, the Rohilkhand, the Dún, and the Bijnor Canals; and the third, the Betwá Canal, which is still under construction. For particulars regarding these canals, see the section on irrigation (pp. 382–3), and also the separate articles on the canals themselves.

History.—The earliest settlement of the Aryan race in India was probably in that portion of the Punjab which surrounds the upper waters of the Sarsuti or Saraswatí river, still regarded as one of the most sacred spots of Hindu pilgrimage. From this centre, the fair-skinned colonists spread over the neighbouring lands, subduing or exterminating the darker aborigines as they advanced. In the Doáb they founded the famous city of Hastinápur, the capital of the Lunar race, who also ruled at Muttra, Kási (or Benares), Magadha, and Behar. The Solar race, on the other hand, gave princes to Ajodhya in Eastern Oudh, and founded colonies in many parts of the North-Western Provinces. The Vedas show us the Aryan settlements as almost confined to the upper basin of the Ganges and the Jumna, with a few outlying branches in Northern Behar, Western Bengal, the Vindhya Hills, and the Narbadá (Nerbudda) valley; while the south of the Peninsula still remained almost entirely in the hands of the Dravidians. Throughout the whole historical period, the upper Gangetic valley retained its position as the chief seat of the Aryan supremacy in India, and afterwards the centre of the Muhammadan Empire at Delhi or Agra. Its history, being thus almost co-extensive with that of the central power for several centuries, can only be sketched in very brief outlines. A more detailed history of OUDH appears under that article (*q.v.*).

Of the pre-Aryan kingdoms, as of the pre-Aryan races themselves,

our knowledge is limited to what can be gleaned, as to their extent and the degree of civilisation attained by them, from the few monuments that survive, in the shape of tanks, forts, and sites of ruined cities, which are only now beginning to receive attention. The modern representatives of the aboriginal races, the Bhars, Cherús, Kols, Kharwárs, Suiris, etc., are still found; but they have scarcely retained even the traditions of their ancient greatness, and a few of the wealthier members seek to secure social rank by claiming an Aryan (generally Rájput) origin.

Among the earliest traditions of the North-Western Provinces are those which cluster round the city of Hastinápur, on the Ganges, in Meerut District, the ancient metropolis of the Pándavas. Only a few shapeless mounds now mark the site where lived the Children of the Moon, the descendants of Bhárata, whose great war is chronicled in the Hindu epic of the *Mahábhárata*. The poem deals chiefly with the conflict between the five Pándavas, sons of Pándu and founders of Indraprastha (*see* DELHI CITY), and the Kauravas, who held the older capital of Hastinápur. These events, if not absolutely mythical, may be assigned to the 15th century B.C.

But the earliest empire in this portion of Upper India of which any certain monuments remain was that of Magadha, associated with the growth of Buddhism. The founder of the Buddhist creed, Sakya Muni, was born at Kápila in 598 B.C., and died at Kásia in Gorakhpur District in 543. After his death, the creed which he had preached spread rapidly over Hindustán, and became for many centuries the dominant religion of the Aryan race. When Alexander the Great invaded the Punjab in 327 B.C., he heard of the great empire of Magadha, whose capital lay at Palibothra, generally identified with the modern city of Patná in Bengal. A Nágá or serpent dynasty then ruled over Magadha, and the reigning prince at the date of Alexander's invasion bore the name of Nanda. His minister Chandra Gupta, the Sandrokottos of the Greeks, assassinated the Nágá prince and seized upon the throne for himself.

Seleukos, the successor of Alexander in his easternmost dominions, marched with a large army into the Ganges basin, and endeavoured to annex the whole of the modern Provinces to his own kingdom. Chandra Gupta, however, though defeated in the pages of Hellenic chroniclers, at least succeeded in actual fact so far as to preserve his territory intact, and to receive the philosopher Megasthenes as ambassador from Seleukos at his court in Palibothra. Under his grandson Asoka (260 B.C.) the empire of Magadha reached its highest development. The whole of Hindustán and the Punjab, together with portions of the Deccan and Afghánistán, were included within its boundaries; and the pillars or rock-

edicts containing the inscriptions of Asoka may be found at Pesháwar, at Allahábád, at Delhi, at Kálsí, at Radhia and Mattiar in Tirhút, and on the Bay of Bengal. Asoka was the first of his line to embrace the Buddhist faith, and he established it as the State religion throughout his wide dominions, with, however, a liberal tolerance of the older religion. He was an eclectic monarch like his successor—*longo intervallo*—in the empire of Hindustán, the great Akbar, before Akbar arrogated to himself divine honours in his own person.

After the decline of the Gupta dynasty, during the 2nd century B.C., but scanty notices are found of the upper Ganges valley for several hundred years. It would appear, however, that a Bráhmanical reaction, headed apparently by the Rájputs, opposed the peaceful spread of the Buddhist creed, and that a long struggle took place between the rival religions. Early in the 7th century A.D., Hiuen Tsiang, a Chinese Buddhist pilgrim, visited all the most sacred sites in India, and found the Hindu pantheon re-established in many places, though the great kingdoms of Magadha and Kanauj still remained faithful to the teachings of Sakya Muni. Buddhism appears to have been finally stamped out by fire and sword throughout the whole of Hindustán about the 8th century, and the existing monuments bear marks of violent treatment from the hands of the reactionary party. During this intermediate period, numerous petty principalities divided between them the valleys of the Jumna and the Ganges; but the most important were probably those of Magadha, Kanauj, Benares, Delhi, and Mithila.

Continuous history begins for the North-Western Provinces with the Muhammadan invasion. Mahmúd of Ghazní, in 1017 A.D., was the first Musalmán leader who led his army beyond the limits of the Punjab into the plains of Hindustán. He entered the sacred city of Kanauj, in Farukhábád District, whose ruins yet cover a very large area; and then sacked the holy shrines of MUTTRA, the birthplace of Krishna, still one of the most deeply-venerated seats of the Hindu religion. But Mahmúd did not succeed in permanently conquering any part of the Gangetic basin, the Provinces of Múltán and Lahore alone being incorporated with the dominions of Ghazní.

Muhammad Ghori (Shaháb-ud-dín), who overthrew the Ghaznivide dynasty, really founded the Musalmán power in Hindustán. At the period of his invasion (A.D. 1176), Prithwi Ráj, the Tomár Rájá of Delhi, was the leading ruler of Upper India. He had been long engaged in a struggle for supremacy with the Ráthor Rájá of Kanauj, and the rivalry of the Hindu princes gave an opportunity for aggression to the Musalmán rulers of the Punjab. Muhammad Ghori attacked Prithwi Ráj, and though at Tirourí (1191) defeated with

great loss, finally succeeded in establishing his power over the northern part of the Ganges valley. The Delhi Rájá was taken prisoner and massacred in cold blood; and Muhammad returned in triumph to Ghazní, leaving his viceroy, Kutab-ud-dín, to complete the conquest of the Hindu kingdoms. In 1193 A.D., the viceroy conquered KOIL (Alígarh) and MEERUT, and fixed the seat of the Muhammadan empire at Delhi, where it remained, with few intermissions, till the British conquest. In the next year, Muhammad himself returned to India, and defeated Jai Chand, Rájá of Kanauj, in the ravines of Etáwah District. This victory added Oudh to the Delhi Empire, and not only destroyed one of the great Indian monarchies, but extended the Muhammadan dominion into Behar, and opened up the way to Bengal. Muhammad followed up the advantage by taking the holy city of Benares, the metropolis of Hinduism, where he is said to have destroyed the suspiciously symmetrical number of 1000 temples. After the same battle, Kanauj had fallen; many of the Hindu towns were sacked, and the idols they contained broken; and Jai Chand himself, identified by his false teeth as he lay among the slain, perished as a Rájput ought. Thereupon the Ráhtors emigrated in a body to the desert of Rájputána, where they founded the kingdom of Márwár, and long kept alive the military spirit of the Hindu race.

Muhammad Ghori died by violence, at the hands of Ghakkar tribesmen, in 1206, having completely subdued the whole of Northern India, from the Himálayas to the Narbadá (Nerbudda), and from the Indus to the Bay of Bengal. His body was conveyed to Ghazní, where his nephew Mahmúd was proclaimed heir to his throne and accumulated treasures. But the kingdom at once broke up into several States. Kutab-ud-dín, Muhammad's viceroy, practically succeeded to his Indian dominions, and became the founder of the Slave dynasty. The account of that line, and of the succeeding Ghilzai and Tughlak dynasties, belongs rather to the general history of India than to the restricted annals of the North-Western Provinces. The Muhammadan power thenceforth remained supreme in the Ganges valley, which it ruled for the most part from the capital of Delhi. Under the Tughlak princes (1321–1411), however, the empire became disintegrated; and besides the more distant principalities founded by Musalmán chiefs in Málwá and Gujarát, a separate kingdom arose at JAUNPUR, within the limits of the North-Western Provinces themselves.

In 1394, Málik Sarwár Khwája, governor of Jaunpur for Muhammad Tughlak, assumed the independent title of Sultán-us-shark. The dynasty thus established maintained itself in power for 84 years, and constantly contested with the Delhi emperors the sovereignty of Kanauj and the other border Districts. Four years after the secession, in 1398, the Mughal conqueror Timúr invaded India. Crossing the

Indus at Attock, he marched through the Punjab to Delhi, under the walls of which he defeated the Sultán Muhammad Tughlak, who escaped to Gujarát. Timúr entered in state the imperial capital, which his fierce soldiery sacked, apparently against his will. From Delhi he made his way through the Doáb, swept across Meerut District into Rohilkhand, recrossed the Ganges at Hardwár, and finally left the Provinces by Sahâranpur District. Wherever he passed, massacres and plunder marked his path. Hindustán recovered but slowly from this terrible blow. Muhammad Tughlak returned for awhile to Delhi, where he exercised a precarious authority for 12 years, until Khizr Khán, governor of the Punjab, seized upon the throne in 1414.

The new dynasty, known as that of the Sayyids, ruled nominally as the viceroys of the Mughals, for 36 years, during which their sway became gradually restricted to the country immediately visible from the walls of Delhi. Meanwhile the Jaunpur kingdom had risen to great power, and under Sultán Ibráhím (1401–40) became the leading state in the Ganges valley. Ibráhím adorned his capital with magnificent architectural works, and several times strove to wrest KALPI, the key of the Jumna, from the Delhi Empire. His son Mahmúd succeeded in 1442 in his designs upon Kálpi; after which he marched eastward, reduced the fort of CHANAR, and invaded Orissa. In 1450, Bahlol Lodi, of an Afghán family, deposed the last Sayyid Emperor, Alá-ud-dín, and made himself supreme at Delhi. Two years later, Mahmúd of Jaunpur laid siege to Delhi itself; but Bahlol Lodi returned from the Punjab, raised the siege, and drove Mahmúd back to his own capital. After 28 years of prolonged struggle between the two empires, Bahlol finally defeated Husain, the last of the Jaunpur Sultáns, in 1478; and the whole of the North-Western Provinces were once more united to the Delhi dominions under the Lodi dynasty.

In 1517, Ibráhím Lodi ascended the throne, and reigned for 9 years, with constant revolts on every side. At length, in 1526, Bábar marched against Ibráhím from Ferghána, defeated him on the famous battle-field of Pánípat, captured Delhi, and founded the famous line of the 'Great Mughals.' In the fiftieth year of his age and the fifth of his Indian reign, Bábar died at AGRA (1530), and his son Humáyún continued to reside in the same city. Agra had already formed a favourite residence of the Lodi princes; and under the early Mughal Emperors it ranked as the capital of India. The city then stood on the left bank of the Jumna, not, as now, on the right. Humáyún's empire was almost restricted to the present Provinces by the revolt of his brother, who took possession of Kábul and the Punjab; while in 1539, the Emperor was driven back from the east to his capital, and in the next year was expelled from Agra itself by Sher Sháh, leader of the Bengal Afgháns. Humáyún, after a serious defeat at

Kanauj, fled first to Delhi, then to Lahore, and finally to Sind; while Sher Sháh made himself Emperor, and proceeded to carry out a magnificent scheme for the consolidation of all India. For this purpose he constructed a great military road from Bengal to the Indus, and improved the communications throughout his whole dominions. After a reign of five years, however, he was killed by the explosion of a magazine at the siege of KALINJAR, a hill fort in Bundelkhand. His two sons successively followed him on the throne, but failed to maintain their dynasty. In 1555, Humáyún returned from Kábul to Hindustán, which he found in a state of complete anarchy, and re-established himself as Emperor, placing his capital at Delhi. The Mughal dynasty, thus restored, continued to hold the empire of India till the rise of the Maráthá power.

During the flourishing period of the Mughals, the North-Western Provinces had no proper history of their own. The great Akbar, the reorganizer of the Mughal system, lived for the most part at Agra, where he built the magnificent fort in 1566, afterwards beautified by the palace of Jahángír, the famous Táj Mahal, and the great mosque of Sháh Jahán. In 1570, Akbar founded the city of FATEHPUR SIKRI, where he intended to place the seat of government; but after erecting several splendid architectural works, he again changed his plans, and finally died at Agra in 1605. It was not till the reign of Aurangzeb that Delhi became the permanent capital. Amongst other incidents of this prosperous age, may be mentioned the first construction of the Eastern Jumna Canal by Alí Mardan Khán, the engineer of Sháh Jahán; and the erection of many of the principal buildings which still remain in all the great towns of the Provinces.

With the death of Aurangzeb in 1707, began the rapid downfall of the Mughal power. The Maráthá reaction to the south, and the rise of the Sikh religion to the north-west, began to threaten the integrity of the Delhi empire, which received a severe shock in 1737 when Bájí Ráo marched to the gates of the capital; and a still more terrible reverse in the succeeding year, when Nádir Sháh crossed the Indus, and, after defeating the Emperor, plundered Delhi of a vast treasure, variously stated from 9 to 32 millions sterling. Within the North-Western Provinces, the process of disintegration had already begun. As early as 1671, during the lifetime of Aurangzeb, Chhatar Sál, a young Bundela chief, had headed an insurrection in his native hills, which continued intermittently throughout the next half-century. (*See* BANDA DISTRICT.) After a desperate struggle, Chhatar Sál finally accepted, in 1732, the aid of the Peshwá Bájí Ráo, who was then slowly working his way up through Khándesh and Málwá to Hindustán. About two years later, Chhatar Sál died, and bequeathed one-third of his dominions to the Peshwá, while the remainder was divided amongst his own descendants.

In or about 1720, the Rohillás, an Afghán tribe, made themselves similarly independent in the tract between the Ganges and the Himálayas now called Rohilkhand; and though they had often to struggle against the Delhi court, they maintained their freedom till they were conquered in 1774 by the Oudh Wazír, with the aid of British troops lent by Warren Hastings. About the same time, Saádat Alí Khán laid the foundations of the kingdom of Oudh, though he and his successor remained nominally subject to the Emperor. Shortly afterwards, Bájí Ráo appeared upon the Jumna, and in 1736 sent his general to plunder the Doáb, whence he was driven back by Saádat Alí. The final supremacy of the Maráthás after the retirement of Nádir Sháh, and their establishment at Delhi in 1758, gave a show of unity to the Empire for awhile; but their defeat at Pánípat by Ahmad Sháh Duráni in 1761 drove them for a time from Hindustán and completed the dismemberment of the Mughal Empire.

During the remainder of the century, the state of the Provinces was one of armed anarchy on every side, until the British stepped in for the restoration of order. The Nawáb Wazír of Oudh and the Rohillás achieved complete independence beyond the Ganges; Bundelkhand remained divided between the Maráthás and the native chiefs; Sindhia slowly superseded the power of the Peshwá, and became gradually supreme in Delhi; and the Doáb was in turn overrun by the Bhartpur Játs, the Maráthás, the Rohillás, and every other of the contending parties, though remaining nominally under the rule of the authorities at Delhi.

The British first came into connection with the North-Western Provinces as they advanced along the valley of the Ganges from their foothold in Bengal. In 1763, the Nawáb Wazír of Oudh, with the phantom Emperor Sháh Alam, invaded Bengal. They received a crushing defeat at Baxar (Baksár), which, as one of the decisive battles of India, advanced the British frontier from the Vindhyas to Allahábád. The Emperor, with Balwant Singh, Rájá of Benares, joined the British camp. By the subsequent agreement, Balwant Singh's estates were transferred from Oudh to the Company; but the Court of Directors disapproved of the transfer, and a year later the territory was restored to Oudh, the Nawáb guaranteeing to keep the Rájá in possession. In 1775, however, the new Nawáb, Asaf-ud-daulá, ceded Benares, Jaunpur, and Ghazípur to the British, retaining Allahábád and Kora, which had been taken from the Emperor in the previous year, when the British sold them to Oudh. The Nawáb Wazír had agreed in 1773 to pay a fixed sum for each brigade of English troops maintained for his aid; and in 1797 this subsidy amounted to £760,000 a year. Being always in arrear, the Nawáb entered into negotiations for a cession of territory in lieu of subsidy; and in 1801 the treaty of Lucknow was signed, by

which the whole of the Oudh dominions in the Doáb, together with Rohilkhand, were made over to the British. The Nawáb of Farukhábád, who had thus become a tributary of the Company, ceded his territories in the same year in return for a pension.

As early as 1778 a British cantonment had been stationed at CAWNPUR, then in the midst of the Nawáb Wazír's territory; and around it a great commercial city has slowly grown up. In 1801, the British dominions in the present North-Western Provinces were thus confined to the Benares and Jaunpur tract, Rohilkhand, and the Lower Doáb, including Allahábád and Cawnpur. Next year, however, the treaty of Bassein was signed with the Peshwá, by which he agreed to cede certain territory in the Deccan to the British of the annual value of 26 *lákhs* of rupees (£260,000) for the maintenance of an English contingent. By this treaty the British obtained possession of Bundelkhand, though not without the use of force. Sindhia, though nominally the vassal of the Peshwá, resisted the execution of the treaty; and it became necessary to take up arms against him, both in Hindustán and in the Deccan. Lord Lake's campaign in 1803 against Sindhia's French general, Perron, brought the whole remaining portion of the North-Western Provinces under British rule. He took by storm ALIGARH, Sindhia's great arsenal in the Doáb. Thence he advanced upon Delhi, and within sight of the city defeated General Bourquien, another of Sindhia's partisan leaders, and three days later entered the Mughal capital in triumph. Reinstating the blind old Emperor, Alam Sháh, whom the Maráthás had long detained as a prisoner, he advanced upon Agra, which capitulated after a tedious siege. By the treaty of Sirji Arjangáon, which followed these brilliant successes and concluded the campaign, Sindhia agreed to cede all his territories in the Doáb, together with his fiefs on the western bank of the Jumna. The new Districts thus acquired were at once amalgamated with those previously granted by the Nawáb Wazír of Oudh, and formed into 'the Ceded and Conquered' Provinces—a title that long remained in familiar use.

After the peace with Sindhia, war with Holkar, another chief of the Maráthá confederacy, followed. It began disadvantageously for the Company, part of whose troops were annihilated as they advanced into Central India. Holkar directed his march on Delhi, but was diverted, and proceeded to lay waste the Doáb. Overtaken by General Lake at Fatehgarh, he was routed and beaten back across the Jumna, only to learn that the rest of his forces had been dispersed at Díg. Then followed the unsuccessful siege of Bhartpur, the famous raid of the Pathán freebooter, Amír Khán, into Rohilkhand, and the renewed pursuit of Holkar by General Lake. A peace was concluded in 1805 by which Gohad and Gwalior were restored to Sindhia, and the Com-

pany became bound not to interfere between him and the Rájput chiefs. The war with Nepál ensued, which terminated in 1816 with the treaty of Segauli, and the cession to the Company of the Himálayan Districts of Kumáon and Garhwál. Next came the outbreak of the Pindári or last Maráthá war, closing in 1818 with a peace by which the Narbadá territories under the Rájá of Nágpur were added to the North-Western Provinces. The Delhi territory remained the personal appanage of the Mughal royal family, under the charge of a Resident, until 1832, when it passed to the direct government of the Company.

For the first thirty years after annexation, the North-Western Provinces were administered by the same government as that of Bengal, a portion of the Bengal Board of Revenue being deputed to conduct the duties of that branch, generally at Allahábád, but sometimes on circuit elsewhere in the North-Western Provinces. In 1833, the 'Act for effecting an arrangement with the East India Company and for the better government of His Majesty's Indian territories,' sought to divide the Presidency of Bengal into two governments, the north-western portions going to form the Presidency of Agra. Sir Charles Metcalfe was appointed Governor; but this scheme of a fourth Presidency fell through, and in 1835 an Act was passed suspending the Act of 1833, and authorizing the Governor-General in Council to nominate a Lieutenant-Governor of the North-Western Provinces. The new Provinces included the area known now under the name of the North-Western Provinces, excepting the Jhánsi Division (Jhánsi, Jalaun, Lálitpur), but with the addition of Delhi and the Ságar or Narbadá territories.

The capital was fixed at Agra, where in 1844 the local Board of Revenue and Appellate Civil and Criminal Courts were transferred from Allahábád. The Sudder Courts (revenue and judicial chief offices) have since been transferred to Allahábád, where costly High Court buildings have been provided. In 1853 Jhánsi was added to the North-Western Provinces, and Nágpur was separately administered by a Commissioner. Oudh was annexed in 1856 in consequence of the continued misgovernment of the King (which title had been assumed by a former Nawáb). The new Province of Oudh was at once placed under a Chief Commissioner, and a system of administration similar to that constituted in the Punjab was introduced. The next year (1857) saw the outbreak of the Mutiny. During the Mutiny (1857–58) Lord Canning removed the seat of government of the North-Western Provinces from Agra to Allahábád, which has ever since formed the head-quarters of the Lieutenant-Governor, and of all the chief offices of the government. Delhi, the historical metropolis of Northern India, was made over to the Punjab after the Mutiny of 1857.

The first half-century of the British occupation was a period of peaceful progress. Trade and agriculture rapidly developed. Roads were pushed from end to end of the territory; the Eastern Jumna, Ganges, and Lower Ganges Canals were constructed for the irrigation of the Doáb; the predatory chiefs of Bundelkhand and the Gúrkhas were restrained; and the chief cities began once more to revive from the lethargy and decay of the 18th century. The Doáb especially rose into a great agricultural and commercial tract, filled with new and growing cities, such as Cawnpur, Meerut, Alígarh, Rúrki (Roorkee), and Saháranpur.

This peaceful period was interrupted by the Mutiny of 1857, which first broke out in the North-Western Provinces, and produced more disastrous effects in this tract than in any other part of India. The earliest rising took place at MEERUT, on May 10, 1857. Having massacred their European officers, the mutinous cavalry escaped to Delhi. There they were joined by the infantry, who proclaimed the restoration of the Mughal Empire; and forthwith all Hindustán was in a blaze. Within two months, most of the North-Western Provinces and all Oudh were in the hands of the revolted leaders. The massacre at CAWNPUR, the rising at ALLAHABAD, and the various local mutinies, will be found detailed at length under their proper headings. In September, Delhi was recaptured. Lucknow fell in the following March, and within the course of the year tranquillity was restored.

Since the repression of the rebellion, the principal event of importance in the Provinces has been the rapid development of the railway system, which is revolutionizing the commercial condition of the country and opening fresh outlets for the agricultural wealth of Rohilkhand and the Doáb.

The territorial changes since the Mutiny have not been numerous. In 1858, the Divisions of Delhi and Hissár were transferred to the Punjab. In January 1859, Lord Canning's Foreign Secretary, Sir G. F. Edmonstone, was appointed to the Lieutenant-Governorship, and during his rule the new government of the Central Provinces was created out of the Ságar and Narbadá territories. Sir G. F. Edmonstone was succeeded in 1863 by the Honourable E. Drummond, and he again in 1868 by Sir W. Muir. While Sir W. Muir was Lieutenant-Governor, the Districts of Ajmír (Ajmere) and Merwára were detached from the North-Western Provinces, and taken directly under the Government of India. Sir J. Strachey succeeded Sir W. Muir in 1874, and after two years was followed by Sir George Couper, the Chief Commissioner of Oudh, who soon after became governor of the combined territories. Sir George Couper retired in 1882, and was succeeded by Sir Alfred Lyall, K.C.B., the present Lieutenant-Governor.

Population.—The North-Western Provinces with Oudh contained in

1881 a population of 44,107,869, dispersed over an area of 106,104 square miles; density of population, 416 persons to the square mile. The territory thus contains a denser population than any country of Europe excepting Belgium (485), Saxony (438), and England and Wales (446); if the Himálayan tract be excluded, and only the teeming Gangetic valley be considered, the density of population exceeds that of England taken by itself (484). In some parts of the Gangetic valley the average per square mile is enormous; in Benares it is 894; in Ballia, 808; in Jaunpur, 778; in Lucknow, 704. No less than twenty-one out of forty-nine Districts contain over 500 persons to the square mile. The least populated tracts are the unhealthy Tarái (221), Mírzápur (217), Jhánsi (212), Lálitpur (128), Dehra Dún (121), Almorá (82), and Garhwál (63).

There have been three enumerations of the population of the North-Western Provinces prior to the Census of 1881—namely, in 1853, 1865, and 1872. The only previous Census of Oudh was taken in 1869. Considering the North-Western Provinces apart from Oudh, in 1872 the Census returned there a population of 30,781,947; in 1881, the Census over the same area returned a population of 32,720,128. Taking Oudh apart from the North-Western Provinces, the figures are, 11,220,950 for 1869, and 11,387,741 for 1881. The total population of the North-Western Provinces with Oudh in 1881 had increased since the previous Census by 2,104,972.

The details of the Census of 1881 for the North-Western Provinces and Oudh together may now be given. Area, 106,104 square miles. Population 44,107,869 (males 22,912,556, and females 21,195,313); number of towns and villages, 105,421; number of houses, 6,866,503 From these the following averages are deducible:—Persons per square mile, 416; towns and villages per square mile, 1; houses per square mile, 65; persons per house, 6·4.

Classified according to sex, the native population in 1881 amounted to 22,888,012 males and 21,185,448 females, thus yielding a percentage of 51·9 and 48·1 respectively. The European element was represented by 34,409 persons, of whom 24,544 were males and 9865 females. Classified according to age, there were returned, of the entire population, under 15 years—males, 8,735,283; females, 7,661,764; total children, 16,397,047, or 37·2 per cent. of the total population: above 15 years—males, 14,177,273; females, 13,553,549; total adults, 27,710,822, or 62·8 per cent.

Religion and Caste.—The great mass of the people are still Hindus, although the followers of Islám were for long established as the dominant race. The Census of 1881 returned 38,053,394 Hindus, or 86·3 per cent., as against 5,922,886 Muhammadans, or 13·4 per cent. Jains in 1881 numbered 79,957; Christians, 47,664; Pársís, 114;

Jews, 101; Buddhists, 103; Brahmos, 6; and Sikhs, 3644. Distributed by caste, the Hindus are thus sub-divided — Bráhmans, 4,655,204; Rájputs, 3,027,400; Baniyás (traders), 1,204,130; Ahírs, 3,584,185; Chamárs, 5,360,548; Kahárs, 1,209,350; Kúrmís, 2,075,026; Lodhs, 1,000,599; Pásís, 1,033,184; Telís, 685,123; Sonárs, 247,485; Málís, 236,355; Ahars, 257,670; Barhais, 497,207; Bhangís, 426,243; Bhars, 349,113; Bháts, 129,921; Bhuinhars, 188,080; Bhurjís, 301,086; Dhánuks, 119,341; Dhobís, 518,872; Doms, 176,615; Gadárias, 860,220; Gosáins, 118,259; Gújars, 269,036; Játs, 672,068; Kachhís, 1,941,663; Kalwárs, 345,365; Kathiks, 152,030; Káyasths, 513,495; Korís, 843,422; Kumbhárs, 633,989; Lohárs, 496,547; Lonias, 378,619; Mallahs, 612,905; Náis, 639,957; Tágas, 101,615; Tambulís, 209,777; other Hindu castes, 1,981,690. As regards the four great Hindu caste divisions, the Bráhmans are most numerous in the Benares, Allahábád, and Agra Divisions, their proportion being lowest in Jhánsi. The Rájputs are found chiefly in the Benares and Agra Divisions. The Baniyás or trading caste reside chiefly in the Upper Doáb, Agra, Meerut, and Allahábád; they confine themselves to the towns and large villages, where they act as shopkeepers, bankers, and petty money-lenders. Among the low castes, the Chamárs, formerly serfs and now the lowest menial class, rank first in point of numbers, with 5,360,548 persons. The Ahírs, cultivators and herdsmen, were returned at 3,584,185; the Kúrmís at 2,075,026; the Kahárs at 1,209,350; and the Játs at 672,068. Nearly three hundred less numerous castes find separate mention in the Census Report; and many of these are again minutely sub-divided into clans and minor divisions.

The Musalmáns muster strongest in the Rohilkhand, Benares, and Meerut Divisions, which contain more than half (3,383,971) the entire Muhammadan population of the Lieutenant-Governorship. In the Allahábád and Agra Divisions they are also numerous, forming a proportion of 10·5 and 9·6 per cent. respectively. In the Jhánsi Division, however, comprising the wilder parts of Bundelkhand, the proportion sinks to 4·7 per cent. The Hindu religion has everywhere left its impress, not only upon the aboriginal tribes and castes, but also upon the invaders; and it frequently happens that the descendants of Muhammadan converts, who may have embraced the faith of Islám at the edge of the sword, retain many Hindu customs, and adhere to purely Hindu observances and ceremonies. The converse is also true, and many low-caste Hindus embrace the usages if not the tenets of Islám. Among the Muhammadan population by race, as apart from religion, are included the following—Rájputs, 122,055; Gújars, 39,858; Játs, 10,401; Tágas, 20,070; and Mewátís, 26,666.

The Christian population of the North-Western Provinces and Oudh numbered (1881) 47,664, of whom 26,613 were Europeans,

7726 Eurasians or persons of mixed race, 70 Armenians, and 13,255 natives. Classified by sect, the Christian population of the North-Western Provinces and Oudh in 1881 is thus sub-divided — Church of England, 26,048 (including 4606 natives); Roman Catholics, 9384 (including 1782 natives); Presbyterians, 3443 (including 1247 natives); Methodists, 2447 (including 1500 natives); Baptists, 677 (including 276 natives); Lutherans, 482 (including 475 natives); and other miscellaneous sects, 5183 (including 3378 natives). Almost the entire male adult European population (18,117) are employed in the army, only a few (975) being in the civil employ of Government. Most of the Eurasian males are employed on the various railway works.

The Jains are regarded locally as a sect of Hindus. The few Buddhists are composed of Chinamen employed in tea-gardens, or immigrants from beyond the Tibetan border. The Sikhs belong to the Punjabi regiments quartered in the Provinces; and a good many of them are in the police force. The Bráhmos are all Bengális; among the people of the Provinces they are looked upon as Hindus.

Occupations.—The Census of 1881 distributes the adult male population of the North-Western Provinces and Oudh into the following six main classes:—(1) Professional class, including State officials of every kind, and members of the learned professions, 379,008; (2) domestic class, including lodging-house and inn keepers, 107,061; (3) commercial class, including merchants, bankers, carriers, etc., 382,718; (4) agricultural and pastoral class, including gardeners, 10,587,739, or nearly 70 per cent. of the whole adult male population; (5) industrial class, including all manufacturers and artisans, 2,429,788; and (6) indefinite class, comprising male children, general labourers, and persons of unspecified occupation, 1,465,890. There were returned as of no occupation, 7,560,352. Total male population, 22,912,556. Of the adult female population nearly 60 per cent. (4,547,183) are returned under the agricultural class, while 26 per cent., or 2,000,086, are grouped under the heading industrial.

Among the adult male population, Hindu priests number 81,318; Muhammadan *mullas*, 569; physicians and surgeons, 11,857; musicians, dancers, etc., 18,608; authors and editors, 18; painters, 206; teachers, 17,632; astrologers, 509; innkeepers, 8706; money-lenders, 37,900; shopkeepers, 16,641; pedlars, 24,418. Of the entire mercantile class, more than half are money-lenders or their subordinates and clerks. Of the industrial classes, workers in textile fabrics (985,226) are by much the largest; artisans and mechanics number about 600,000. There are 71 persons returned as newspaper proprietors; booksellers, 594; bookbinders, 424; printers, 1656;

librarians, 8. Of the half million males engaged in the cotton manufacture, 367,774 are weavers, 62,044 cotton-cleaners, and 3367 cotton-spinners. Barbers are an important class (172,418), as are also washermen (103,512) and bangle-sellers (26,678). Retailers of alcohol number 10,038; of tobacco, 46,897; of *bhang*, *gánja*, or other intoxicants, 3019; of betel, 19,752; and of opium, 522. Bamboo sellers, who supply the *lathi*, or iron-tipped club, which is the universal weapon of the Provinces, number 78,883. The workers in minerals are returned at over half a million. The beggars and professional mendicants of both sexes amount to 360,078 persons in all. Over 700,000 women are employed in the cotton manufacture.

Town and Rural Population.—Of the 105,421 towns and villages in the North-Western Provinces and Oudh, 46,096 contained in 1881 less than two hundred inhabitants; 34,817 between two and five hundred; 16,690 between five hundred and one thousand; 5941 between one and two thousand; 1099 between two and three thousand; 483 between three and five thousand; 192 between five and ten thousand; 51 between ten and fifteen thousand; 20 between fifteen and twenty thousand; 18 between twenty and fifty thousand; and 14 upwards of fifty thousand. One city has more than two hundred thousand inhabitants (Lucknow); in England there are six. Five have populations ranging from one to two hundred thousand (Benares, Agra, Cawnpur, Allahábád, Bareilly); in England there are seven.

Taking the Lieutenant-Governorship as a whole, less than one-tenth (9·7 per cent.) of the whole population may be described as urban or dwelling in towns. The urban population is highest in the Meerut Division (15·57) and lowest (1·57) in Bareilly. Bijnaur District has in particular many flourishing little towns. The average density per acre of persons on a town site varies between 70 and 90. The density in London is 71, and Liverpool 94. If the mean density of the whole urban population be taken, and cantonments be omitted, there is a population of 3,639,706 persons living on a town area of 129,261 acres, or a mean density of 28·2 persons to the acre. In England the urban mean density is 6·34 persons to the acre. In mixed European and native towns the density falls low, owing to the space taken up by the compounds or gardens of the Europeans. In Meerut the density is 10 persons to the acre of town site. Most of the people are gathered into small villages, but as many as 282 towns have a population exceeding 5000.

No other part of India contains so large a proportion of celebrated cities, though late changes have transferred Delhi, the most famous of all, to the Punjab. Fourteen towns possess populations exceeding 50,000, namely—(1) LUCKNOW, the capital of Oudh, 261,303; (2) BENARES, on the Ganges, one of the most sacred cities of the Hindus, 199,700; (3) AGRA, on the Jumna, once the

Mughal capital, and the former provincial head-quarters, 160,203; (4) ALLAHABAD, at the junction of the two great rivers, the modern administrative centre and a great commercial town, 148,547; (5) CAWNPUR, a creation of British rule and an important military cantonment, 151,444; (6) BARELI (Bareilly), the capital of Rohilkhand, 113,417; (7) MEERUT (Merath), the commercial centre of the Upper Doáb, and a principal military station, 99,565; (8) FARUKHABAD, 62,437; (9) SHAHJAHANPUR, 74,830; (10) MIRZAPUR, 56,378; (11) MORADABAD, 67,387; (12) SAHARANPUR, 59,194; (13) ALIGARH, 61,730; and (14) GORAKHPUR, 57,922. Eighteen towns have a population between 50,000 and 20,000. Other places of interest in the Provinces are—the hill sanitaria of NAINI TAL, LANDAUR, and MUSSOOREE (Masúri); the sacred town of HARDWAR; the ruined sites of KANAUJ and HASTINAPUR; Akbar's deserted capital of FATEHPUR SIKRI; and the ancient temples and fortresses of MAHOBA and KALINJAR. Most of the great towns lie along the banks of the Ganges or the Jumna.

Agriculture.—Out of a total area of 106,104 square miles in the North-Western Provinces and Oudh, 52,192 square miles (33,402,880 acres) were returned in 1884 as under cultivation; 20,164 as waste but cultivable; and 33,748 as uncultivated waste. The Census of 1881 returned the area under crops at 34,586,880 acres; and the male agriculturists at 10,506,868; giving an average of 3·29 cultivated acres to each male adult agriculturist, namely, 3·43 acres in the North-Western Provinces Proper, and 2·99 acres in Oudh. In Hamírpur and Jalaun Districts the average rose above 7 acres. No part of India bears finer or more luxuriant crops than the North-Western Provinces and Oudh, and the natural fertility has been much increased by a magnificent series of irrigation works. The course of tillage comprises two principal harvests—the *kharíf* or autumn crops, sown in June and reaped in October or November; and the *rabí* or spring crops, sown in October or November and reaped in March or April. The *hewant*, a subsidiary third harvest, is reaped in December. A fourth subsidiary harvest, the *zaid*, is reaped in May. The great agricultural staple is wheat, but millets and rice are also largely cultivated. The chief commercial crops include indigo (in the eastern Districts and Rohilkhand), cotton, sugar, opium, oil-seeds, and tea. Rice and sugar-cane grow chiefly in the river valleys or in irrigated fields; wheat is raised on the uplands by the aid of canals and wells; millets and cotton grow on the drier soils; while tobacco, potatoes, vegetables, and other rich crops occupy the manured plots in the neighbourhood of the villages. The mode of tillage is simple, scarcely differing from that in vogue during the earliest period of which the Vedas give information.

General Remarks.—Of the total area, less than half is returned as fit for cultivation, including all the poorer kinds of soil. In many Districts the uncultivated land does not exceed the quantity required for grazing. The true waste or uncultivable area comprises rivers, lakes, village sites, and roads. Large areas of *úsar* (or land which a saline efflorescence renders unfit for the production of anything but special kinds of coarse grass) are to be found in most of the Districts of the Doáb, said to be caused by percolation from the canals. The rainfall in the North-Western Provinces averages over the whole area 25 inches in the year. But it is almost entirely confined to three or four months, and a very general resort to artificial irrigation is thus rendered necessary. If the crops sown and reaped in the rainy season be excluded, 2 acres out of every 5 in the North-Western Provinces are irrigated, more than one-half from wells. The remainder depends in about equal proportions on canals and on natural sources of irrigation, such as tanks and streams. Large areas, including nearly all the land immediately round the village sites, bear two crops in the year, and as many as three are not unknown. Sugar is exceptional, as it occupies the field nearly the whole year, being put down in April, and not fully reaped till the end of February. The common practice of mixing several crops in one field makes it difficult to give an accurate representation of the area under each.

The whole country is parcelled out into villages, each village being a proprietary unit, and containing perhaps many inhabited sites. The land is divided by the natives themselves into three circles, according as it approaches or recedes from the central homestead, and receives much manure, only a moderate supply, or none at all. The distinction is very real, and easily recognised by a trained eye. The amount of manure available is very limited, and the continued fertility of the soil, in spite of constant cropping, is difficult to explain. The condemnation often passed on native methods of tillage is too sweeping. The implements, it is true, are of the rudest kind, but the perseverance of the cultivator compensates in a great measure for the imperfections of his tools. Although a single ploughing may merely scratch the surface, the twelve or fifteen ploughings which are commonly given for the more valuable crops produce a tilth which for depth and fineness might be envied by any English market gardener, and is superior to ordinary cultivation in Europe.

Wheat.—The most important of the food-grains is wheat, and of recent years the North-Western Provinces and Oudh have become prominent rivals with the other wheat-producing and wheat-exporting countries of the world. The area under wheat in the North-Western Provinces and Oudh in 1882–83 was 3,567,586 acres, the principal centres of cultivation being Saháranpur, Meerut, and Muzaffarnagar

Districts. The total export of wheat increased from 2,922,573 *maunds* in 1879-80 to 4,599,140 *maunds* in 1882-83.

Other Food Staples.—Rice is largely grown, but the imports as a rule balance the exports. The imported rice comes from Calcutta; the exported rice goes to Rájputána and the Punjab. This staple is mostly grown in the sub-Himálayan region, and in the eastern Districts of the Provinces. Area under rice in 1882-83—2,876,210 acres; exports, 569,196 *maunds;* imports, 795,535 *maunds*. Barley is seldom grown alone, except in the Benares Division; in Rohilkhand it is generally mixed with wheat, and in Agra and Allahábád with gram. It requires less manure and irrigation than wheat. Barley was sown, either alone or with wheat and pulse, over 4¾ million acres in 1882-83. Maize is largely cultivated everywhere except in Bundelkhand. It requires good soil with plenty of moisture. About ¾ million acres were under maize in 1882-83. Millets and pulses, comprising *joár*, *bájra*, *urd*, and *moth*, were raised on 2½ million acres in 1882-83. Two or more of these are sown on one field, a method that forms the cultivator's insurance against total loss, as the chances are some one of the crops will come up. As a rule, the heads of *joár* and *bájra* are cut off and carried to the threshing-floor before the stalks are cut. Gram, for food, as well as fodder for cattle, is sown with wheat and barley or alone, over 4 million acres. It is a hardy crop.

Of Non-food Crops, cotton forms perhaps the most important staple, being grown on 5·8 per cent. of the total cultivated area, and 11 per cent. of the area under autumn crops. It is cultivated most extensively in Alígarh, Muttra, Agra, and Bánda Districts, where it occupies generally over 10 per cent. of the total cultivated area. Area under cotton in 1882-83, 403,170 acres. The oil-seeds are rape, mustard, linseed, and *tíl;* the first three grown for the spring and the last for the autumn harvest. Cotton-seeds are seldom used for oil, though very generally for fattening cattle, much in the same way as oil-cake is used in Europe. The export of oil-seeds in 1882-83 was 4,667,058 *maunds*. The principal sugar-cane growing tracts are Sahéranpur, Muzaffarnagar, Meerut, Rohilkhand, and the portion of the Benares Division lying between the Ganges and Gogra. It is a curious fact that the cane is no longer an important crop in the Districts south of the Jumna, although the presence of old disused stone mills points to sugar having been formerly manufactured there. Area under sugar-cane in 1882-83, 883,323 acres.

Special Crops—Tea.—The cultivation and manufacture of tea in the North-Western Provinces is confined to the sub-montane tracts in Kumáun, Garhwál, and Dehra Dún. Two indigenous plants (Osyris Nepalensis and Eurya asp.), very similar in appearance

to tea, are found growing wild in many of the Himálayan valleys, and were mistaken by early travellers for the genuine Thea viridis. This, however, was first introduced from China in 1835, at the same time that seeds were distributed by the Government in Assam and other parts of India. Until 1842, the cultivation was conducted by the Government in a few experimental plots; but in that year, a party of 9 Chinese, with the necessary requisites of manufacture, were brought from Assam to Almorá. The tea they manufactured was favourably reported on in the London market; and from 1843 to 1855 the business was continued, as a department of Government enterprise, under the supervision of Dr. William Jameson. Many mistakes were made at the beginning in the choice of soils and sites, and disappointment and loss resulted to several private planters who followed in the steps of the Government. But tea-planting in Kumáun and Dehra Dún has now become a staple industry, though on a smaller scale than was originally anticipated, or than has been attained in the more favoured valleys of Assam. The produce is chiefly manufactured into green tea, which finds a sale across the frontiers in Central Asia; but some is exported to England.

In 1877 there were altogether, in the Districts of Kumáun and Garhwál, 48 gardens, owned by 25 proprietors, of whom only two were natives; in 1883–84 there were 53 gardens in these two Districts, with a total area of 3043 acres. The total yield in 1877 was 333,747 lbs., of which the greater part was sold to Central Asian merchants; in 1883–84 the total yield was 433,269 lbs. In 1871 there were 19 gardens in Dehra Dún, of which 7 were owned by natives; the area under plant was 2024 acres; the yield was 300,000 lbs., valued at £17,000. In 1877 the number of gardens in Dehra Dún was 16, and the yield 578,373 lbs.; in 1883–84 the number of gardens was 34, and the yield 768,878 lbs. The area under tea in Dehra Dún in 1884 was 4775 acres. In 1877–78, the total amount of tea despatched by rail from the North-Western Provinces to Calcutta was 800,000 lbs., almost entirely from the railway stations of Saháranpur, Moradábád, and Bareli. By 1883–84, the rail-borne exports of tea from the North-Western Provinces had increased to nearly 1,200,000 lbs., of the value of over £81,000.

The total capital sunk in tea-planting is estimated at about £500,000, and the enterprise is almost entirely in the hands of Europeans. In Dehra Dún the yield is returned at nearly 300 lbs. to the acre; and although information from Kumáun is incomplete, it would be safe to assume the total annual produce in the Provinces at about 2,000,000 lbs., of which between a half and three-fourths is made into green tea for the Central Asian market. Up to the middle of 1879,

an active demand carried off the whole crop at remunerative prices. Since then the demand for Central Asia has entirely ceased; but it is hoped that this collapse may be only temporary. Kashmír offers a promising opening. Tibet, the nearest and most natural market, is entirely closed by the avarice of the local officials, who make a large profit on the imports from China.

Indian tea hardly commands half the price of Chinese for the Central Asian market. But it is noteworthy that while the former remains steady at about £6 per *maund*, the price of the latter has fallen from £15 in 1878 to £11 per *maund* in 1882. The difference still existing as to the price is probably due to a prejudice, which may disappear in time. There is also some trade in black tea with Calcutta, but this too shows signs of falling off.

Tobacco.—The dried leaves of Nicotiana tabacum and Nicotiana rustica ought, perhaps, to be included under raw products, but the drying process of the ordinary peasant is a species of manufacture, and the product may fairly be regarded as a manufactured staple. The crop is generally cultivated in small patches of highly manured land in the neighbourhood of towns and villages. The aggregate of these patches in the whole of the Provinces amounts to less than 100,000 acres, of which total about two-thirds are in Oudh. The curing is generally a simple process. The leaves are cut and allowed to dry on the ground for a while. They are then arranged in heaps with their apices towards the centre and the stalks outwards. Brackish water is sprinkled over them and fermentation ensues. This goes on for a period varying from three days to a month, after which the leaves, being found pliable, are made up into ropes and coils and dried for sale. The tobacco factory at GhCzipur, established in 1881 by a European firm, is worked on land rented at an advantageous rate from the Government. An effort is being made to grow superior kinds of tobacco, and to work up the produce after the American system of curing, which has already met with a fair degree of success. The total out-turn in 1881 was 326,000 lbs., or an average of 675 lbs. per cultivated acre.

Opium.—The inspissated juice of the poppy (Papaver somniferum) is a Government monopoly in these Provinces as well as in Bengal. The cultivation is confined to certain Districts, none being grown in the Doáb north of Alígarh, or in Rohilkhand north of Moradábád. In Sháhjahánpur, Farukhábád, Etáwah, and Mainpuri, and in the Districts of the Benares Division, it is extensively grown, as also in Oudh. The total provincial area amounts to about 250,000 acres, or 6 per cent. of the whole cultivated area, and 1·3 per cent. of that portion of it under spring crops. Cultivation is carried on upon a system of advances, and commends itself to the cultivators by the ease with which these are

procured, together with the comparative certainty of a fair crop and a remunerative price.

The Government factory for the manufacture of the opium of commerce is at Gházipur, in the centre of the best poppy-growing region. The total exports of opium from the North-Western Provinces and Oudh amounted to 1168 tons in 1879, and 2124 tons in 1881.

Forests, Jungle Products, etc.—In 1883, the area of demarcated forest reserve was 3339 square miles, about one-third of it lying in Oudh. The main forest products of the Provinces are timber, gums, resins, dyes, and tans, but none of them are produced in sufficient quantities to form important articles of export. The forests, excepting small tracts in Jhánsi, Lálitpur, and Bánda, lie along or near the Himálayas. The principal timber trees are—*sál* (Shorea robusta), mango (Mangifera indica), *shisham* (Dalbergia Sissoo), *tún* (Cedrela Toona), *babúl* (Acacia arabica), pine or *chír* (Pinus longifolia), *ním* (Melia Azadirachta), box (Buxus sempervirens).

The gums are mostly the exudations of the following trees—the *kíkar* or *babúl* (Acacia arabica), common all over the North-Western Provinces; the *khair* (Acacia Catechu), common in the sub-Himálayan tracts; the *reunja* (Acacia leucophlœa), common in Saháranpur and in the Jumna ravines of the Doáb; the *dhák* (Butea frondosa), common in all jungles, and supplying the astringent gum known as *kamárkás* in the native *bázárs.* The chief resin is obtained from the pine or *chír*, a conifer common throughout the Kumáun Division, and the principal source of the turpentine in native use. Tar is sometimes made from its chips, which also supply an excellent torch.

A red dye called *ál* is obtained from the root of the Morinda citrifolia, found throughout Bundelkhand. For use the roots are mixed with sweet oil and ground to powder in a small hand-mill. Cloth is dyed by being boiled with the powder thus procured. A crimson dye is obtained from safflower (Carthamus tinctorius), the cultivation of which is almost wholly confined to the Meerut Division, where the safflower is sown along with gram or carrots. The flowers contain a yellow and a red pigment. If intended for export, they are crushed while a stream of water flows over them and carries off the yellow colouring matter. They are then made up into round flat cakes for market. If intended for local use, they are not deprived of the yellow pigment until immediately before the dyeing process, when it is removed as above, and the crushed florets kneaded up with an alkali (generally *sajji*, an impure carbonate of soda). An orange dye is obtained from the flowers of *harsingha* (Nyctanthes Arbor-tristis). The tree is most common at the foot of the Himálayas. The flowers are sweet-scented, and open only at night. They fall in numbers towards morning, and are then collected, dried, and kept till needed for

dyeing purposes. *Tesu*, a yellow dye, is obtained from the flowers of the *dhák* (Butea frondosa). The dye is extracted by steeping the flowers in a weak solution of lime in water. The bark of the *babúl* is the commonest and most effective tanning agent used in the North-Western Provinces. The Cawnpur saddle and harness factory uses from 1000 to 1500 tons of *babúl* bark annually. Myrobolan, the fruit of the Terminalia Chebula, is used as a grey dye and concentrator of colour, but is really a tanning ingredient. It is well ground and mixed with *babúl* bark in the proportion of 16 per cent.

Fibres.—The only plants grown for their fibre in the Provinces are those generally known as *sanai* and *patsan*. The former (Crotalaria juncea) is a leguminous plant, cultivated chiefly in the Rohilkhand, Allahábád, and Agra Divisions. It is used almost solely for making ropes and nets, being rarely woven into cloth of any kind. *Patsan* (Hibiscus cannabinus) belongs to the cotton-plant family, and is chiefly grown in the Meerut Division. It is hardly ever sown by itself, but generally as a border to fields of cane, cotton, and indigo. The fibre is softer, silkier, and whiter than that of *sanai*, but not as strong. It is chiefly used for making coarse cloth, sacking, and thin ropes. There is little or no export trade in these fibres. Two other fibrous plants are grown in these Provinces, but not solely for the sake of the fibre. One is the true hemp (Cannabis sativa), cultivated in Kumáun on account of the intoxicating drug it produces, the *charas* and *bhang* of the *bázárs*. The fibre is sometimes extracted and used for making sacks and ropes. The other is linseed (a variety of Linum usitatissimum, the flax plant), grown in India exclusively for the seed. None of the numerous attempts that have been made to utilize the fibre of linseed has proved a commercial success.

Lac.—Lac, properly so called, is the gummy deposit of the lac insect (Coccus lacca), and is found mainly on the twigs of the *dhák* (Butea frondosa) and the *pípal* (Ficus religiosa). It is brought in large quantities from the wooded hills of the Central Provinces and Chutiá Nágpur to Mirzápur, where 22 factories are engaged in the manufacture. Two kinds of lac are exported in considerable quantities. One is the red dye made from the dead bodies of the insects. The other is shell lac, which is made by the trituration and washing of stick lac, the form in which the substance is brought in from the jungle. The total exports were 2045 tons in 1881 and 3500 tons in 1883.

The Fruits and Vegetables of the North-Western Provinces are grown almost entirely for local consumption. The principal fruits are—mango (Mangifera indica), orange (Citrus aurantium), lemon (Citrus acida), citron (Citrus medica), lime (Citrus Limetta), pumelo (Citrus decumana), guava (Psidium guyava), custard-apple (Anona squamosa), plantain (Musa paradisiaca), pine-apple (Ananassa sativa),

pomegranate (Punica granatum), melon (Cucumis melo). The vegetables most generally cultivated are the following:—Potato (Solanum tuberosum), very largely grown in both hills and plains; carrot (Daucus carota), universally grown in the plains during the cold weather; onion (Allium cepa); cucumber (Cucumis sativus); garlic (Allium sativum); turmeric (Curcuma longa), very common in the lower hills, where it forms an important crop; capsicums; gourds of many kinds; egg plant.

Irrigation.—The following is a list of the eleven systems of irrigation works which have been undertaken by the Government in the North-Western Provinces and Oudh up to 1883–84:—(1) Ganges Canal, (2) Lower Ganges Canal, (3) Eastern Jumna Canal, (4) Agra Canal, (5) Dún Canals, (6) Rohilkhand and Bijnaur Canals, (7) Bundelkhand Lakes, (8) Bundelkhand Irrigation Survey, (9) Sardah Canal, (10) Cawnpur Branch of the Lower Ganges Canal, and (11) Betwá Canal. The first four systems are classed as 'productive public works;' the following six as 'irrigation and navigation works not classed as productive;' and the last as a work of 'famine relief and insurance.' Of the eleven works named, the first seven are in full operation. Up to the close of the official year 1877–78, the total capital charges of all kinds amounted to £5,673,400; the total charge for interest in that year was £241,197, while the net income was £294,152, thus showing an actual profit of £52,955. But against this there must be set a sum of £637,826, representing accumulated excess of interest charges over revenue. Up to the close of 1883–84, the total capital charges of all kinds amounted to £7,153,247; the total charge for interest in that year was £245,002, while the net income was £420,716, thus showing an actual profit of £175,714. The enhancement to land revenue was £94,963; and deducting some miscellaneous charges, the net profit to the State from irrigation works in 1883–84 was £257,128. Against this there must be set £178,939 for accumulated excess of interest charges over revenue.

The Eastern Ganges Canal has been definitely abandoned, after an expenditure of £27,000; the Bundelkhand Surveys, with an expenditure of £17,322, and the Lower Ganges Canal, upon which £2,678,869 has been spent, have only of recent years begun to yield a return. The large undertaking known as the Lower Ganges Canal has, since 1880, paid over 4 per cent. on the capital outlay. Upon the systems in operation, the total capital outlay is (1884) £7,153,247, and it is upon this sum that the following figures are calculated. Total gross revenue in 1883–84, £643,474, of which £548,411 was derived from actual water rates, and £94,963 from enhanced land revenue; total working expenses, £222,758, leaving a net profit of £420,716, or 5·8 per cent. on the capital expenditure;

interest charges, £245,002, which, deducted from the net profit shown above, gives an actual return to Government of £175,714.

The area irrigated in 1877–78, owing to the general failure of the rains, was the largest up to that year known, amounting to 1,461,428 acres; namely:—Rice, 221,670; cotton, 105,309; indigo, 210,349; fodder crops, 37,616; wheat, 415,659; other food-grains, 262,867; oil-seeds, 6936; fibres, 300; sugar-cane, 139,374; opium, 10,072; other drugs, 1154; garden produce, 31,858; miscellaneous, 18,264 acres. The grand total area irrigated in 1883–84, which was again larger than in any previous year, was 2,297,674 acres:—Rice, 106,443 acres; cotton, 93,546; indigo, 295,388; pulses, 116,967; wheat, 824,607; barley, 292,028; other cereals, 184,697; sugar-cane, 155,147; oil-seeds, 3269; fibres, 5739; opium, 17,045; other drugs, 445; garden produce, 24,867; and the remainder (77,486) miscellaneous, of which 18,885 acres were under fodder crops. Of the crops raised on irrigated land, the chief *kharíf* or autumn crops are rice, indigo, cotton, and sugar-cane; the *rabí* or spring crops, wheat, barley, pulse, oil-seed, and fibres. In 1884, the irrigated area under *kharíf* crops was 825,747 acres, and under *rabí*, 1,471,927. Ten years previously these figures were—under *kharíf* crops, 389,707 acres, and under *rabí*, 752,745 acres.

Tenures.—The system of land tenure is based upon the ancient Aryan communal type, with various modifications from the purest form of joint-village proprietorship down to the separate ownership of particular plots. The subject is so complex and important, that a complete account of the North-Western Provinces tenures will be given in the next three pages, somewhat condensed from the standing information in the *Annual Administration Report* for 1882–83. A summary from the most recent inquiries will then be given on pages 386–7.

When the British Government acquired the country, the following classes, from whom the previous Government had realized its revenue, were found in existence:—(1) The representatives of old princely houses who paid the revenue on the whole, or as much as they could retain, of their inherited domains. (2) Contractors who farmed the Government revenue for more or less considerable groups of villages. (3) The village *zamíndárs*, whose tenure was of one of the following four kinds:—(*a*) *zamíndárí*, where the produce of the whole village is distributed; (*b*) *pattidárí*, where the land in the whole village is divided; (*c*) imperfect *pattidárí*, where the land is divided in one part, and the produce distributed in another part of the same village, but the shares in the land and the shares in the produce bear the same, or nearly the same, proportion to the shares in the original interest; (*d*) *bháyachára*, where the land is divided in part and the produce distributed in another part of the same village, but the shares in the land do not bear the same proportion as the shares in the

produce to the original interest, or where the whole land is divided and the separate properties have no rational proportion to one another. (4) The cultivators themselves, paying revenue through their head-man.

By the British Government, settlements for the payment of the revenue have been almost always made in the North-Western Provinces with either the village *zamíndárs* or the village head-men, and they are now the proprietors of the land in nearly every part of the Provinces. In Oudh the case was different. There the position of the owners of large estates was found to be much stronger than it had been in the North-Western Provinces half a century earlier; and after an unsuccessful attempt to make a settlement with the representatives of single villages, the Government finally conferred on the large proprietors, who are now known as *tálukdárs*, the right to engage for the revenue of all the villages for which they had paid it in the year preceding annexation. The total number of villages in the North-Western Provinces is 81,084, with an average area of about a square mile each; and by far the greater number are held by village proprietors. In Oudh there are 24,337 villages, with the same average area, of which about two-thirds are held by single proprietors of large estates, and one-third by village communities. There are altogether 337 *tálukdárs*, of whom 38 pay a revenue of more than £5000 per annum each. The average payment by a *tálukdár* is between £1700 and £1800, while the average revenue of each member of the proprietary communities is less than £5.

Neither in Oudh nor in the North-Western Provinces is the village now invariably the unit of revenue demand. The principle of joint responsibility for the revenue of all the members of the proprietary body has so far been relaxed that any individual sharer or group of sharers is allowed to apply for a complete partition both of the land and of the liabilities attached to it. Two or more villages may also be assessed for revenue in the aggregate. Each separate subdivision of a village, or group of villages separately assessed, is known as a *mahál*, and becomes, instead of the village, the ultimate unit of revenue demand, if not of assessment. In the eastern Districts there prevails a custom by which each member of a proprietary body in the possession of more villages than one, instead of taking compact shares in the whole property, is assigned a separate share in each of the villages. The result is that one property will often consist of a number of small detached shares scattered over as many villages, and in those cases the *mahál* is usually the aggregate of scattered shares composing an individual property.

Intermediate between the proprietors and the cultivators, are the sub-proprietors. The most common origin of this form of title was

when villages, of which the engagement under native rule had been retained by a *rájá* or *tálukdár*, also supported a family of village proprietors. The relations on which the village proprietors stood to the superior proprietor may have been of three kinds. They may have always collected the whole rents of the village, and paid them sometimes through the superior proprietor, and sometimes direct to the Government official; or they may have always paid them through the superior proprietor and never direct; or while they held large areas of the village in their own occupation, or in that of tenants cultivating under them, the superior proprietor may have realized the rents of the remainder of the village from the cultivators. The rule for the decision of these rights in the North-Western Provinces was that, if the village proprietors had kept alive their title by some species of possession or management over the entire area of their estate, they were entitled to a sub-settlement of the whole of it. In default of this, they must be content with the specific lands over which they had managed to retain the possession or control. In cases where sub-proprietary rights in whole villages existed, it was at the option of the Government to make the settlement either with the superior or with the inferior proprietor. The rule adopted was, that when the two classes were of the same family or class, and mutually willing to maintain the connection, the settlement should be made with the superior proprietor, and the inferior proprietor should pay him the Government demand, with all cesses, and a percentage of not less than 15 per cent. on the Government demand. When an engagement was taken from the inferior proprietor, he paid his revenue and cesses to the Government treasury, and an addition of 10 per cent. on that demand, which was paid from the treasury to the superior proprietor. In either case, the inferior proprietor had the whole management of the village, and took all the profits that might be derived from it after paying the Government demand and the fixed allowance in favour of the superior proprietor. All persons who have at any time been in proprietary possession of a village, but from any reason lose it, are entitled to retain their *sír*, or home-farm land, as ex-proprietary tenants, at a rent which is fixed at one-fourth less than the rent paid for similar land in the neighbourhood by tenants-at-will.

In Oudh, wherever there were two classes, the settlement was always made with the superior proprietor. The inferior proprietor was, if he satisfied certain conditions with regard to his possession of the whole village before annexation, and could prove the enjoyment of a prescribed share of the profits, entitled to retain the management, paying the superior proprietor a certain percentage of the profits, proportional to the profits which he appeared to have enjoyed previously. This was rarely less than 10 per cent., or more than

half of the estimated profits. Where the inferior proprietor failed to prove sufficiently continuous possession or the proper profits, he was decreed the largest area of land which he had held in his possession for twelve years before annexation. The rent on this was fixed for the whole period of settlement and cannot be changed. It was either the rent he had been found to pay for the same land before annexation, if that could be discovered, or the Government revenue assessed on the particular land that was decreed to him plus a small percentage. The tenure so created is known as sub-proprietary *sír*. But a special rule was inserted in the Oudh Rent Act to provide for the case of ex-proprietors whose claims were not sufficiently recent to entitle them to decrees under the rules for *sír* and sub-settlement. They are secured the possession of all land in their cultivating occupancy which has not come into their possession for the first time since annexation, at a rent which is 12½ per cent. less than that paid by tenants-at-will in the same neighbourhood, and is liable to revision once in five years. The provision has affected only an infinitesimal proportion of the tenures in Oudh. Besides the rights retained by inferior or ex-proprietors, there are a number of small tenures held on special grants from either the Muhammadan Government or the proprietors, the conditions of tenure being settled in each case by the settlement officer or the ordinary civil court. In the North-Western Provinces, in consequence of the rare occurrence of large proprietors, the instances of two rights in the same village are infrequent. In Oudh they are much more common, and one-eighth of the whole number of villages are held in sub-settlement.

Summary of Tenures.—The cultivating classes are sharply divided into those who have and those who have not a proprietory interest in the soil. When we succeeded to the Government of the country, the petty Hindu principalities, which had once covered nearly the whole of it, had been generally destroyed by more powerful invaders. The rule of Kanauj and Delhi had been long extinct; in more recent times, the Katahria Rájputs had succumbed to the Rohillás, and the Bhadauria Chauhans to the Maráthás, and the same process had been going on over nearly the whole of the Provinces. The consequence is that there are now very few of the large estates which are the modern form of the petty principality. By far the greater part of the country is owned by village communities of the three principal types, *i.e. zamíndárí*, in which the whole land is held and managed in common, the rents and profits of the entire estate being thrown into a common stock and divided amongst the shareholders, whose rights are estimated by fractions of a rupee or of a *bighá* (the local unit of land measure); *pattidárí*, in which the lands are held severally by the different proprietors, all of whom are jointly responsible to Government for the revenue, though each is

primarily responsible; and *bháyachára*, in which portions of the land are held in severalty, while other portions may be held in common, with joint responsibility for the Government demand. In this case the revenue is made up from the rents of the common land, if any, and by a cess on the individual holdings, apportioned by custom, or on a fixed scale.

Of the whole area under the plough, between one-fourth and one-fifth in the temporarily settled Districts is cultivated by the proprietors themselves, and the remainder is held by tenants who pay rent, in the more backward tracts in kind, but over by far the greater part of the Provinces in cash. The tenants, again, are divided into two classes, those with and those without rights of occupancy. The status of the former depends on the length of his tenure; and when a field has been held for twelve years continuously by the same cultivator, he cannot be ejected except by regular suit and on legally defined grounds, nor is he liable to have his rent raised arbitrarily beyond the average rate paid by the same class of tenants in the neighbourhood. The tenant of the second class holds his land entirely at the will of the owner. In the three Divisions of Agra, Rohilkhand, and Allahábád, between a third and a half of the cultivated area is held with rights of occupancy. In Meerut and the temporarily settled portions of Benares, about half that proportion. The remainder is held by tenants-at-will.

The areas in the occupancy of each cultivating family are exceedingly minute; and the size of farms ranges from 8½ acres in the Upper Doáb to little over 3 acres in the more densely populated Districts in the eastern part of the Provinces.

Rent.—As regards rent, it is probable that rent originally consisted in a fixed share of the produce. This form of payment still exists over a large portion of the Provinces, but is almost entirely confined to special tracts, such as the northern Districts of Oudh and Rohilkhand, where the population is scanty and the produce precarious. The increasing density of the population, while it improved the style of cultivation, made it difficult to feed the same number on the same area without reducing the proportion of the produce paid as rent, and the conversion of grain rents into cash was facilitated by the recent large influx of silver. The intermediate stages in the process were many and various. Sometimes a cash rent was paid on every plough in lieu of the former grain rent; sometimes a rate was fixed for every class of land corresponding to its proved fertility; and sometimes a rate on each kind of crop, which varied with its market value. But the most common form was for the landlord to send an appraiser at harvest time, who estimated the weight of the standing crop, calculated the share which was due as rent, and its value in cash to be paid to the proprietor. After a few years of valuation, a fixed money rent equal to the average

ascertained proceeds, was determined on by the agreement of the landlord and the cultivator.

Though grain rents were not without their advantages, the chief being that they varied with the season, and were a self-acting system for adjusting the rent to the produce, it is probable that the agricultural community has largely benefited by their conversion into cash. With cash rents, which are not liable to vary from year to year, the tenant is certain of enjoying the whole of the increased produce which is due to his own exertions. With grain rents, half of this is taken by the landlord, and half the loss comes out of his pocket, even should the tenant refuse to cultivate altogether. There can be little doubt that, with the introduction of cash rents, the share of the produce paid by the cultivator has very much diminished. When grain is paid, half of the produce goes to the landlord; and with an assessment at half assets, the State would be entitled to a quarter. The Famine Commission estimates the Government revenue in the North-Western Provinces at only 7·8 per cent., or one-twelfth, of the total value of the crop. Where the assessment represents one-half of the rental, the latter would therefore amount to one-sixth of the gross produce; and allowing for cases of under-assessment, it is not likely to be more than a fifth in the place of the half which the landlords would have obtained under a system of grain payments.

Money rents paid by both occupancy and non-occupancy tenants in the North-Western Provinces are approximately 7s. per acre; while in Oudh the tenants-at-will pay 11s. The farm of an occupancy tenant is on an average 25 per cent. larger than that of a tenant-at-will, and he usually holds the best land in the village. These two facts combined enable him to pay in some Districts a higher rate of rent, and at the same time to be better off than the tenant-at-will. The area of farms varies with the density of the agricultural population; and it is on this, rather than on the rate of rent paid, that the wealth of the agricultural classes depends.

As regards agricultural capital, in every part of the Provinces it is the cultivator who provides the whole of the expenses of cultivation. The cattle with which the land is ploughed are his own; the water for irrigation is drawn from the well belonging to him; and the ploughs and other implements of agriculture are his own property. The seed he either saves from his last year's crop or buys from the village grain-dealer. The mill in which he crushes his sugar-cane, and the pans in which the sugar is made, either belong to him or are hired from men who make a business of letting them out. The only part of the agricultural capital belonging to the landlord is the cost of some of the wells, and even these are more often constructed by the cultivators themselves.

Classes of Cultivators.—Omitting sub-proprietors, there are in Oudh only two classes of cultivators, the landlords themselves and the tenants-at-will. Occupancy tenants in that Province have only weak sub-proprietary rights. In the North-Western Provinces, cultivators who have no proprietary rights have been divided into three classes—privileged tenants at fixed rates, occupancy tenants, and tenants-at-will.

The land which is cultivated by the proprietors themselves is known as their *sír*. In Oudh there are no restrictions on the landlord's power to take as much of the land belonging to him as he may wish into his own cultivation, nor does he enjoy any special privileges with regard to it. In the North-Western Provinces, *sír* land differs from the rest of the village land, in that no tenant cultivating it can acquire occupancy rights with respect to any portion of it, and its definition includes three classes:—(1) Land recorded as *sír* at the last settlement, and continuously so recorded since; (2) land cultivated by the proprietor continuously for twelve years with his own stock, or by his servants or hired labour; (3) land recognised by village custom as his special holding, and treated as such in the proprietary accounts. Any other land which he may cultivate, though it may be known as such in common parlance, is not his *sír* in law, and does not bar the accrual of occupancy rights against cultivators to whom he may sub-let it. Sixteen per cent. of the holders are *sír* proprietors in the North-Western Provinces. Land in which the same person is both proprietor and cultivator cannot pay any true rent. A nominal rent may be assessed on it, and entered in the village papers, this being usually the sum which the proprietor has to contribute, in addition to the rental from his tenants, in order to adjust the accounts of the proprietary body of which he is a member.

Privileged tenants occur only in the permanently-settled Districts of the North-Western Provinces, and are those who have held continuously at the same rate since the time of the Permanent Settlement. It is presumed that a man who can prove continuous possession for twenty years has held since the settlement; such tenants are entitled to a right of occupancy at the rate they have hitherto paid. Occupancy right accrues in respect of any land which has been held by the same tenant for twelve years continuously, provided that it is not part of the *sír*, or of the tenure of another favoured tenant, or granted in lieu of wages, and that no such right can accrue during the term of a written lease. It protects a tenant from eviction so long as the land is properly cultivated and the rent paid punctually, and from enhancement except by agreement, or at the order of a rent court, which will be guided by the rents paid by similar tenants for similar lands in the neighbourhood, and will not revise the

rent at shorter intervals than ten years, or unless a revision of the revenue is in process. Tenants-at-will are liable to eviction at the end of the agricultural year, provided that the landlord serves a notice before 1st April in the North-Western Provinces and 15th April in Oudh, and pays the value of all unexhausted improvements. In the North-Western Provinces 38·5 per cent., and in Oudh 78 per cent., of the cultivators are tenants-at-will.

Condition of the Peasantry.—In favoured localities the peasantry are fairly well off; in the hill Districts they are well-to-do and independent; but in Bundelkhand they still suffer from the effects of former misrule and from the disasters of recent famine. The principal food of the people is wheat, barley, and the millets (*joár* and *bájra*). The highest castes among the agriculturists are said by Mr. J. C. Nesfield, in a work specially devoted to the subject of caste in the North-West, to be the Tagás and Bhuinhárs, who are distinguished from other agricultural castes by their forbidding the remarriage of their widows; next the Málís (gardeners—*málá* = a wreath of flowers), Tambulís (*pán* raisers—*tambul* = the *pán* creeper), Kúrmís, Káchhís (*kachh* = alluvial soil on a river's bank), and Kándus (riverain people — *kánd* = river bank); lastly, the low-caste Bayárs and Lodhas, who are clearers of jungle.

In 1881, the average payment to the State on each cultivated acre was 2s. 6d. (by far the larger part being land revenue); the average payment on each cultivated acre to local funds and cesses was 6d. in addition; and the average payment per cultivated acre on account of rent was 6s. 9d. In 1884, the average incidence of the land revenue (including local rates and cesses) over the cultivated area of the united Provinces was a fraction over 3s. 4d. per cultivated acre.

Natural Calamities.—The North-Western Provinces suffer, like the rest of India, from drought and its consequence, famine. The first great scarcity of which there are definite records occurred in the year 1783–84, and is known as the *chalísa* famine. Little rain fell for over two years; and the apathy of the native government, under which the greater part of the Provinces then remained, allowed the calamity to proceed unchecked. Thousands died of starvation; the bodies were not removed from where they lay; no relief was given to the sick or dying; and universal anarchy prevailed. The distress extended to Benares, where Warren Hastings witnessed its effects. Many villages devastated during this year never recovered, and their sites are still marked by vacant mounds. The next great famine occurred in 1803–04, just after the British occupation of the Doáb. It was most severely felt in that part of the Provinces; but it also caused a rise of prices in the Benares Division and Rohilkhand. In 1813–14, 1828, and 1833 famine

again affected the middle and lower Doáb, and produced disastrous results in Bundelkhand.

But the most terrible of all famines, since the British occupation, took place in 1837–38. Its effects extended to all parts of the Provinces. In spite of strenuous efforts on the part of the authorities, much disorganization took place—the peasantry had recourse in some localities to plunder, the cattle starved and died, wells dried up, grass perished, and the people roamed from place to place in the vain expectation of finding food. Lord Auckland, then Governor-General, left Calcutta to take charge of the local government, and sanctioned the employment of the starving poor on relief works. Nevertheless, hundreds of thousands perished of starvation, the sick or dying lined the roads, and pestilence followed in the wake of famine. Between January and July 1838, the relief works at Cawnpur were attended by a vast multitude of people. The revenue suffered to the extent of one and a quarter million sterling. This frightful calamity led to increased attention being given to irrigation works; and the Ganges Canal, shortly afterwards begun, has been largely instrumental in preventing the recurrence of similar distress. Another famine occurred in 1860–61, when relief works were opened throughout the Upper Doáb and Rohilkhand; and the Government made every effort to relieve the starving peasantry.

In 1868–69, drought once more occurred; but, owing to the admirable preventive measures adopted by the authorities, severe distress was confined to the remoter Districts of Bundelkhand. Profiting by the experience of previous years, the Government sketched out beforehand its plan of operations, as soon as it became evident that famine was inevitable; and when the necessity for action arose, each official had his work ready prepared for him. The threatened tracts were marked out into convenient circles, and placed under special superintendence. Works of permanent utility, such as roads and tanks, gave employment to the able-bodied poor, while the aged and infirm received shelter in poorhouses. Every possible care was taken to prevent cases of starvation; and, although to a less extent in the more remote parts of Bundelkhand, the distress was greatly mitigated by the action of the Government.

The last famine which affected these Provinces was in 1877–79, and in point of severity it probably did not fall below any of those that have occurred during British rule. The autumn crop of 1877 was a total failure, no rain falling till October, when it was too late to be of use. The succeeding spring harvest of 1878 was damaged by rust, blight, and hailstorms, and in but few places yielded an average crop. Exports kept up the prices almost to famine rates all through the hot weather of 1878, and it was only in October and November of that year that

distress sensibly abated. Relief works and poorhouses were provided; but the mortality from famine and its attendant diseases reached an enormous figure. The Rohilkhand Districts suffered most, particularly Bijnaur; then the Oudh Districts of Lucknow, Rái Bareli, and Bara Banki, followed by Basti, Gorakhpur, Azamgarh, Agra, and Muttra; but no District of the Lieutenant-Governorship escaped altogether. The Government expenditure on relief operations for the North-Western Provinces and Oudh is officially returned at £185,696, besides a State outlay on charitable relief amounting to £37,315.

At the present time, the system of irrigation canals, the network of railway communications, and the cross-country roads, probably suffice to protect the Doáb, the trans-Jumna Districts, Rohilkhand, and the Benares Division from the extremity of famine. But the country beyond the Gogra is not yet well provided with means of communication; and the almost isolated position of the Jhánsi Division, combined with the poverty of its soil and the absence of irrigation, render the recurrence of drought in that tract especially dangerous. Of recent years, however, the Betwá Canal and railway lines that will traverse the Division north and south and east and west are being rapidly pushed on. The Sárda Canal project, when carried out, will do much to protect the Oudh Districts, and the eastern Districts of the North-Western Provinces through which it will pass, from future visitations of famine. The new Agra Canal has already proved a great success in this respect.

Commerce and Trade, etc.—The export trade of the North-Western Provinces is chiefly confined to the raw produce of its agriculture. It may be divided into two parts, the trade with Tibet and Nepál, and the trade with other Provinces of British India, including the ports of Calcutta and Bombay. The export staples include wheat, oil-seeds, raw cotton, indigo, sugar, molasses, timber, and forest produce, dye-stuffs, *ghí*, opium, and tobacco. The imports consist mainly of English piece-goods, metal-work, manufactured wares, salt, and European goods.

In 1880–81, the value of the trans-frontier export trade, as represented by the commodities exported to Tibet from the North-Western Provinces and Oudh, was £16,882, and £23,648 in 1883–84; of commodities exported to Nepál, £322,262 in 1881–82, and £291,124 in 1883–84. The imports from Tibet and Nepál are as follow:—Values in 1881–82, £43,242 from Tibet and £572,264 from Nepál; in 1883–84, £60,845 from Tibet and £735,788 from Nepál. The chief exports to Tibet are grain, sugar, cotton goods, and pedlars' wares. The Tibetan lakes supply the people with salt and borax, and the pastures of Tibet rear goats of the finest fleece. These products are bartered for goods from India. Chief imports from Tibet (1883–84)—borax, £33,793;

salt, £13,749; wool, £9254: chief exports to Tibet—cotton, £2790; grains, £15,163; sugar, £2933. The usual rate of barter is two quantities of borax for one of rice. The borax comes to India by way of Kumáun, wool by way of Dehra Dún, and salt through the Nilangháti, Dharma, and Biáns Passes. The chief imports from Nepál are grains, oil-seeds, timber, gums, and resins; and the chief exports, cotton goods, metals, sugar, and salt. The timber goes by way of the river Gandak. The passes through which the trade with Tibet flows are the Nilangháti, the Mana, the Nítí, the Johár, the Dharma, and Biáns. The trade with Nepál flows by nine 'streams of traffic,' for each of which there is a registration post. Transactions in all articles except wood and grains take place through British traders residing at or visiting the Nepálese marts in the Tarái, as the policy of Nepál is to prevent the sales of Nepálese exports taking place in British territory. Transactions in wood are concluded with the Nepálese officials direct; and for rice, engagements are made with the Tarái cultivators, who are usually paid partly in advance.

The chief centres of trade in the North-Western Provinces and Oudh are Cawnpur, Allahábád, Mirzápur, Benares, Meerut, Koil, Háthras, Muttra, Agra, Farukhábád, Moradábád, Chandausi, Bareli, Saháranpur, Gházíábád, Kásganj, Bijnaur, Nagína, Najíbábád, Gorakhpur, Gházípur, Pilibhít, and Sháhjahánpur. In 1883-84, the value of the total traffic of Cawnpur, import and export, amounted to over 9¾ millions sterling. Its trade is mostly in cotton goods and grain. Agra city has a traffic valued at about 4 millions annually. Delhi, although outside the limits of the North-Western Provinces, is, for the purposes of trade registration, as intimately connected with the Meerut Division as Agra is with the Agra Division. The trade of Delhi comes next to that of Cawnpur with an annual total of over 7 millions. In 1883-84, the year for which the most recent figures are available, Cawnpur imported from places inside as well as outside the Provinces, goods to the value of £5,344,278; and exported to places outside as well as inside the Provinces, goods to the value of £4,416,728. Similar figures for Agra are—imports, £2,237,343; exports, £1,814,256. Taking the figures for Delhi in the same year, the imports were £4,136,674, and the exports £3,235,989. The traffic of Cawnpur amounts to one-fourth of the total traffic of the united Provinces. The whole import and export trade of the North-Western Provinces and Oudh in 1883-84 was valued at £28,632,000.

Analysis of Trade.—The trade of the North-Western Provinces finds three methods of carriage,—the railways, the rivers and canals, and the country roads, of which the first is much the most important. Agricultural produce contributes about 60 per cent. of the exports and 12 per cent. of the imports. The exports of agricultural produce are made up

from an enormous aggregate of very small items, the surplus out-turn of minute farms. The least failure of the rains, or any other temporary check to agriculture, changes the surplus into a deficit, and substitutes a large import for the export. The only parts of the Province where the export of agricultural produce shows any steadiness are Bundelkhand and the sub-Himálayan tract running from Pilibhít to Gonda, in both of which the population is scanty. It is next steadiest in Meerut, where the average size of a farm is greater than in any other part of the Provinces, except the two just mentioned.

By far the chief customer of the Province is Calcutta, the combined value of whose exports and imports is very nearly half the value of the whole railway-borne trade of the Provinces. After Calcutta come the following marts, with the total value of their trade with the North-West: — Rájputána, £4,034,000; Punjab, £2,990,000; Bengal, £2,847,000; Bombay, £1,760,000.

Cawnpur still retains the pre-eminence among the local marts, with an annual trade worth about ten millions. But its pre-eminence is not so decided as it was ten years ago, and Agra, perhaps, threatens some day to challenge it. After Agra, in order of relative importance, come Benares, Faizábád, Lucknow, Allahábád, and Meerut.

The total value of the water-borne traffic is estimated at nearly four millions sterling, of which more than half is carried in about equal proportions by the Gogra and the Ganges. Next in order come the Rápti river, the Ganges Canal, the Jumna, the Gúmti, and the Agra Canal. Agricultural produce forms by far the most important item of the trade, which, however, also includes large exports of wood and stone.

There are no figures to show the traffic carried by the country roads beyond the frontiers of the Provinces, except those relating to the trade with Tibet and Nepál (given above).

Omitting the ordinary road traffic between the North-Western Provinces and their neighbours under the British Government, the whole foreign trade may be estimated at about 30 millions sterling annually, for which returns amounting to over 28½ millions are available. But even the estimate of 30 millions sterling is much below the truth, if the inter-provincial road traffic were included.

Trading Castes.—The general name for a trader in India is *Baniyá* or *Bunnia.* He keeps the small village shop, stored with meal, oil, and spices, with perhaps a little stock of Manchester calicoes; and he acts as the banker, pawnbroker, and money-lender of the neighbourhood. But there is a distinct series of trading castes under this generic description. The chief of them in the North-Western Provinces and Oudh are the following:—(1) Banjáras, or forest traders or carriers, who are the least civilised of the trading classes, and whose speciality is carrying

merchandise on the backs of bullocks along obscure forest paths where any other than a gipsy would be lost. Besides acting as carrier, the Banjára follows the calling of a cattle grazier, and sometimes that of a robber. The Banjáras are chiefly to be found in the Tarái, or sub-Himálayan tracts. They are slowly becoming civilised. (2) Kunjras, or greengrocers, who carry their wares from door to door, and rarely keep a shop. They are not far removed from the nomadic state, and are held in low esteem. (3) Bhurjís, or grain-parchers, who sell grain either in its whole state or in the form of a powder or flour called *sattu*, consisting of parched grain and parched rice mixed. (4) The Raunia, Bilwar, Bhurtia, and Lohia castes, are small retail dealers and seldom keep regular shops. (5) The Kasondhan, Kasarbani, Vishnoi, Rastogi, Unaya, Orh, and Maheshwari castes are traders, keeping regular shops. (6) The Agrahári, Agarwála, Bohra, and Khatrí castes are bankers, wholesale dealers, and wealthy traders. The Bohra seldom keeps a shop, and is known for his rapacity as an usurer. He bears the same character in Bombay as is attributed to him in Northern India. The Khatri is the highest and most important of all the trading castes. He is a strictly orthodox Hindu, and is found as a *guru*, or spiritual guide, among the Sikhs. His operations extend far beyond his own Province. He commands the markets of Afghánistán. Vambery the traveller met him offering his oblations at Baku on the Caspian. The number of Baniyás, including nearly all Hindu trading castes, recorded in the Census of 1881 for the North-Western Provinces and Oudh was 1,204,130.

Artistic Handicrafts.—The principal are the carved ebony of Nagína (value of out-turn in 1883, £3000); white wood-carving of Sahāranpur (value of out-turn in 1883, £500); wire inlaid wood-work of Máinpuri (value of annual out-turn, £600); wood-carving of Pilibhít (value of out-turn in 1883, £100); wire inlaid work of Pilibhít (value of out-turn in 1883, £1700); Bareli, furniture (value of out-turn in 1883, £5000); Benares, brass-work (value of out-turn in 1883, £5000); Moradábád, metal ware, mostly exported to Bombay (number of firms engaged in the trade, 158 in 1883, employing 1400 workmen, who turned out work to the value of over £30,000); Lucknow, diamond-cut silver-work, mostly bangles, the trade being supported almost entirely by European visitors in the cold weather (value of out-turn in 1883, £1800); Lucknow, embroidery (a craft giving employment to 156 firms and 750 workmen, most of the latter reported as being steeped in hopeless poverty, and earning the barest pittance for their work); Agra, mosaics (annual value of out-turn, £2000); Sikandrábád, muslin work; Lucknow, pottery and models in clay (mostly of Indian scenes and servants); Alígarh, pottery; Rampur, pottery, a blue glazed ware; Cawnpur, leather-work in portmanteaus,

saddlery and harness; Sahéranpur, leather-work in articles made from the skin of the *sámbhar* deer; Benares, silk and cotton fabrics of two kinds—a thick woven brocade and a thin silk fabric—both made of silk and silver thread so as to form patterns of great variety and beauty (number of firms 417, number of workmen 2926); Farukhábád and Kanauj, calico chintz fabrics; Mírzápur, carpets (value of out-turn in 1883, £5000); Kálpi, paper of two kinds, *bakkar* and *mahajal;* and Jaunpur, scent, expressed from the *til* seed.

Factories and Manufactures by Steam.—Seventeen large private factories in the Provinces are worked in whole or part by steam. Cawnpur has 3 cotton mills, 2 woollen mills, and 1 soap factory; Lucknow has a paper mill; Meerut, a soap factory; Allahábád, a steam foundry; Sháhjahánpur, a rum and sugar factory; and Lucknow, Masúri, and Naini Tál, breweries. The number of indigo factories in 1884 was 1963, owned by 153 Europeans and 1810 natives; average number of employees, 84,172; value of out-turn, £1,166,263. There are 22 lac factories in Mirzápur District. Ice factories are worked at Agra and Allahábád. Engineering workshops are supported by the Government at Alígarh and Rúrkí; the latter, however, is about to be transferred to a private company. The chief jail industries are cloth-weaving, carpet-making, blanket-making, tent-making, and brick and tile making, aloe-fibre making, *munj* twine-making, rope-making, net-making; basket and bamboo work. Value of total out-turn of jail manufactures in 1884, £32,500.

The Provinces contain little mineral wealth, the quarries being almost entirely confined to the supply of building stone, and of nodulated limestone (*kankar*) for road metal. A company started to work the iron-ores of Kumáun failed after a few years' trial.

Communications.—The great water-ways of the Ganges and the Jumna formerly afforded the principal outlet for the overflowing produce of the North-Western Provinces and Oudh, and they still carry a large portion of the heavy traffic. The Gogra forms the main channel for the grain and cotton of Gorakhpur, Basti, and Azamgarh, and for the forest products of Nepál.

But a network of railways has now superseded the rivers throughout the greater part of the Provinces. The East Indian Railway from Calcutta crosses the Bengal boundary near Baxar, and runs near the south bank of the Ganges through Mirzápur to Allahábád, giving off a short branch at Mogul Sarái to the shore opposite Benares, and to Gh// Gházípur from Dildarnágar. From Náini junction, near Allahábád, the Jabalpur (Jubbulpore) branch strikes south-westward, forming the line of communication between Calcutta and Bombay. The main line then crosses the Jumna from Náini to Allahábád, and runs north-westward through the Lower and Middle Doáb, passing

Fatehpur, Cawnpur, and Etáwah, sending off a branch to Agra, and continuing by Alígarh and Gháziábád junction to Delhi. A short extension of the East Indian Railway, 12 miles in length, connects Dildárnagar with Gházípur. From Gháziábád, the Sind, Punjab, and Delhi Railway takes up the great trunk line to Meerut, Muzaffarnagar, and Saháranpur, and finally crosses the Jumna into the Punjab. The Oudh and Rohilkhand Railway, diverging from the former system opposite Benares, runs through Jaunpur to Faizábád, and thence to Lucknow. A branch runs south-west to Cawnpur; but the main line continues north-west to Sháhjahánpur, Bareli, Moradábád, and Saháranpur. The Kumáun-Rohilkhand railway, a private line, connects Bareli with Kathgodam (66 miles), at the foot of the Himálayas, on the road to Nainí Tál. Another branch runs south-westward from Chandausí, crossing the Ganges at Rájghát, and joining the East Indian line at Alígarh. The Cawnpur-Achnera line connects the former city with Farukhábád, Háthras, and Muttra. From Agra, the Rájputána State Railway diverges to Bhartpur; and a narrow-gauge line connects Muttra and Háthras with the East Indian line. From Cawnpur to Farukhábád, 86 miles, a State railway on the metre gauge has been opened, and more recently extended for a distance of 103 miles to Háthras. The Muttra-Achnera line, 23 miles, connects Muttra with Agra city. The Barelí-Pilibhít line has been recently opened, and the Patná-Bahráich metre-gauge railway, 455 miles in length, is in course of construction. Numerous other lines are under construction or have been surveyed.

Besides this great ramifying system of railways, the Grand Trunk Road traverses the heart of the Provinces, and other good roads connect the chief towns and villages. The Ganges, Lower Ganges, Eastern Jumna, and Agra Canals are also navigable throughout their whole course.

Administration.—The chief governing power rests with the Lieutenant-Governor and Chief Commissioner, whose Secretariat staff consists of the Chief Secretary to Government, the Oudh Revenue Secretary, the Junior Secretary (in charge of Finance), and three Under-Secretaries. The administration of the Department of Public Works is under the charge of the Chief Engineer (Buildings and Roads), who is Secretary in the Public Works Department, and of the Chief Engineer for Canals, who is Secretary in the Irrigation Branch.

Next in degree come the Commissioners of Divisions, of which there are eleven in the Lieutenant-Governorship. The Commissioner is the direct channel of communication between the District officer and the head of the Government and the Board of Revenue. He also hears appeals from the Collectors and their subordinates in rent and revenue cases, and is invested with large executive and police powers. A Commissioner in the North-Western Provinces has six or seven Districts

subordinate to him; while in Oudh and Jhánsi, three Districts form a Commissionership. In Oudh and Jhánsi also, the Commissioners combine criminal jurisdiction with their revenue and executive duties, and are the Sessions Judges of their Districts, a function held by separate judicial officers in the North-Western Provinces proper.

Each District is administered by a District officer, styled Magistrate and Collector in the North-Western Provinces proper, and Deputy-Commissioner in Oudh and Jhánsi. The District officer is the direct representative of the Executive Government in all departments, and is ordinarily a member of the Covenanted Civil Service. Primarily he is responsible for the peace of the District and the collection of its revenue, but there is no branch of the administration with which he is not concerned. He is head of the police; is responsible for the work of the District treasury; superintends the excise and the collection of the revenue from stamps; is still in many cases (and was always till lately) president of all the municipalities in his District, and of the District committee for the expenditure of local rates. He is required to interest himself in all matters in which Government has any concern, and to look after sanitation, road, and arboriculture. He also hears criminal and revenue appeals from the subordinate courts; he has always the power, and in some parts of the Province is expected, to take a share in the criminal work of the District; and in Oudh and Jhánsi his jurisdiction extends to the sentencing of criminals to seven years' imprisonment. To aid him in performing these and other duties, he has a staff of assistants, of whom one at least is usually a covenanted officer. One of these assistants, generally an uncovenanted Deputy Collector, takes the work of the treasury, and the ordinary work of the District is parcelled out amongst the others. The police are under a special officer, the District Superintendent, who is the Magistrate's assistant in the Police Department, and who works immediately under that officer.

At each *tahsíli* or Sub-divisional head-quarters is a *tahsíldár*, invested usually with both magisterial and revenue powers, who has a large staff of subordinates, and is to the *tahsíl* very much what the District officer is to the District. His duties are equally multifarious.

Revenue and Expenditure.—The following figures are reproduced from statements supplied for the purpose. They do not exactly tally with the gross returns as made up from the Provincial Treasury accounts. The total revenue of the North-Western Provinces and Oudh in 1883–84—imperial, Provincial, and local—amounted to £9,018,900, and the total expenditure to £4,262,500. The difference between these two sums is almost wholly represented by the land revenue, which is credited to imperial funds. The land revenue in 1883–84 was £5,680,700, the cost of collecting it being £800,700.

Other chief items of revenue in the same year were—stamps, £600,600; excise, £519,100; provincial rates (including school, District post, road, and other local cesses), £649,500; assessed taxes, £119,500; forests, £161,100; registration, £34,000; post-office, £140,500; law and justice, £97,500; police (mostly fines), £42,600; education, £12,100; medical, £14,300; gross earnings of productive State railways, £61,200; direct receipts from productive irrigation and navigation works, £535,000; portion of land revenue due to irrigation, £87,200; and miscellaneous, £264,000.

The chief item of expenditure in 1883–84 was the cost of the collection of land revenue shown above (£800,700). Other items were—for collection of stamp duties, £12,000; collection of excise, £11,000; forest charges, £104,100; registration, £20,000; cost of post-office, £154,500; general administration (salaries of civil servants, etc.), £159,200; law and justice, £518,900; police, £603,900; education, £166,200; ecclesiastical, £23,000; medical, £108,300; territorial and political pensions, £99,800; superannuation, £114,900; stationery and printing, £51,400; railway works protective against famine, £117,100; irrigation works protective against famine, £111,700; maintenance of ordinary irrigation works, £218,600; interest charges for capital already sunk in irrigation works, £247,100; cost of buildings, courts, etc., by Public Works Department, £630,500.

Excise.—The duty received for licences to sell spirits in 1883–84 was—in the North-Western Provinces £125,929, and £32,197 in Oudh. To sell country drugs and intoxicants, £51,212 in the North-Western Provinces, and £10,919 in Oudh. To sell opium, £9223 in the North-Western Provinces, and £1160 in Oudh.

Police.—The police force (regular) of the united Provinces for 1883–84, including officers and men, numbered 33,059, and cost £444,449. The officers include 1 Inspector-General, 2 Deputy Inspectors-General, 1 personal Assistant to Inspector-General; 33 District and 8 Assistant District Superintendents in the North-Western Provinces, and 12 District Superintendents in Oudh; 1 Inspector-General of Railway Police; 192 subordinate inspectors with a pay of more than £10 a month; 4053 subordinate officers with less than £10 a month; 638 mounted police; 17,308 regular foot constables; 828 municipal officers; and 9982 municipal constables. There is thus one regular policeman to every 3·2 square miles of area in the North-Western Provinces and Oudh, and to every 1334 persons of the population. In urban localities the proportion is 1 policeman to every 447 inhabitants. As regards the race of the police force, 104 are Europeans, 47 Eurasians, and the remainder natives. Among the officers there are 149 Christians and 2089 Muhammadans; of the remainder (2438), 538 are Bráhmans, 341 Rájputs, 45 Gúrkhas, 310 Sikhs, 103 Punjabis,

55 Játs, 601 Káyasths, 412 of miscellaneous caste, 3 Baurís, and 30 Afgháns. Of the men, 19 are Christians; Muhammadans, 6994; Bráhmans, 4155; Rájputs, 3501; Gúrkhas, 203; Sikhs, 753; Punjabis, 291; Játs, 265; Káyasths, 867; of miscellaneous castes, 3582; Baurís, 33; and Afgháns, 98. In addition to the regular provincial police, there is a force of 92,099 village watchmen or *chaukídárs*, maintained at a total cost of £298,596.

Jails.—The daily average of the prison population in the jails of the united Provinces was 23,362 in 1883–84. The jails are divided into 7 central prisons (at Meerut, Bareli, Agra, Fatehgarh, Allahábád, Benares, and Lucknow), 45 District jails, and 30 lock-ups. Total number of juvenile offenders 668, for whom no reformatory as yet exists; total convicts despatched to the Andamans, 214; total jail expenditure of united Provinces, £91,754 in 1883, the net cost to the State of each convict being about £3, 7s. 9d. Total profit to Government from jail labour, £15,616. Death-rate per 1000 of the jail population, 19·73.

The number of cognisable crimes reported in 1883–84 was 144,611, of which 6138 were serious offences against the person, and 48,981 serious offences against property. The number of murders in 1883 was 412; of *dakaití* or gang-robbery, 94 (of which 34 were in Oudh); robberies, 150 (mostly on private vehicles and on foot-passengers); poisoning, 21; and cattle-stealing, 55,000. In Meerut, Agra, and Rohilkhand, cattle-lifting is said to be a distinct pursuit of certain criminal classes. As regards criminal procedure, the number of persons brought to trial in 1883 in the North-Western Provinces was 100,287, and in Oudh 29,582. As regards civil procedure, the number of original suits instituted during 1883 in the North-Western Provinces was 87,759, and in Oudh 37,242, exclusive of 31,623 rent suits.

Municipalities.—There were in 1883–84, 109 towns in the North-Western Provinces and Oudh municipally organized; total population of the municipalities, 3,087,719. Income (1884), £267,377, derived from the following sources — taxation (mostly octroi), £206,503; rents of houses, gardens, etc., £31,767; fines, £1954; miscellaneous, £16,350; grants-in-aid, £10,268; and smaller items. Octroi is the sole tax in 60 municipalities, the impost being levied on grain, sugar, *ghí*, oil-seeds, tobacco, drugs, cloth, and metals. Direct taxes are the house-tax, £2700; a tax on trades and professions, £11,606; and a property tax, £4771. The average incidence of municipal taxation per head of the municipal population is 1s. 4d. for the united Provinces.

University Education.—There are thirteen colleges or sections of colleges which give what is technically called University education.

These are the English colleges at Agra, Allahábád, and Benares, and the newly-established college class in the Faizábád High School; the aided English colleges at Lucknow and Alígarh; the unaided college department of St. John's, Agra, and the London Mission College at Benares; the oriental departments of the Government college at Benares, and of the aided colleges at Lucknow and Alígarh; and the law classes at Allahábád and Lucknow. La Martinière at Lucknow and the Thomason Engineering College are not connected with the Education Department. Nine hundred and seventy-three students were on the rolls on the 31st of March 1883, of whom 223 were in the English Government colleges, 164 in aided and 28 in unaided English colleges; 399 were in the Government Sanskrit College at Benares, 124 in aided oriental colleges, and 35 in the aided law colleges. The average number on the rolls during the year was 882, and the average daily attendance 764. The classification of the students according to race and creed was as follows:—Europeans and Eurasians, 6; Native Christians, 9; Hindus, 835; and Muhammadans, 122. Of these students, 428 were learning English, and 837 a classical oriental language. The total cost of all the colleges was £21,497, of which £12,777 came from provincial revenues, £407 from local rates, £5347 from endowments, £1194 from fees, and £1768 from other sources.

General State Education.—The system of State education is under an Education Department, at the head of which is the Director of Public Instruction. Under him are the Divisional Inspectors of Schools in the North-Western Provinces, and in Oudh an Inspector and an Assistant Inspector. The inspectors visit and examine all high and middle schools, and as many of the primary schools as they can visit in their tours. They superintend all the *zilá* schools in their divisions, and the normal schools are under their immediate management. Middle and primary vernacular schools in the North-Western Provinces have for some years been supervised and controlled by District school committees, the duties and powers of inspectors being confined—as regards these schools—to inspection, examination, suggestion, and report. These committees have been recently merged in the newly-constituted District boards, which, with increased powers and responsibilities, are entrusted with the general supervision and management of all primary and middle vernacular schools, with the financial control of *zilá* schools, the superintendence of boarding-houses, and the care of local scholarships and endowments. This system has, since the 1st of April 1882, been introduced into Oudh also. The Deputy Inspectors are the subordinates and ministers of the District boards. The Government colleges at Allahábád and Benares remain under the superintendence and control of the Director of Public Instruction.

The number of schools of every class under the Department in 1883–84 was 6603, and the number of pupils in them was 246,987. Thus there is a Government aided or inspected school to every 6 square miles of area, while the percentage of scholars among the whole population is ·55, that is, 1 out of every 200 people in the united Provinces is under instruction supervised by the State. The returns for primary, indigenous, or other private schools are incomplete, but a return approximately attempted in 1883 gave the number of pupils in such indigenous or other private schools at 68,305. Assuming 15 per cent. of the population to be of school-going age, it appears that 6·8 per cent. of the boys and ·3 per cent. of the girls are actually undergoing instruction in the public schools of the Provinces. Female education is thus extremely backward.

The provincial expenditure on instruction during 1883-84, exclusive of cost of direction, inspection, etc. (£45,973) paid out of imperial funds, was £183,521—namely, on Government colleges, £11,537; on high and middle schools, £23,620; on lower (primary) schools, £70,180; on special schools (mostly normal schools), £6867; on aided schools and colleges, £69,533; and on unaided institutions by special grant, etc., £1781. The annual cost of each pupil educated in a Government college was £24; the cost to Government in aided colleges was £10, the total cost of a pupil in an aided college being about £32. The pupils at the Muir College, Allahábád, cost £66 each to Government, and about £74 in all; in the Canning College, Lucknow, £15 each to Government, and £38 in all; in the Agra College, £13 each to Government, and £63 in all. The average yearly cost to the State of pupils receiving a higher education is £4 each, and of pupils receiving a primary education, 8s. 6d. each. An analysis of the cost of direction, inspection, and miscellaneous, taken from imperial funds, shows the expenditure on these heads as follows:—Direction, £3686; inspection, £22,190; building grants, £11,843; miscellaneous, including scholarships, £8252. The total receipts of the Department in 1883 amounted to £65,314—namely, municipal grants, £6141; subscriptions and donations, £30,116; fees, £20,336; endowments, £8719.

European and Eurasian education in the united Provinces is cared for by 26 aided schools for boys and 12 for girls; free education is provided for the really indigent. The male pupils in these schools number 1518, and the female 837. Total cost, £16,392.

Generally speaking, education is making steady progress throughout the central Gangetic plain, though still very backward in the Himálayan Districts, in Bundelkhand, and in the remoter parts of Rohilkhand and the trans-Gogra tract. As regards higher education, 82 institutions sent up 779 candidates in 1883–84 for the examinations of

the Calcutta University; and of these 393 passed successfully. Of the 393 successful candidates, 293 passed the matriculation, 70 the First Arts, 22 the Bachelor of Arts, 7 the Master of Arts, and 1 the Bachelor of Law examination. Four institutions containing 570 pupils are affiliated to the University. The Delhi College (in the Punjab) is the representative of Arabic and Persian literature, as that of Benares is of Sanskrit. There are also a Government aided and Church Missionary Society (St. John's) college at Agra; and there was a Government college at Bareilly, now abolished. The Muir Central College has recently been established at Allahábád, at which the higher education, in preparation for university honours, is being gradually concentrated. The number of normal schools is 12 Government and 2 aided, 3 of the whole number being for mistresses; pupils, 516. There are 2 aided industrial schools, with 169 pupils. Girls' schools number 18, and contain 509 pupils.

It should not be forgotten, in the history of Indian education, that under a former Lieutenant-Governor, Mr. Thomason, the North-Western Provinces took the lead in the establishment of village schools, and the promotion of primary education. There are now three circles of inspection; and the number of *halkábandi* schools (village circle schools) is so greatly increased as to bring primary education within easy reach of all who choose to avail themselves of it.

Throughout the Provinces, Urdu or Hindustání is spoken by the Muhammadans and Káyasths; but Hindi is the true vernacular of the country, being spoken by the rural population with greater or less purity, according to the proportionate influence of Muhammadan colonization. The educated classes usually employ the Persian character; the traders use a corrupt form of the Nágari letters. The Provinces contained 108 printing presses in 1875–76, and 267 in 1884. The number of literary societies formed by natives is 19, the oldest dating back to 1861.

Medical Aspects.—The climate of the North-Western Provinces and Oudh as a whole may be classed as hot and dry. Excluding the observations taken at places of abnormal altitude, the general mean temperature in 1883 was 76·3° F., and the general mean rainfall 24 inches; but of course these figures vary enormously with the District, the season of the year, and the time of the day or night. The Himálayan Districts are cool, and have a much greater rainfall than the plains. In these Districts the rainfall in 1883 was 56 inches. They are succeeded by a broad submontane belt, the Tarái, which is rendered moist by the mountain torrents, and is covered by forest from end to end. This region bears a singularly bad reputation as the most unhealthy in all India, and in many parts only the acclimatized aborigines can withstand its deadly malaria. The plain country is generally warm and dry, the heat becoming more oppressive as the general level

of the country sinks towards Allahábád and Benares, or among the hills of Bundelkhand. The mean temperature of 8 stations in 1883-84 was as follows: — Highest monthly maximum, 113·8° F.; lowest monthly minimum, 39·2° F.; general mean temperature, 76·3° F. The highest monthly maximum was 85° F. at Chakráta in Dehra Dún, 111·6° F. at Meerut, 116·4° F. at Allahábád, and 115° F. at Jhánsi; the lowest monthly maximum was 27·8° F. at Chakráta, 35·7° F. at Meerut, 39·7° F. at Allahábád, and 45° F. at Jhánsi. The general mean was 55·5° F. at Chakráta, 75·1° F. at Meerut, 73° F. at Bareli, 77·2° F. at Allahábád, 77·5° F. at Benares, and 75·2° F. at Jhánsi. The total rainfall in 1883-84 amounted to 56·94 inches at Chakráta, 56·43 at Dehrá, 13·6 at Meerut, 19 at Bareli, 25·6 at Allahábád, 30·58 at Benares, and 16·70 at Jhánsi.

The chief disease is fever. Dysentery and bowel complaints are also endemic, and cholera and small-pox break out from time to time in an epidemic form. The facilities for vaccination, however, afforded by Government, have done much to check the ravages of the last-named disease. The total number of deaths registered in 1875-76 amounted to 671,491, or 21·8 per thousand, and in 1883-84 to 1,216,297, or 27 per thousand. Of this rate per thousand, cholera carried off 0·39; fevers, 18·65; small-pox, 3·15; bowel complaints, 1·37; injuries, 0·48; and all other causes, 3·01. Nearly 6500 persons perished from snake-bite or the attacks of wild beasts. The number of suicides was 2070, of which 1556 were the suicides of women. Statistics available for the registration of births show a birth-rate of 49·4 per thousand. The total number of charitable dispensaries established by Government throughout the Provinces up to 1884 was 234, of which 60 are in Oudh. The number of persons relieved (in-door and out-door) was 793,765 in 1876, and 1,567,456 in 1883; namely, in-door patients, 42,284; out-door, 1,525,172. Of the in-door patients, 2549 died. Of the whole number relieved in the dispensaries, 364,364 were children, and 296,110 were women. Total expenditure during year, £39,431. The number of persons vaccinated in 1883 was 649,057; total cost of the operations, £12,365.

Nosári.—Division of the Native State of Baroda (Gáekwár's territory). Area, 1940 square miles. Population, 241,255 in 1872, and 287,549 in 1881, namely, 146,477 males and 141,072 females. Hindus number 164,094; Muhammadans, 23,009; aboriginal tribes, 91,317; Pársís, 7441; Jains, 1675; and Christians, 13. The Division lies, speaking roughly, north and south of the river Tápti, and contains the 3 Sub-divisions of Nosári, Songarh, and Viára. The two small *maháls* of Gandevi and Nosári are the garden of the tract, rich in fruit, vegetables, and sugar-cane. Corn and cotton are cultivated farther north. In Viára and Songarh the surface is clothed with jungle, the resort of wild beasts.

The famous hill forts of Songarh and Saler lie in this region, the former being the cradle of the royal house of Baroda. Land revenue (1881), £190,494. Chief towns of the Division—Nosári, Gandevi, and Bilimora.

Nosári (*Navasári*).—Town in Baroda State, Bombay Presidency. Known to Ptolemy, the Greek geographer (A.D. 150), as Nasaripa. Nosári is situated in an outlying tract surrounded by the British District of Surat, on the left or south bank of the river Purna, about 12 miles from the sea, and distant by rail 18 miles south from Surat city, 99 from Baroda, and 149 miles north from Bombay. Lat. 22° 7′ N., long. 73° 40′ E. Population (1881) 14,920. Hindus number 8406; Muhammadans, 2315; Pársís, 4062; Jains, 134; and Christians, 3. The PURNA, which is navigable up to this point, is known to mariners as the Navasári river. It admits vessels of 100 tons; but though the bed is broad, the deep channel winds between sandbanks, and cannot be safely entered without a pilot. In 1874, the total exports by sea were valued at £9788; the imports at £2531: grand total, £12,319. In 1880–81, the figures were — imports, £2969; exports, £4852: total, £7821. In 1874, the traffic at the railway station of Nosári, on the Bombay, Baroda, and Central India line, consisted of 153,071 passengers and 6445 tons of goods. In 1879, the number of passengers was 98,107; tons of goods carried, 9569. Nosári is a thriving town, its prosperity mainly depending upon its large Pársí colony. Many of the Pársís are cotton-weavers; but there are also a considerable number of workers in copper, brass, iron, and wood. Nosári town has given its name to a gate and market-place in Surat city. Dispensary, public library, and jail. There is also a Government distillery. Here the Gáekwár, Malhar Ráo, married for the fourth time. Before celebrating the nuptials, His Highness was in due form married to a silk-cotton tree, which was then as formally destroyed. The object of this vegetable marriage was to avert misfortune. The prince had been married twice, and no son and heir had been born; but it was hoped by destroying his third wife, the tree, his fourth venture would prove fortunate. On the Nosári creek are reared the Towers of Silence, for the reception of the Pársí dead. About the town are scattered the residences of many Pársí merchants who have retired from business in Bombay and the Presidency provincial towns. The Pársís have a fire temple in the town. Nosári Sub-division had (1881) a total of 47,507 inhabitants, and a land revenue of £29,143. Area of Sub-division, 119 square miles.

Nowgong (*Náogáon*).—District in the Chief Commissionership of Assam, lying between 25° 45′ and 26° 40′ N. lat., and between 92° and 93° 54′ E. long. Nowgong forms one of the central Districts of the Brahmaputra valley; bounded on the north by the Brahmaputra

river separating it from Darrang District; on the east by Sibságar District and the Nágá Hills; on the south by the Khásí and Jaintia Hills; and on the west by Kámrúp District, the Kalang river marking the boundary for the greater part of the distance. Area, 3417 square miles. Population (1881) 310,579. The civil station and administrative head-quarters of the District are at NOWGONG TOWN, situated on the east bank of the Kalang river.

Physical Aspects.—The greater portion of Nowgong District presents the appearance of a wide plain, much overgrown with jungle and canebrakes. It is intersected by numerous rivers and streams, and dotted with shallow marshes. The general line of drainage follows the inclination of the Brahmaputra valley from east to west. In the north-eastern corner of the District, the Míkír Hills encroach upon the plain and approach the Brahmaputra. These hills are long ranges averaging from one to two thousand feet in height, the highest point being about three thousand five hundred feet above sea-level. Their area is estimated to be about 60 miles in length from north to south, by from 35 to 40 miles in breadth from east to west. They are generally table-shaped at the summits, but their slope is very steep, and in places can only be ascended by people of the plains by means of steps cut in their sides. Both hills and valleys are covered with heavy jungle, except where they have been reclaimed by the Míkírs for the purposes of cultivation. The Kámákhyá Hills—a small range stretching from the south bank of the Brahmaputra to the north bank of the Kalang river—are about two hundred feet high, flat on the top, and easy of ascent; in some places rocky, and in others covered with dense jungle. A considerable portion of one of these hills, the Kámákhyá Parbat, on which there is a temple sacred to the goddess Durgá, is now under tea cultivation. Besides these hills, a good deal of hilly and broken ground belonging to the Khásí and Jaintia hill system is included in Nowgong District.

The chief river of Nowgong, and the only one navigable throughout the year by steamers and large native cargo boats, is the Brahmaputra, which forms the entire northern boundary of the District. The principal offshoot of the Brahmaputra, and the second largest river, is the Kalang, which issues from the parent stream in the north-east of the District, flows a tortuous south and south-westerly course, till it rejoins the Brahmaputra on the western border of the District, about 15 miles above Gauháti town. Although the upper mouth of the Kalang is closed at certain seasons by a large sandbank, it is a valuable means of communication, and is navigable throughout its course by large native boats for about six months in the year. Another smaller offshoot of the Brahmaputra is the Leteri. The numerous tributaries of the Brahmaputra are hill streams, all rising in the

southern ranges, and flowing in a north-westerly direction. The principal are the Dhaneswari (Dhansiri), Kaliáni, Dikharu, and Deopání. The Diju, Nanái, Dikharu, Jamuna, Kápili, Barpáni, Dimál, and Kiling all pour their waters either direct or through other channels into the Kalang, and so into the Brahmaputra, and are more or less navigable by good-sized boats for a considerable portion of the year. During the rainy season, about 100 minor streams and watercourses are navigable by small boats.

The extensive forests and grass wastes of Nowgong are sources of considerable profit to the people, as supplying building materials and firewood, as well as affording pasture for the cattle. The most valuable forest timber is the *sál*, but few trees of large girth have survived the days when contractors from Bengal were allowed to cut down timber at their will. Young plantations, however, are now being carefully preserved. In 1883-84 there were 5128 acres of forest land specially protected by the Forest Department in three reserves, namely, Kholahát, 1878 acres; Daboka, 520 acres; and Diju, 2730 acres. There was also an unreserved forest area in the same year of 221,957 acres, or 346 square miles. The pasture lands of Nowgong District are held in common; as the greater portion of the District is waste, no restrictions have been put upon cattle grazing, nor is any revenue derived from the pasture lands. The chief jungle products consist of lac, beeswax, Brazil moad, and *udál* (a gum) collected by the Míkírs. Good building stone and limestone abound at Pánímur. Coal and limestone of excellent quality are found in some parts of the bed of the Jamuná and Dhaneswari rivers. Wild beasts of all kinds are numerous, causing an average of 50 deaths a year. A Government reward of £2 is paid for a tiger's head, and of 10s. for a bear's.

History.—Nowgong District possesses no history apart from the Province of Assam generally. The only site of archæological interest is the temple on Kámákhyá Hill, mentioned above. This temple, as well as the more famous one of the same name in Kámrúp District, is associated with the founder of the Kuch Behar dynasty, who is variously reported to have been either its original builder or restorer. It is said to have been originally a Buddhist shrine, and to have been restored in 1565 by Rájá Nar Náráyan Singh, himself a Buddhist. Indeed, local tradition asserts that Kámákhyá gave its name to the entire valley of Assam, during that troubled period which intervened between the downfall of the old Hindu kingdom of Kámrúp and the arrival of the Ahams. Both Bíjni and Darrang, on the north of the Brahmaputra, which became appanages of younger members of the Kuch Behar family, are spoken of as included within 'the Kámákhyá Kshettra.'

It is impossible to fix with certainty the date when the Ahams first obtained possession of this region. Their capital was situated in the neighbouring District of Sibságar farther up the valley; but they had established themselves as low down as Gauháti in the beginning of the 17th century, when they successfully repelled the Muhammadans. When the British drove out the Burmese and annexed Assam, as an incident in the first Anglo-Burmese war, Nowgong was at first administered as an integral portion of Kámrúp District; all beyond was suffered to remain under various native rulers. The District of Nowgong was formed into an independent revenue unit in 1832. Since that date, several changes in jurisdiction have taken place. In 1843, the Sub-division of Golághát, on the farther bank of the Dhaneswari, was transferred to the neighbouring District of Sibságar; and in 1867 the area was still further diminished by the erection of the unsurveyed mountains towards the south-east into a new District, under the name of the Nágá Hills.

People.—In Robinson's *Descriptive Account of Assam*, published in 1841, the population of Nowgong District is given at about 90,000 souls. An official estimate in 1853 returned the number at 241,000. The first real enumeration, based upon trustworthy data, was the general Census of 1871–72, which in this District was not effected simultaneously in a single night, as in Bengal, but was spread over the whole month of November 1871. The result disclosed a total population of 256,390 persons, residing in 1293 *mauzás* or villages and in 44,050 houses. The last enumeration was in 1881, when a synchronous Census was effected on the night of the 17th February. This enumeration disclosed a total population of 310,579 souls, showing an increase (partly, however, supposed to be due to errors in the Census of 1871) of 54,189, or 21·14 per cent.

The results of the Census of 1881 may be summarized as follows:—Area of District, 3417 square miles, with 1494 towns and villages, and 52,871 houses. Total population, 310,579, namely, males 160,480, and females 150,099. Average density of population, 90·9 persons per square mile; villages per square mile, ·44; persons per village, 208; houses per square mile, 15·56; persons per occupied house, 5·9. Classified according to age and sect, the population in 1881 consisted of—under 15 years of age, males 66,212, and females 62,502; total children, 128,714, or 41·4 per cent. of the population: 15 years and upwards, males 94,268, and females 87,597; total adults, 181,865, or 58·6 per cent.

Religious and Ethnical Classification.—The Hindus (as loosely grouped together for religious purposes) number 249,710, or 80·4 per cent. of the District population; Muhammadans, 12,074, or 3·9 per cent.; Christians, 254; Jains, 32; Brahmos, 31; and non-Hindu

aboriginal tribes (Míkírs, Garos, and Kukís), 48,478, or 15·6 per cent. The ethnical division of the population shows 50 Europeans, Americans, and Eurasians; 9 Nepálís; 159,630 aborigines and semi-Hinduized aborigines; 138,467 Hindus sub-divided according to caste; 12,074 Muhammadans; and 349 'others,' principally native Christians, Brahmos, and Jains.

The great bulk of the aborigines by race are composed of Míkírs, Lalungs, and Cacharis. The Míkírs, who number 47,497 persons, inhabit that part of the District known as the Míkír Hills, whither they are said to have immigrated in recent times from the mountains farther south. They are a peaceable and industrious race, cultivating the hillside according to the primitive mode of agriculture known as *júm*. They form clearings in the jungle by fire, and raise crops of rice and cotton without any other implement of agriculture than the *dáo* or hill-knife. After three or four years' continuous tillage, they abandon their fields for fresh clearings. The Lalungs, numbering 41,695, and the Cacharis, numbering 12,555, are both reported to have immigrated from the hills of Cachar during the rule of the Aham kings. They now live in the plains, and have become more or less Hinduized in manners and religion, and are included among the Hindus of the Census returns, while the Míkírs still retain their aboriginal forms of faith. The other aboriginal tribes inhabiting Nowgong District are—Gáros, 837; Kukís, 143; and Nágá, 1. A few Uráons, Santáls, and Kols from Chutiá Nágpur, are employed as labourers on the tea-gardens.

Of the semi-Hinduized aborigines of the Census Report, the most numerous tribe is the Koch (42,878), descendants of a people once dominant throughout the country, and identical with the Rájbansís of Bengal, who have rejected their original name. In Assam, however, the appellation of Koch is held in comparative honour, as may be inferred from the local dictum that aboriginal converts do not become pure Koch until seven generations after their admission into the Hindu caste system. The Ahams, the last race of conquerors, who have given their name to the Province, number only 5965 in Nowgong; they have now sunk into the common cultivating class. The Chutiyás (8055) are a tribe of the same origin as the Ahams, and are said to have preceded them in their migration from the hills of Burma. The Doms (25,553) are a race especially numerous in Assam, where they occupy a much more respectable position than in Bengal or the North-Western Provinces; they accept Kolitás in preference to Bráhmans as their spiritual guides.

Among Hindus proper, the Bráhmans are unusually strongly represented, numbering 7502; the Rájputs number only 77; and the Káyasths, 2312. The most numerous caste is the Kolitá (23,144),

the former priesthood of the country, who now rank as pure Súdras, and are engaged in agriculture or Government service. Other Hindu castes include the following:—Keut, or Kewat, 17,896; Kátání, 16,609; Boria, 9674; Chandál, 7243; Jugí, 7012; Patiyá, 3758; and Harí, 2772.

The Musalmáns, 12,074 in number, are supposed to be the descendants partly of artisans introduced by the Aham kings, and partly of soldiers left by the Mughal armies. There are a few recent Muhammadan immigrants from Dacca among the class of shopkeepers. The great majority belong to the Faráizí or reforming sect, but they are not actively fanatical. The native Christians, 204 in number, are attached to the American Baptist Mission, which has had a branch stationed in Nowgong since 1840, and supports several schools. The Brahma Samáj, or theistic sect of Hindus, has a few followers among the Bengálís in Government service.

As throughout the rest of Assam, the population is entirely rural. There is no town with as many as 5000 inhabitants. The largest place is NOWGONG TOWN, with only 4248 persons in 1881. Out of a total of 1494 villages returned in the Census Report, as many as 926 contain fewer than two hundred inhabitants; 502 from two to five hundred; 61 from five hundred to a thousand; 4 from one to two thousand; and 1 from three to five thousand.

Material Condition of the People.—As a rule, the people are remarkably well off, and their condition is steadily improving. They are able easily to raise sufficient for their own requirements from their plots of land; and hired labour is difficult to procure even on the tea plantations, where the work is very light. As far back as 1872–73, the Deputy Commissioner of the District reported—'Wherever I go, even in the heart of the *mufassal*, and away from the public thoroughfares, I am struck with the look of real comfort about the homesteads of the *ráyats*. The appearance of their villages and *barís*, with the herds of cattle, and with the pigs and poultry roaming about, confirms me in the belief that the peasantry are well-to-do and rich in the possession of a goodly stock of this world's goods as far as their own wants and requirements are concerned.' The dress of a well-to-do shopkeeper or trader usually consists of a waistcloth (*dhutí*), a turban, a close-fitting long coat (*chapkan*), a cotton shawl, and a pair of shoes. The clothing of an ordinary husbandman is composed simply of a waistcloth and a cotton shawl over the shoulders. There are a few brick-built shops in the District, but they are quite exceptional. The dwelling of an ordinary cultivator consists of from two to four rooms, constructed of bamboo, canes, reeds, and grass, with sometimes a few timber posts. The food of a prosperous trader consists of rice, split-peas, clarified butter (*ghí*), oil, vegetables, fish, milk, and salt; while that of a peasant ordinarily consists of rice, split-peas, occasionally fish,

vegetables, oil, salt, some water plants and acid fruits, and also a little potash or alkali, obtained by burning plantains.

As regards occupation, the Census of 1881 returned the male population of Nowgong District under the following six main headings:—(1) Official and professional class, 771; (2) domestic class, 360; (3) commercial class, including merchants, traders, carriers, etc., 1684; (4) agricultural and pastoral class, including gardeners, 92,402; (5) industrial class, including all manufacturers and artisans, 1811; (6) indefinite and non-productive class, comprising general labourers and male children, 63,452.

Agriculture, etc.—The staple crop throughout the District is rice, which supplies two main harvests. (1) The *sálí* or *láhí* is sown about June in low-lying lands, transplanted in the following month, and reaped in December. This furnishes the finest grain and the larger portion of the food supply. (2) The *áus* is sown on comparatively high lands about March, and reaped about July, leaving the field ready for a second or cold-weather crop of oil-seeds or pulses. A third variety of *báo* or long-stemmed rice is grown to some extent in marshes and along the banks of rivers. The area under rice cultivation has increased by about one-third within the past five years. The only other cereal is Indian corn, grown by the Míkirs on their forest clearings. Miscellaneous crops include mustard grown as an oil-seed, several varieties of pulses, sugar-cane, jute, rhea or China grass, *pán* or betel-leaf, and tobacco. Cotton is cultivated by the Míkírs. The Revenue Survey of 1872 returned only 244,315 acres under cultivation, or one-ninth of the total area. By 1883–84 the cultivated area had increased to 291,069 acres, of which 32,582 acres produced two crops annually. The crop area was thus sub-divided—Rice, 185,132 acres; other food-grains, 15,716 acres; oil-seeds, 41,244 acres; sugar-cane, 4663 acres; cotton, 3846 acres; coffee, 100 acres; tea, 10,786 acres; miscellaneous, 29,582 acres, of which 14,174 acres were under food, and 15,408 acres under non-food crops. Manure, in the form of cow-dung, is used only for tobacco and sugar-cane. Irrigation is commonly practised by the aboriginal cultivators, who divert the water from the hill streams by means of artificial channels. The principle of fallow land is acknowledged in the maxim that *áus* land cannot be kept continuously under crops for more than three years. The abundance of spare land on all sides permits the cultivator to abandon his fields for a new clearing, as soon as their natural fertility becomes impaired. Government is the immediate landlord of the whole soil, and grants leases direct to the cultivators at the following rates of rent:—For *bastú* or homestead land, 6s. an acre; *rupit* or low rice land, 3s. 9d. an acre; *faringháti* or high land, 3s. an acre. The average out-turn from an acre of *rupit* land is estimated at about 18 cwts. of *sálí*

paddy or unhusked rice; from an acre of *faringháti* land, 13 cwts. of *áus* paddy, together with 11 cwts. of mustard seed.

Rates of wages have greatly increased in recent years, owing to the introduction of tea cultivation, and it is often difficult to procure labour at all. Ordinary day-labourers now obtain from 6d. to 9d. a day, as compared with 1½d. thirty years ago, while agricultural labourers, where not remunerated in kind, receive about 12s. a month; skilled artisans receive from 1s. to 2s. a day. The price of food-grains has nearly trebled within the past thirty-five years. Common rice sold at 2s. 8d. per cwt. in 1838, at 3s. 5d. in 1860, at 5s. 5d. in 1870, and at 7s. 4½d. in 1883–84. In 1870, best rice imported from Bengal fetched 13s. 8d. per cwt., and common unhusked rice, 2s. 6d. During the Orissa famine of 1866, the price of common rice rose to 8s. 2d. per cwt.

The District is exposed to the three natural calamities of blight, flood, and drought, each of which has been known to seriously affect the general harvest. In 1822, swarms of locusts caused a complete destruction of the crops; a widespread famine resulted, and the price of unhusked rice is traditionally reported to have risen to £1, 2s. 6d. per cwt. Similar damage on a smaller scale was inflicted by locusts in 1840, and again in 1858. The low-lying lands are annually inundated by the rising of the Brahmaputra and other rivers, but these floods rarely injure the general harvest. The inundations, however, of 1825 and 1842 are said to have caused much distress; but the rivers are on such a scale, and the configuration of the country is such, that it is almost hopeless to think of constructing protective works, in the shape of embankments. Drought is almost entirely unknown, and has never been severe; the only scarcity due to this cause happened in 1835, when there was a great deficiency in the local rainfall. Altogether, the danger of famine from either flood or drought may be put aside as most unlikely.

Manufactures, etc.—The manufactures of Nowgong are only sufficient to meet the local demand. The principal industries are the following:—Weaving of silk and cotton cloth; jewellers' work in gold and silver; basket and mat making; and the making of various utensils from brass, bell-metal, and iron. Three varieties of silk are woven, of varying degrees of fineness:—*Pát*, from the cocoons of a worm fed on the mulberry; *mugá*, from a worm fed on the *sum* and *soálu* trees; and *eriá*, from a worm fed on the castor-oil plant (Ricinus communis). Other specialities are a kind of cotton cloth, with finely woven borders of gold or silver thread; and *jápís* or broad-brimmed hats, which serve as umbrellas.

The commerce of the District is chiefly conducted by river, at the following permanent markets:—Nowgong town, Puránígudám, Kaliábar,

Rahá, and Chápari-mukh. The principal articles of export are tea, mustard seed, cotton, jungle products, and a little rice; in return for which are received salt, sugar, oil, *ghí* or clarified butter, and miscellaneous European goods. The profits of trade are almost entirely in the hands of Márwárí traders from Rájputána. The principal means of communication are afforded by the rivers; but except the Brahmaputra and the Kalang, none of these are open for navigation all the year through. The principal line of road is the Assam Grand Trunk Road, which runs from Dhubri *viâ* Gauháti to Sibságar and Dibrugarh at the upper end of the Assam valley, passing for 96 miles through Nowgong District. It crosses several rivers, all of which are bridged, with the exception of the Kalang, Deopání, Dimal, and Kiling.

The cultivation and manufacture of tea is largely conducted with European capital and under European supervision, but the soil and climate are said to be less favourable than in Upper Assam. The tea-plant was first introduced into Nowgong about 1854; but the industry was not carried on to any great extent until after 1861, when the speculative demand for tea property by companies and private individuals led to extravagant sums being paid for suitable land. This season of abnormal activity was naturally followed by a period of depression, from which the industry is now beginning to recover. The difficulty of imported labour has at last settled itself; and at the present time large extensions are being made to the old-established gardens. The statistics for 1874 showed a total of 2878 acres under cultivation, with an out-turn of 387,085 lbs. The number of European assistants employed was 5, with 51 native assistants; the total number of labourers averaged 2553, of whom 1136 were imported under contract from Bengal or other parts of India. Since 1874, the cultivation and manufacture of tea has advanced with rapid strides. In 1881–82, out of 75,306 acres taken up for tea cultivation in 64 gardens, 10,011 acres were under mature plant, yielding an out-turn of 2,494,104 lbs. of leaf. In 1883, the area under tea was 10,786 acres, yielding an out-turn of 3,703,475 lbs., or an average of 382 lbs. per acre of mature plant. On the 31st December 1881, a total of 6074 labourers were employed on the tea-gardens, of whom 1902 had been imported under the provisions of the Labour Acts.

Administration.—The administrative staff of Nowgong District consists of a Deputy Commissioner, 2 extra Assistant Commissioners, Assistant Superintendent of Police, District Engineer, and Civil Surgeon. In 1870–71 the net revenue amounted to £69,073, towards which the land-tax contributed £38,000, or 55 per cent., and *ábkárí* or excise £26,550, or 38 per cent.; the net expenditure was £12,573, or less than one-fifth of the revenue. In 1881–82 the revenue of the District amounted to £75,064, of which the land-tax contributed

£44,984, or 59·9 per cent., and excise £16,936, or 22·5 per cent. The expenditure on the District in the same year was £19,153. The land revenue has multiplied itself nearly fourfold within the past thirty years, despite a diminution in the area of the District. In 1883-84 there were 11 magisterial and 4 civil courts open. For police purposes the District is divided into 5 *thánás* or police circles. In 1883 the regular police force consisted of 143 officers and men, maintained at a total cost of £2418. These figures show one policeman to every 24 square miles of area, or to every 2172 of the population, the average cost of maintenance being 14s. 1¾d. per square mile, or 1¾d. per head. There is no municipal police force in Nowgong, and the *chaukídárs* or village watch of Bengal are not found anywhere throughout Assam proper. During 1883–84, the total number of persons convicted of any offence, great or small, was 435, or 1 person to every 714 of the population. By far the greater number of the convictions were for petty offences. There is one jail at Nowgong town. In 1883, the daily average number of prisoners was 71·98, of whom ·54 were women. These figures show one prisoner to every 4313 of the District population. The total cost of the jail was £464, or £6, 9s. 5d. per prisoner.

In the spread of education, Nowgong ranks second to Kámrúp among all the Districts of Assam; but as compared with Bengal, the entire Province is in a backward condition. In 1856 there were only 12 schools in the District, attended by 679 pupils. The figures for 1860 show a considerable falling off, but by 1870 the number of schools had increased to 39, and the number of pupils to 1373. This improvement was due to the reform by which grants of money were awarded to vernacular schools; and since the latter date, the benefit of the grant-in-aid rules has been further extended to the village schools or *páthsálás*. By the close of 1873 the schools had risen to 85, and the pupils to 2357. In 1883–84 there were altogether 133 schools under Government inspection, attended by 5257 pupils, including 4 girls' schools with 77 pupils. There were also in the same year 14 private uninspected schools, attended by 315 pupils. The chief educational establishment is the Government English school at Nowgong town, attended by 130 pupils. The American Baptist Mission maintains 2 normal schools.

Nowgong District is divided for administrative purposes into the 5 *thánás* or police circles of Nowgong, Rahá, Jági, Kaliábar, and Dobáka The Sub-divisional system has not yet been extended to the District, and there are no municipalities. The number of *mauzás* or village units for the collection of the land revenue amounts to 65, each under its own *mauzádár* or native fiscal officer.

Medical Aspects.—The climate of Nowgong is considered extremely

unhealthy, owing partly to the numerous swamps and partly to the utter disregard of sanitary precautions displayed by the native population. Conservancy is enforced only in that part of the civil station which is occupied by Europeans. The prevailing diseases are fever, bowel complaints, small-pox, cholera, cutaneous and venereal complaints, rheumatism, goitre, elephantiasis, and leprosy. Cholera frequently occurs in a sporadic form, and it is said to make its appearance as an epidemic about once in every four years. It has been observed that this disease invariably approaches from the west, advancing along the banks of the Brahmaputra and minor streams. In 1883 the total number of registered deaths in Nowgong District was 6997, showing a death-rate of 22·8 per thousand, a rate considerably below the truth, although fair improvement in the registration of vital statistics has been made of late years. Of the registered deaths in 1883, 3586 were assigned to fevers, 1560 to cholera, 81 to small-pox, 968 to bowel complaints, 56 to snake-bite or wild beasts, and 744 to other causes. The charitable dispensary at Nowgong station afforded medical relief to 2570 in-door and out-door patients in 1883. In recent years, cattle plague, apparently introduced from Bengal, has committed great havoc in this District, as throughout the rest of Assam. In 1867, an infectious disease, supposed to be identical with the rinderpest of Europe, is said to have destroyed one-fourth of the total number of cattle. Even wild animals did not escape, tigers, buffaloes, and deer being found dead in the jungle with all the symptoms of the disease. In 1870 this epizootic again made its appearance; and out of 3210 cattle attacked, 2199, or 68 per cent., are ascertained to have died. The average annual rainfall at the civil station for a period of 29 years ending 1881 was 80·60 inches. In 1883 the rainfall amounted to 72·32 inches, or 8·28 inches below the average. No thermometrical returns are available. [For further information regarding Nowgong, see the *Statistical Account of Assam*, by W. W. Hunter, vol. i. pp. 171–223 (London, Trübner & Co., 1879); *A Descriptive Account of Assam*, by W. Robinson (1841); *Report on the Province of Assam*, by Mr. A. J. Moffat Mills (Calcutta, 1854). See also *Memorandum on the Revenue Administration of the Lower Provinces of Bengal*, by Mr. D. J. M'Neile (1873); the *Assam Census Report* for 1881; and the several Administration and Departmental Reports from 1880 to 1884.]

Nowgong.—Town and administrative head-quarters of Nowgong District, situated on the east bank of the Káláng river. Population (1871) 2883; (1881) 4248.

Nowgong (*Náogáon* or *Naugáon*).—Town and cantonment in Bundelkhand, Central India; situated between the British District of Hamírpur and the Native State of Chhatarpur. Population (1881) 7492; namely, 5391 Hindus, 2092 Muhammadans, and 9 'others.' The

troops in Nowgong cantonment belong to the Ságar (Saugor) District within the limits of the Central India Agency. In 1883, the military force consisted of a battery of Royal Artillery, a detachment of the Rifle Brigade, a detachment of Bengal Cavalry, and a regiment of Native Infantry. The Rájkumár College, established by the native chiefs of Bundelkhand in memory of Lord Mayo, is at Nowgong; it was opened in the year 1875–76, and in its second year there were on the rolls the names of 35 young chiefs, including the minor Rájás of Chhatarpur, Sarila, and Khania-dhána. In 1883-84, the average attendance of young chiefs at the college was 10, and at one time during the year 18. There is a good metalled road between Nowgong and the *sadr* station of Bánda. The main road from Satná station, on the Jabalpur extension of the East Indian Railway, to Gwalior passes through Nowgong. The cantonment is generally described as a healthy one; and in the year 1875-76, an epidemic of cholera, which appeared in Western Bundelkhand, died out to the west of Nowgong. Dispensary.

Nowshera.—*Tahsíl*, cantonment, and town in Pesháwar District, Punjab.—*See* NAUSHAHRA.

Nowshera.—Town in Hazára District, Punjab.—*See* NAWASHAHR.

Nowshero.—*Táluk* in Shikárpur District, Sind, Bombay Presidency. —*See* NAUSHAHRO ABRO.

Nowshero.—Sub-division, *táluk*, and town in Haidarábád District, Sind, Bombay Presidency.—*See* NAUSHAHRO.

Noyagni.—Pass in Kashmír State, Northern India.—*See* NABOG NAI.

Noyil.—River in Coimbatore District, Madras Presidency; rises in lat. 10° 55′ 45″ N., and long. 76° 45′ 40″ E., in the Velingiri Hills, and, flowing across the District from west to east, joins the Káveri (Cauvery) (lat. 11° 4′ N., long. 77° 59′ 30″ E.) in Karúr *táluk*. It has 16 anicuts, from which 13,060 acres of land are irrigated, yielding a revenue of about £10,000.

Nuddea.—District, Sub-division, and town in Bengal.—*See* NADIYA.

Núh.—Central *tahsíl* of Gurgáon District, Punjab, lying between 27° 57′ and 28° 10′ N. lat., and between 76° 58′ and 77° 11′ E. long. Area, 403 square miles, with 254 towns and villages, 11,691 houses, and 36,822 families. Population (1881) 120,324; namely, males 63,938, and females 56,386; average density of population, 299 persons per square mile. Classified according to religion, the population consists of—Hindus, 62,457; Muhammadans, 57,613; Jains, 234; Sikhs, 17; and Christians, 3. Of the 254 towns and villages, 190 contain less than five hundred inhabitants, 36 from five hundred to a thousand, and 28 from one to five thousand. The average area under crops for the five years 1877–78 to 1881–82 is returned at 218 square miles, the area under the principal crops being as follows:—

bájra, 36,434 acres; barley, 26,200 acres; *joár*, 25,560 acres; gram, 23,023 acres; wheat, 13,190 acres; cotton, 12,770 acres; *moth*, 6889 acres; and vegetables, 2277 acres. Revenue of the *tahsíl*, £25,746. The *tahsíldár*, who is the only local administrative officer, presides over 1 civil and 1 criminal court; number of police circles (*thánás*), 3; regular police, 41 men; village watchmen (*chaukídárs*), 315.

Núh.—Town and municipality in Gurgáon District, Punjab, and head-quarters of Núh *tahsíl*. Situated in lat. 28° 6′ 30″ N., and long. 77° 2′ 15″ E., 26 miles south of Gurgáon town, on the road to Alwar. The town was formerly important for its manufacture of salt from saline ponds and earth in the neighbourhood. Since the local industry was driven out of the market by the development of the Sambhar lake supply, and the extension of railways, the town has declined rapidly. Population (1881) 4219; namely, Muhammadans, 2158; Hindus, 2020; Jains, 32; Sikhs, 6; and 'others,' 3. Number of houses, 412. Municipal income (1883–84), £226, or an average of 1s. per head. The public buildings consist of the usual Sub-divisional courts and offices, school, rest-house, dispensary, and post-office.

Nujikal.—River in Southern India, rising among the Western Gháts, at the head of the Sampáji valley, near Merkára in Coorg. It flows in a westerly direction into the Madras District of South Kánara, and finally falls into the Arabian Sea near Kasergod (Cassergode), under the name of the Basavani.

Nún.—One of the principal rivers of Purí District, Orissa. It rises in the central portion of the District, and after a south-westerly course falls into the Dayá, in lat. 19° 53′ 30″ N., and long. 85° 38′ E. The united streams find their way, under the name of the DAYA, into the Chilká Lake. The Nún, like the Dayá, is subject to disastrous floods. Its banks are generally steep, and in many parts artificially raised and protected by strong dykes.

Nuná.—Great embankment, extending for about 15 miles along the sea face of Ankurá *parganá*, in Balasor District, Orissa. Lat. 20° 58′ to 21° 12′ N., long. 86° 52′ to 86° 55′ E. It is intended to keep out the sea, but sometimes produces as much evil as it was constructed to avert. In 1867 it prevented the floods of the Gammái river from escaping to the sea; but the embankment fortunately gave way before the pressure, and the waters rushed through the breach.

Nundy.—Village in Kolár District, Mysore State.—*See* NANDI.

Nundydroog.—Division and hill fort, Mysore State.—*See* NANDI-DRUG.

Núrábád.—Town in Gwalior State, Central India; situated on the right or south bank of the river Sankh, in lat. 26° 24′ 45″ N., and long. 78° 3′ 30″ E., on the route from Agra to Gwalior fort; distant 60 miles

south from the former, and 11 north-west from the latter. The Sankh is here crossed by a well-built masonry bridge of 7 arches. Near the town is a pleasure-ground of considerable size, which contains the mausoleum of Gunna Begam, wife of Ghází-ud-dín Khán, Wazír of Ahmad Sháh, and afterwards of the Emperor Alamgír II. (Thornton).

Núr Mahal.—Town in Phillaur *tahsíl*, Jálandhar District, Punjab. Situated in lat. 31° 6′ N., and long. 75° 37′ 45″ E., 16 miles south of Jálandhar town. The site was once occupied by an earlier town, which was restored by Jahángír, from whose empress, Núr Jahán, it derives its present name. An extensive *sarái*, built at that time, forms the chief object of interest. Important Muhammadan fair, held annually at the tomb of a local saint. Population (1868) 7866; (1881) 8161, namely, Hindus, 4353; Muhammadans, 3559; and Sikhs, 249. Number of houses, 1209. Municipal revenue (1883–84), £457, or an average of 1s. 1¼d. per head of the population. A considerable trade is carried on in wheat and sugar. Post-office, police station, dispensary, Government vernacular middle school, 2 girls' schools, and a few indigenous elementary schools.

Núrokal-betta (*Toriandamondu*).— Highest peak of the Núrokal range of mountains, on the south-western spur of the Merkára plateau, Western Gháts, in the territory of Coorg, forming part of the upper watershed of the Káveri (Cauvery) river. Distant about 12 miles from Merkára, on the Siddapur Ghát road. The view from the summit is one of the finest in Coorg.

Núrpur.—*Tahsíl* of Kángra District, Punjab, lying between 31° 58′ and 32° 30′ N. lat., and between 75° 38′ and 76° 11′ E. long. Area (1881), 514 square miles, with 192 towns and villages, 13,693 houses, and 23,277 families. Population (1881) 105,244, namely, males 58,191, and females 47,053; average density of population, 205 persons per square mile. Classified according to religion, the population consists of—Hindus, 88,268; Muhammadans, 16,781; Sikhs, 183; Jains, 4; and Christians, 8. Of the 192 towns and villages, 128 contain less than five hundred inhabitants; 37 from five hundred to a thousand; 24 from one to two thousand; and 3 between three thousand and ten thousand. The average cultivated area for the five years 1877–78 to 1881–82 is returned at 220 square miles, the area under the principal crops being as follows:—Rice, 31,409 acres; wheat, 26,871 acres; Indian corn, 23,708 acres; barley, 21,451 acres; gram, 2119 acres; sugar-cane, 2977 acres; cotton, 1407 acres; and vegetables, 3146 acres. Revenue of the *tahsíl*, £10,738. The *tahsíldár*, who is the only local administrative officer, presides over 1 civil and 1 revenue court; number of police circles (*thánás*), 3; regular police, 45 men; village watchmen (*chaukídárs*), 220.

Núrpur.—Town and municipality in Kángra District, Punjab, and

head-quarters of Núrpur *tahsíl.* Situated in lat. 32° 18′ 10″ N., and long. 75° 55′ 30″ E., on a small tributary of the Chakki torrent, 2000 feet above sea-level, and 37 miles west of Dharmsála sanitarium. Núrpur was formerly the capital of a small Native State. It is picturesquely perched upon the side of a hill, crowned by the ruins of a fine old fort, erected by Rájá Basu, who removed his capital hither from the plains. Núrpur was for long the chief town of the District, both in size and commercial importance; but, owing to the decay of its chief industry, shawl-weaving, it now presents a poverty-stricken and depopulated appearance. The population of Núrpur, which was returned at 9928 in 1868, had fallen to 7337 in 1875, and to 5744 in 1881. Classified according to religion, the population in the latter year comprised—Hindus, 3298; Muhammadans, 2432; Sikhs, 8; Jain, 1; and Christians, 5. Number of houses, 982. Municipal income (1883–84), £558, being at the rate of 1s. 11d. per head of the population.

The principal inhabitants are Rájputs, Kashmíris, and Khattris, the last-named being descendants of fugitives from Lahore, who fled from the exactions of the later Muhammadan rulers. The Kashmíris settled in Núrpur in 1783, driven from their country by famine; and were reinforced by others from a like cause in 1833. They carried with them the national manufacture of their native valley, that of shawls of *pashmína* wool, and made the town famous for the production of these and other woollen cloths. The value of the annual out-turn of *pashmína* goods was estimated in 1875 to be about two *lákhs* of rupees, or £20,000. The shawls, however, were inferior to those of Kashmír, even to those of Amritsar and other towns in the Punjab plains. They found a local sale within the Province, but seldom penetrated to foreign markets. The *pashm* used was imported in part direct from Ladákh, in part from Amritsar. Owing to the collapse in the shawl trade which followed the Franco-Prussian war, the trade has dwindled, and is now confined to the manufacture on a small scale of shawls and woollen fabrics of an inferior description. The Kashmíris, thrown out of employ, are being encouraged to take to sericulture. Núrpur contains a large *bázár*, and, as it forms an entrepôt of supplies from the plains, as well as of exit for the trade from the north, still presents a comparatively busy appearance. The public buildings consist of the usual *tahsíli* courts and offices, a police station, post-office, dispensary, school-house, staging bungalow, and two *saráis*.

Nusseerábád.—Cantonment in Ajmere, Rájputána.—*See* NASIRABAD.

Nusseerábád.—*Táluk* and town in Shikárpur District, Sind, Bombay Presidency.—*See* NASIRABAD.

Nusseerábád.—Town in Rái Bareli District, Oudh.—*See* NASIRABAD.

Nusseerábád.—Town in Khándesh District, Bombay Presidency.—*See* NASIRABAD.

Nusseerábád. — Town in Maimansingh District, Bengal.—*See* NASIRABAD.

Núzvíd.—Town in Kistna District, Madras Presidency, and head-quarters of the Núzvíd *zamíndárí*. Lat. 16° 47′ 25″ N., long. 80° 53′ 20″ E. Population (1881) 5657; number of houses, 1213. Hindus number 4824; Muhammadans, 827; and Christians, 6. The town is situated on rising ground about 24 miles north-east of Bezwáda; around it are large tracts of jungle, which in the last century formed its chief defence. It contains an old mud fort inhabited by the *zamíndárs*. The only made road by which it can be approached is that from Perilsid, a village 15 miles to the south-east of Núzvíd. The chief feature of the town is the large gardens of cocoa-nut palms and mango trees.

Núzvíd.—*Zamíndárí* in Kistna District, Madras Presidency One of the oldest of the large estates in the District. Area, 694 square miles. Population (1881) 125,165, namely, 63,291 males and 61,874 females, occupying 21,219 houses in 1 town and 231 villages. Hindus number 120,407; Muhammadans, 3903; and Christians, 855. The six divisions of the *zamíndárí* are—Ventrapragada, with an annual rental of £8513, and paying a *peshkash* or quit-rent of £1570; Weygurú, rental £8513, *peshkash* £1570; Mirjapuram, rental £8657, *peshkash* £1593; Kapileswarapuram, rental £8617, *peshkash* £1589; Teleprolu, rental £8596, *peshkash* £1585; and Medura, rental £8864, *peshkash* £1635.

Nyamti.—Village in Shimogá District, Mysore State. Lat. 14° 9′ 10″ N., long. 75° 36′ 55″ E. Population (1881) 2753; municipal revenue (1881-82), £90; rate of taxation, 8¼d. per head. Founded in the beginning of the present century, Nyamti has become a centre of through trade between the hill country and the plains. The merchants all belong to the Lingáyat sect. The grain, coarse sugar, and areca-nut produced in the neighbourhood are exchanged for cotton cloth and other manufactured wares brought up from Bellary (Madras) and Dhárwár (Bombay).

Nyaung-dun (or *Yandoon*).—Town 60 miles north-west of Rangoon, at the junction of the Pan-hlaing or Nyaung-dun creek with the Irawadi, in Thongwa District, Irawadi Division, Lower Burma. It is the seat of a large transit trade between the upper part of the Irawadi valley and Rangoon. The principal imports are wheat, gram, beans, pickled tea, oil, onions, silk. The exports are *nga-pi*, rice (husked and unhusked), piece-goods, crockery, earthenware, tobacco, and areca-nuts. Small steamers occasionally run between this town and Rangoon, making the trip, with a favourable tide, in one day.

Nyehattee.—Town in the District of the Twenty-four Parganás, Bengal, and a railway station on the Eastern Bengal Railway.—*See* NAIHATI.

O.

Obalagandi.—The western pass from the Ramandrúg plateau in the Sandúr State, Madras Presidency.—*See* ABLAGUNDI.

Ochterlony (so called after Colonel James Ochterlony).—A beautiful valley 39 square miles in extent, at an average elevation of 3000 feet above sea-level; situated below the south-western wall of the Nílgiri Hills, Madras Presidency, between 11° 23′ and 11° 29′ 15″ N. lat., and between 76° 27′ and 76° 34′ 15″ E. long. This valley was first explored by Colonel J. Ochterlony, R.E., in 1844–45, and was at that time covered with virgin forest. Coffee cultivation was introduced in the valley at that time, and there are now (1883) 24 coffee estates, occupying about 4000 acres. Cinchona and tea also flourish. The whole valley has been converted into a busy English settlement, employing over 5000 native hands. The 'Guynd' estate contains one unbroken block of 800 acres of coffee in full bearing. The expenditure in the valley is about £90,000 annually.

Od.—Town in Anand Sub-division, Kaira District, Bombay Presidency. Lat. 22° 37′ N., long. 73° 10′ E. Population (1872) 8423; and (1881) 8500.

Oel.—Town in Kheri District, Oudh; 8 miles west of Lakhimpur, on the road to Sítápur. It lies in lat. 27° 50′ 30″ N., and long. 80° 46 55″ E., on a plain of fine clay soil, highly cultivated and studded with trees, intermixed with clusters of bamboos. The two villages Oel and Dhakua adjoin each other and form one town, but the dwelling-houses have a wretched appearance, consisting of ruinous mud walls and thatched roofs. Population (1881) 4159, namely, 3572 Hindus and 587 Muhammadans. Handsome temple to Mahádeo. Sugar manufactories.

Okhaldangá.—Village in Kumáun District, North-Western Provinces; situated on the craggy bank of the river Kosila, on the route from Morádábád to Almora, 65 miles north-east of the former town, in lat. 29° 14′ 20″ N., and long. 79° 39′ E. Picturesque situation. Population (1881) 115. The rice of Okhaldangá is said to be remarkably fine, and it bears in commerce the name of Pilibhít rice, being brought to market at that town. Elevation above sea, about 2000 feet.

Ok-kan.—River in Hanthawadi District, Pegu Division, Lower Burma. Rises in the Pegu Yoma range, and falls into the Hlaing at Pyin-ma-gon. A narrow stream, but navigable during the rains by large

boats as far as Ok-kan village. Large quantities of teak and other timber are floated down the stream into the Hlaing.

Ok-kan.—Village in the Ok-kan revenue circle, Hanthawadi District, Lower Burma; situated about 5 miles west of the Hlaing river. It contains two public rest-houses, a monastery, and two square-built pagodas. Ok-kan is said to have been founded about 300 years ago by a Talaing.

Old Agartala.—Village in Hill Tipperah State, Bengal.—*See* AGARTALA, OLD.

Old Maldah.—Town in Maldah District, Bengal.—*See* MALDAH.

Old Udaipur.—Village in Hill Tipperah State, Bengal; the ancient capital of Udai Mánikya Bahádur, who reigned over Tipperah in the latter half of the 16th century. Situated on the left bank of the river Gúmtí, a few miles higher up the river than the village known at present by the same name. The palace and all the buildings connected with it have been long deserted, and are now overgrown with dense jungle. The enclosing wall can with difficulty be traced amidst the profusion of vegetation. There are still many houses in excellent preservation within the wall referred to, which seems to have once surrounded all the buildings in the occupation of the Rájá and his family. Others again are fast falling to the ground, but enough remains to show their former strength, and the care with which they were constructed. The walls are rarely less than 4 feet in thickness, and the floors of most of the buildings are raised high above the ground; the brick foundation in one case having an elevation of about 10 feet. There is one two-storied building with large doorways on each side of the upper storey, and on three sides of the lower storey. The doorways are arched, and the neat and simple carving above them is still almost unaffected by the length of time that the place has been deserted. Near this house are several large brick buildings, apparently monuments erected to the memory of deceased Rájás or their queens. The two principal ones are raised on the same brick foundation, and the open space inside each is so small that there is utter darkness in the interior. On the ground outside one of the buildings in the enclosure, there lay, until lately, an iron cannon 8 feet in length, bearing a Hindustání inscription on a small copper plate. How it came to Udaipur the hill people do not know, but evidently it was either captured from or left by the Muhammadans on the occasion of one of their inroads in the 16th or 17th century. Every man who used to visit the spot made an obeisance before the gun, and placed on the top a leaf or branch, in the belief that if his offering was accepted, it would be miraculously removed from the position in which he placed it, and covered over by the gun. The gun was removed in 1881 to the Maháráj á's capital at Agartálá, where no such respect is now shown to it.

Olpád.—Sub-division of Surat District, Bombay Presidency. Bounded on the north by the river Kim; on the east by Baroda territory; on the south by the Tápti; and on the west by the Gulf of Cambay. Area, 323 square miles. Population (1872) 57,842; (1881) 62,049, namely, 30,824 males and 31,225 females, dwelling in 120 villages, containing 12,782 houses. Hindus number 56,179; Muhammadans, 3711; and 'others,' 2159.

The Sub-division forms an almost unbroken plain, and the fields are generally unenclosed owing to the low level and the inroads of the sea; well irrigation is possible only in a few of the eastern villages. Climate generally healthy. Average rainfall, 30 inches. The Sub-division was surveyed and settled in 1869–70 for a period of 30 years. Total area, 326 square miles, of which 7 square miles are occupied by the lands of alienated villages. Of a total of 100,444 acres held for tillage in 1873–74, 17,740 acres were fallow or under grass. Of the remainder, 82,704 acres were under actual cultivation, and 1192 acres were under second crop; grain crops occupied 48,837 acres; pulses, 7776 acres; oil-seeds, 3014 acres; fibres, 22,326 acres, of which 22,321 were under cotton; and miscellaneous crops, 1943 acres. In 1869 the survey disclosed 13,832 holdings, with an average area of 9 acres each, and paying an average Government land revenue of £4, 1s. 8⅝d. The Sub-division in 1883 contained 1 civil and 2 criminal courts; police circles (*thánás*), 1; regular police, 41 men; village watch (*chaukídárs*), 711. Land revenue, £58,492.

Olpad.—Head-quarters of Olpad Sub-division, Surat District, Bombay Presidency; situated in lat. 21° 21′ N., and long. 72° 48′ E. Population (1872) 4001. Not returned in the Census Report of 1881. Besides the ordinary Sub-divisional revenue and police offices, the town is provided with a post-office and dispensary.

Omatwára.—Tract of country in Málwá, Central India, lying between 23° 35′ and 24° 11′ N. lat., and between 76° 23′ and 77° 16′ E. long.; length from north to south, 60 miles; breadth, 55 miles. It includes the Native States of Rájgarh and Narsinghgarh, and parts of Indore and Gwalior; the two former States are under the political superintendence of the Bhopál Agency. The tract takes its name from the Omat Rájputs, a sept of the great Pramara clan, who emigrated from Udaipur (Oodeypore) at an early period, and, during the decline of the Mughal Empire, overran and subjugated this part of the country. Principal towns—RAJGARH and NARSINGHGARH.

Ongole.—*Táluk* or Sub-division of Nellore District, Madras Presidency. Area, 797 square miles. Population (1881) 188,593, namely, 94,348 males and 94,245 females, dwelling in 2 towns and 166 villages, containing 34,404 houses. Hindus number 176,888; Muhammadans, 6567; Christians, 5131; and 'others,' 7. Ongole *táluk* consists of an

extensive plain with a superior quality of soil, yielding fine crops. Garden lands extend along the banks of streams, and the water is obtained from wells sunk in the river beds. There are few tanks and but little jungle. The *táluk* in 1883 contained 1 civil and 3 criminal courts; police circles (*thánás*), 13; regular police, 124 men. Land revenue, £34,303.

Ongole (*Vangolu*).—Town in Nellore District, Madras Presidency; situated in lat. 15° 30′ 20″ N., and long 80° 5′ 30 E., on the Músi river, 189 miles north of Madras. Population (1881) 9200; number of houses, 2286. Hindus number 7556; Muhammadans, 923; Christians, 717; and 'others,' 4. A Sub-divisional and *tahsíli* station, and at one time (1794) the *sadr* or head-quarters station of a Collectorate. Post-office, schools, etc. In 1876-77, Ongole was constituted a municipality. Municipal income in 1880-81, £845. Ongole also has a civil dispensary, at which in 1881, 204 in-patients and 1717 out-patients were attended to. The town was originally the capital of a native principality, held by the Mandapati family, who were always at war with the Rájá of Venkatagiri until finally reduced by him. The family encouraged learning, hence Ongole earned a local celebrity for its *pandits*. An important station of the American Baptist Mission.

Oodeynullah.—Battle-field in the District of the Santál Parganás, Bengal.—*See* UDHANALA.

Oodeypore.—State and town in Rájputána.—*See* UDAIPUR.

Oojein.—Town in Gwalior State, Central India.—*See* UJJAIN.

Ook-kan.—Village and river in Hanthawadi District, Pegu Division, Lower Burma.—*See* OK-KAN.

Oomercote.—*Táluk* and town in Thar and Párkar District, Sind, Bombay Presidency.—*See* UMARKOT.

Oomrawuttee. — District and town in the Haidarábád Assigned Districts (Berar).—*See* AMRAOTI.

Oomta.—Town in Baroda State (Gáekwár's territory).—*See* UMTA.

Oorcha. — State and town in Bundelkhand, Central India. — *See* ORCHHA.

Ooreettaung, East and West.—Townships and pagoda in Akyab District, Lower Burma.—*See* URIT-TAUNG.

Oossoor.—Town in Salem District, Madras Presidency.—*See* HOSUR and USUR.

Ootacamund.—Town in the Nílgiri Hills, Madras Presidency.—*See* UTAKAMAND.

Oot-hpo.—Township and town in Henzada District, Lower Burma. —*See* OT-PO.

Oot-poo.—Revenue circle in Tavoy District, Lower Burma.—*See* UT-PU.

Orai.—*Tahsíl* and town in Jaláun District, North-Western Provinces. —*See* URAI.

Orchhá (*Oorcha*, *Urchha*; also known as *Tehri* or *Tikamgarh*).—Native State in Bundelkhand, under the political superintendence of the Bundelkhand Agency, Central India. It lies between 24° 26′ and 25° 34′ N. lat., and between 78° 28′ 30″ and 79° 23′ E. long., to the south of the British District of Jhánsi, being much intermixed with that District. Orchhá is bounded on the west by the Districts of Jhánsi and Lálitpur; on the south by Lálitpur and the States of Panna and Bijáwar; and on the east by the States of Bijáwar, Charkhári, and Garrauli. Estimated area, about 2000 square miles. Population (1881) 311,514, namely, males 162,611, and females 148,903. Hindus number 294,714; Muhammadans, 9560; Jains, 7233; and 'others,' 7.

The principal towns are TEHRI, the present capital, and ORCHHA, the old capital. Tehri, where the Rájá now resides, is situated in the south-west corner of the State, about 40 miles from Orchhá, with which town and Baumári it is connected by road. The fort of Tikamgarh within the town, and also the town itself, often give their names to the State. A great portion of the area is covered with hill jungle and poor soil, and is thinly populated. There are some magnificent tanks in the country, constructed by the ancestors of the ruling family. Dense forests afford a safe shelter to robbers. In 1873-74, a gang gave much trouble, committing ravages on villages and travellers.

The Political officer reported in 1873, that the best form of land settlement for Orchhá is still a problem. He says, 'The native system—under which the State, while recognising in every village a head-man, who enjoys certain advantages, yet maintains itself as the proprietor of the land, acts as banker and seed-lender for the cultivators, and collects generally in proportion to produce or to area cultivated—avoids sundry of the difficulties unexpectedly found in Bundelkhand to accompany our North-Western Provinces *zamíndárí* system of making the head villager or some one else the proprietor, settling everything with him at a fixed amount, and leaving him and the cultivators to borrow from the money-lender as they need. The former plan as worked in Orchhá, while it keeps existing cultivation fairly together, and is the lightest for the people in bad years, does not give stimulus to its extension by allowing villages a sufficiently profitable interest in working up fresh land.'

The State of Orchhá is the oldest and highest in rank of all the Bundela Principalities, and was the only one of them not held in subjection by the Peshwá. The Maráthás, however, severed from Tehri that portion which afterwards formed the State of Jhánsi. Rájá Vikramáditya Mahendra was the ruling chief when the British entered Bundelkhand, and with him a treaty of friendship and defensive alliance was concluded in 1812. When he died in 1834, a disputed succession led to disturbances; but as the adoption of Sujan Singh

was acquiesced in by the neighbouring chiefs, the Government established him in power. Soon afterwards, Sujan Singh died, and his widow was permitted to adopt Hamír Singh, a collateral relation of the family. On Hamír Singh's death in 1874, his younger brother Mahendra Pratáp Singh, the present Mahárájá, was recognised as his successor.

The gross revenue of Orchha is estimated at Rs. 900,000, but about one-half of this amount is alienated in grants to relations of the chief and others. The Rájás of Tehri used to pay a tribute of £300 to Jhánsi. This payment fell to the British Government on the annexation of Jhánsi, but it was remitted as a reward for the loyalty of the Rájá in 1857. The fixed revenue of the village of Mohanpur, amounting to £20, was also remitted at the same time. The chief was granted the title of Mahárájá in 1865, and in 1882 the honorific title of '*Sawai*' was bestowed on his family. The chief is entitled to a salute of 15 guns. A military force is maintained of 200 cavalry, 4400 infantry, and 90 guns, with 100 gunners.

Orchhá (*Oorcha, Urchha, Tikamgarh*).—Old capital of Orchhá State, Bundelkhand, Central India; situated in lat. 25° 21′ N., and long. 78° 42′ E., on both banks of the river Betwá. Population (1881) 18,344, namely, males 9439 and females 8905. Hindus number 13,414; Muhammadans, 3836; and 'others,' 1094. There is an imposing fortress, containing the former residence of the Rájá, and a palace built for the accommodation of the Emperor Jahángír. A wooden bridge connects the fortress with the remainder of the town, which would otherwise be cut off during the rains by a branch of the river.

Orissa.—A Province of British India, forming a Division or Commissionership under the jurisdiction of the Lieutenant-Governor of Bengal; situated between 19° 28′ and 22° 34′ 15″ N. lat., and between 83° 36′ 30″ and 87° 31′ 30″ E. long. Along with its Tributary States, it forms the extreme south-western portion of the Bengal Presidency, being bounded on the north and north-east by Chutiá Nágpur and Bengal Proper; on the east and south-east by the Bay of Bengal; on the south by Madras Presidency (Ganjám District); and on the west by the Central Provinces. British Orissa is of almost equal extent with Saxony. It contains a total area of 9053 square miles, and a population (1881) of 3,730,735 persons. In addition, the Tributary States of Orissa have an area of 15,187 square miles, and a population of 1,469,142. British and Tributary Orissa together have an area almost exactly equal to that of Oudh, with a population almost exactly half that of Oudh.

Physical Aspects.—Orissa consists of two distinct territories—a fertile alluvial delta, comprising the three British Districts of CUTTACK, BALASOR, and PURI; bounded on the east and south by the Bay of Bengal; and on the west and north by the second distinct territory—

a wild region of sparsely populated TRIBUTARY HILL STATES, which intervenes between the alluvial delta and the Central Indian plateau.

The Orissa delta is formed from the deposits of three great rivers—the MAHANADI on the south, the BRAHMANI in the centre, and the BAITARANI on the north. The first two of these take their rise deep in Central India; the third has a shorter course, and obtains its waters from the hill country of Morbhanj and Keunjhar, two of the Tributary States. The three rivers gradually converge towards the coast, and dash down their accumulated waters, within 30 miles of each other, upon the Orissa delta. During summer, their upper channels in the interior table-land dwindle to insignificant streams, dotted here and there by stagnant almond-shaped pools. Including two other minor streams, the Sálandí and Subarnarekhá, they represent the accumulated drainage of 63,350 square miles, which, during the height of the hot weather, only amounts to a discharge of 1690 cubic feet per second. The average cold-weather discharge is, however, 5360 cubic feet per second; but during the rains the rivers rise, as shown in the following table, till they bring down an aggregate of 2,760,000 cubic feet per second in time of flood:—

THE ORISSA RIVERS.

NAMES OF RIVERS.	Catchment Basin, in Square Miles.	Maximum Discharge in time of Flood. Cubic Feet per Second.	Average Cold-Weather Discharge Cubic Feet per Second.	Minimum Discharge in May. Cubic Feet per Second.
Mahánadi, .	45,000	1,800,000	3,000	750
Bráhmaní, . .	9,000	400,000	1,000	380
Baitaraní, . .	3,100	200,000	500	180
Sálandí, . .	250	60,000	260	...
Subarnarekhá, .	6,000	300,000	600	380
Total, .	63,350	2,760,000	5,360	1,690

This enormous mass of water falls suddenly upon a narrow level strip of country. The river beds are altogether inadequate to carry off the flood. Thus, while the Mahánadi alone pours down 1,800,000 cubic feet per second in the height of the rains, the whole of its distributaries in the Orissa delta can only discharge 897,449 cubic feet per second. It follows, therefore, that only one-half of the waters thus brought down find an outlet through the deltaic distributaries to the sea. The other half bursts over the banks, and sweeps across the country.

The Mahánadi, as has been shown in the present author's *Orissa*, illustrates in a striking manner the life of a great Indian river. Rising in Central India, 520 miles off, it collects the rainfall of 45,000 square miles, and pours down on the Orissa delta through a narrow gorge just above Cuttack city. In its first stage it runs on a lower level than the surrounding country, winding through mountain passes, and skirting the base of the hills. During this long part of its career it receives innumerable tributaries from the higher country on both banks. So far, it answers to our common English idea of a river. But no sooner does it reach the delta than its whole aspect changes. Instead of running along the lowest ground, it finds itself lifted up on its own deposits of silt, its banks gradually forming ridges, which rise above the adjacent country. Instead of receiving affluents, it shoots forth distributaries. The silt gradually accumulates in the bed and on its margins, until its channel shallows, and its capacity as an outlet for the waters which pour into it from above diminishes. The same process goes on in every one of the hundred distributaries into which the parent stream breaks up; and as the beds grow more shallow, their total discharging power becomes less and less adequate to carry off the water-supply to the sea.

As the rivers in the delta thus gradually build themselves up into high-level canals, so the lowest levels lie about half-way between each set of their distributaries. The country, in fact, slopes gently downward from the river banks, and in time of flood the overflow is unable to make its way back again into the rivers. The waters stand deep upon the harvest fields long after the main channels have run down. They slowly search out the lines of drainage, accumulating in stagnant swamps, drowning the crops, and poisoning the air with malaria, until they dry up or at last reach the sea. Even in periods of quiescence, the rivers form a complicated network of channels, which crawl eastwards by innumerable bifurcations, interlacings, and temporary rejunctions and divergences.

History.—The Bráhmanical archives of the temple of Jagannáth give us our knowledge of the early history of Orissa. These curious relics consist of bundles of palm leaves, neatly cut, and written over with a sharp iron pen, without ink. They furnish a list of 107 kings, and the exact dates for their reigns, from 3101 B.C. to the present day. During the first three thousand years of which the palm-leaf records treat, or up to 57 B.C., twelve kings are said to have reigned in Orissa, averaging a little more than 250 years a-piece. The first three of them, who are well-known monarchs of the *Mahábhárata*, divided among them no fewer than 1294 years. At whatever date the Aryan settlement took place in Orissa, we may conclude that it did not start from Northern India, the seat of these kings, before 1807 B.C. The first king with any

pretensions to being a local monarch—namely, Sankar Deva—has an assigned reign of from 1807 to 1407 B.C. It is only in the time of his successor, Gautama Deva, however, or between 1407 and 1036 B.C., that we begin to catch the faintest glimpse of Orissa. During this reign, the Sanskrit colonists are said to have pushed their way down to the Godávari river; but it is not till the reign of the sixth monarch, Mahendra Deva, that we hear of the capital city, Rájámahendrí (Rájámundry), being founded. This brings us down to between 1037 and 822 B.C., and (apart from such unsafe chronology) the foundation of the Aryan sea-coast kingdom of Kalinga may be reasonably placed about that period.

The last five hundred years anterior to the Christian era were those in which Buddhism effected its settlements in Orissa. The Ceylon texts place the advent of the Sacred Tooth in Purí at 543 B.C. About this time, the country was repeatedly invaded by the Yavanas from the north. In the present author's *Orissa*, the question has been gone into at length as to the identity of these Yavanas, one of the most interesting enigmas of Indian history. From about 50 B.C. till 319 A.D. the palm-leaf writings yield no materials for the history of the Province; but between 319 and 323 A.D., the last great inroad of Yavanas took place, and for 146 years their supremacy was complete. It is certain that, during the period of this long silence on the part of the records, the Buddhists honeycombed the mountains, and excavated the rock monasteries of Orissa, an account of which will be found under RANINUR. In 474 A.D., the Yavanas were finally expelled by Yayáti Kesari, the founder of the Kesari or Lion line, which ruled Orissa until 1132 A.D.

The new dynasty was Bráhmanical rather than Buddhistic from the first. Guided by signs and wonders, the orthodox founder of the Kesari line sought out the image of Jagannáth in the jungles, where it had lain hidden during the Yavana occupation, and brought it back to Purí in triumph. During this period the great Sivaite temple at BHUVANESWAR was constructed. A warlike prince of the Lion line, who reigned from 941 to 953 A.D., perceived the military strength of the tongue of land where the Mahánadi first divides itself into several branches, and founded the city of Cuttack, still the capital of Orissa. The Kesari dynasty came to an end in 1132, and was succeeded by Chor-gangá, a king from the south, who by war, assisted by diplomacy, obtained the sovereignty. The new or so-called Gangetic dynasty revolutionized the religion of Orissa. As the monarchs of the Province during the first seven centuries, before the accession of the Kesari line, had been Buddhists, and as the Kesari line during the next seven centuries had been Siva-worshippers; so from the coming in of the Gangetic line in 1132 down to the present day, the reigning house have

been Vishnuites. Anang Bhím Deo, the fifth monarch of the dynasty, who reigned from 1175 to 1202 according to the temple archives, was one of the greatest of the Orissa kings. He made a survey of his whole kingdom, measuring it with reeds; and he also built the present temple of Jagannáth. A description of this edifice, and a brief sketch of the form of religion it represents, will be found in the article on PURI TOWN. The history of the next three centuries, up to the close of the Gangetic dynasty in 1532, is taken up by a narrative of confused fighting, and of expeditions against the rebellious southern portion of the kingdom, which had always given trouble to the Orissa monarchs. On the death of the last king of the line in 1532, his prime minister murdered every male member of his family, and seized the kingdom in 1534 A.D.

The Muhammadans, who had been harassing Orissa, now closed in upon the usurper and his successors. About 1510, Ismáil Ghází, the general of Husáin Sháh, Afghán King of Bengal, had sacked the capital, Cuttack, and plundered the holy city, Purí, itself. But the Orissa prince was yet able to beat back the invaders. The final defeat of the Hindus took place half a century later. In 1567-68, Suláimán, King of Bengal, advanced with a great army under his general, Kálá Pahár, into Orissa, and defeated the last independent King of Orissa under the walls of Jájpur. The Afghán conqueror, on the defeat and death of the Orissa king, was not content, like previous invaders, with levying a ransom from the Province, but marched through it to its southern extremity, and besieged and captured Purí. His second son, Dáúd Khán, who succeeded to the Governorship of Bengal, threw off all allegiance to the Mughal Emperor at Delhi, and declared himself independent. In the struggle that ensued, the Afgháns were worsted and retired into Orissa. Early in 1574, a great battle took place at Mughalmári, near Jaleswar in Balasor, between the Mughals and the Afgháns, in which the latter were completely defeated. In 1578, after a second defeat of the Afgháns, in which Dáúd Khán was slain, Orissa became a Province of Akbar's Empire, and remained so until 1751, when the Maráthás obtained it. The remnants of the Afgháns still used it as a basis for marauding expeditions, one of which, in 1695-98, attained the dignity of a revolt, and temporarily wrested Bengal and Orissa from the Empire.

Orissa, even after the extirpation of the Afgháns, still remained a source of weakness rather than of strength to the Empire. The internal troubles which beset the Mughal Government prevented anything like a settled government in Orissa; the peasantry were left at the mercy of a succession of rude soldiers, who harried the Province and got together as much plunder as their brief tenure of office allowed them. In 1742 the Maráthás came down upon Bengal, and found Orissa an admirable basis for their annual inroads, exactly as the Afgháns had for their

revolts. Nine years later, in 1751, the Governor of Bengal, Alí Vardí Khán, bought them off, by practically ceding to them the Province of Orissa, and agreeing to pay 12 *lákhs* of rupees as *chauth* for Bengal. From that date till 1803, Orissa remained a Maráthá Province.

Wretched as the state of Orissa had been under the Mughals, a half-century of deeper misery remained for it under the Maráthás. Their prince had his capital or standing camp at Nágpur in Central India, whence he waged incessant war with his neighbours. His deputies, who were constantly changed, and imprisoned on their recall, struggled to wring out of Orissa—the only peaceful Province of his kingdom—a sufficiency to supply the military necessities of their master. Whoever had money was the natural enemy of the State. The Province lay untilled, and any failure of the rice crop produced a famine. Within seven years two terrible scarcities afflicted Orissa. The famine of 1770, a scarcity of much greater intensity than that of 1866, instead of being mitigated by State importations and relief depôts, was intensified by a mutiny of foreign troops. While the people were dying by thousands on every road-side, the Maráthá soldiery threw off the last vestige of control, and for many months ranged like wild beasts over the country. Seven years afterwards, in 1777, another great famine ensued; and as the central Maráthá power at Nágpur decayed, each party into which it split separately harried and plundered the Province.

The conquest of Orissa by the English forms part of the great campaign against the Maráthás in Central India, undertaken by the Marquis of Wellesley. The original plan was that the force, after capturing Cuttack, and leaving a sufficient number of troops to hold it, should make its way by the Bármúl Pass through the Tributary States, and co-operate with General Sir Arthur Wellesley in Berár. The main body of the expedition started from Ganjám in September 1803, and on the 18th entered Purí without opposition. On the 14th October, the fort of Cuttack was taken. Equal success attended the expedition which had been despatched from Bengal against the town of Balasor.

The three principal towns of the Province having fallen into our hands, a part of the force was, in pursuance of the original plan of the campaign, despatched under Major Forbes to force the Bármúl Pass. This detachment penetrated through the hilly and jungly country which bounds Orissa on the west, and reached the Pass of Bármúl, the key to Berar and the Central Provinces. Here the Maráthás made a last stand; but on the 2nd November 1803 the Pass was forced, and the enemy, completely broken and defeated, escaped with difficulty across the hills. The Rájás of Bod and Sonpur, in consequence of this defeat, came to render their submission to the British. Meanwhile, Colonel Harcourt was approaching from the east with the intention of effecting a junction with Major Forbes, and leading the combined

force to co-operate with Sir Arthur Wellesley in Berar; but news having come that peace had been concluded both with Sindhia and with the Maráthá Rájá at Nágpur, the troops marched back to Cuttack, and the force was broken up early in 1804.

Colonel Harcourt and Mr. Melvill, as Joint Commissioners, thereupon set about placing the civil administration of Orissa on a satisfactory footing. Courts were established, a Land Settlement arranged for, and the Bengal Civil Regulations extended to the Province. The office of the 'Commissioners for settling the affairs of Cuttack was abolished in 1805, and Orissa was placed under the charge of a Collector, and of a Judge and Magistrate. The head-quarters of the Province, which then consisted of only one District, were at Purí until 1816, when they were removed to Cuttack. In 1829 this unwieldy jurisdiction was split up into the three Districts of Cuttack, Balasor, and Purí, with the non-Regulation Tributary States. The only instances of armed opposition to British rule which have occurred in Orissa Proper since 1803, were the rebellion of the Khurdhá Rájá in 1804, and the insurrection of the Khurdhá *páiks* in 1817-18. A narrative of these events will be found in the account of Purí District, to which they more properly belong.

AREA, POPULATION, ETC., OF BRITISH AND TRIBUTARY ORISSA.
(*According to the Census of* 1881.)

Districts.	Area in Square Miles.	Number of Towns and Villages.	Number of Houses.	Total Population.	Males.	Females.	Density of Population per Sq. Mile.	Land Revenue (1883-84).
								£
Cuttack, . . .	3,517	12,841	316,436	1,738,165	849,254	888,911	494	88,595
Balasor, . . .	2,066	6,331	160,799	945,280	461,461	483,819	457	40,978
Purí, ...	2,473	5,166	127,369	888,487	446,609	441,878	359	47,369
[1] Angúl, . .	881	379	17,719	101,903	51,819	50,084	115	3,298
[1] Banki, . .	116	177	9,181	56,900	28,448	28,452	490	...
Total of British Orissa,	9,053	24,894	631,504	3,730,735	1,837,591	1,893,144	412	180,240
Tributary States,[2]	15,187	11,212	259,653	1,469,142	742,566	726,576	97	...
Grand Total, .	24,240	36,106	891,157	5,199,877	2,580,157	2,619,720	214	...

[1] Confiscated estates, now administered as British territory.

[2] Details for each of the Tributary States will be found in the population table in the next article, and also in the separate articles on each State in their alphabetical order.

Population.—The area of British Orissa, consisting of the three regularly settled Districts of Cuttack, Balasor, and Purí, together with the two escheated estates of Angúl and Banki, amounted in 1881 to 9053 square miles, with a population of 3,730,735, dwelling in 24,894 towns and villages, and occupying 631,504 houses. The Tributary States comprise an area of 15,187 square miles, with a total population of 1,469,142, dwelling in 11,212 villages and 259,653 houses. Total of British Orissa and Tributary States — area, 24,240 square miles; population, 5,199,877; towns and villages, 36,106; houses, 891,157.

The people live almost entirely by husbandry. No tendency towards town life, in the European sense of the word, can be detected in this rural Province. Nevertheless, they have cities after their own fashion. The principal of these is CUTTACK, with a population (1881) of 42,656, built on the neck of land formed by the first bifurcation of the Mahánadi, at the head of the delta. It is the head-quarters of the Provincial Administration, and forms the starting-point of the great system of canals which irrigates the Province. The next important town, from a commercial point of view, is BALASOR, with a population (1881) of 20,265, the official head-quarters of the District of the same name, and the earliest English factory on the seaboard of Bengal. PURI, the capital of the third District of Orissa, and the religious metropolis of the Province, has a population (1881) of 22,095 persons. KENDRAPARA, with 15,696 inhabitants, gives its name to the canal which connects Cuttack with tidal waters. JAJPUR, with a population of 11,233, is the only other town in the Province with a population exceeding five thousand. The following table exhibits all the towns of Orissa of over 5000 inhabitants in 1881, and their chief municipal statistics.

MUNICIPAL STATISTICS OF ORISSA, 1883-84.

Towns of 5000 Inhabitants and upwards.	Hindus.	Muhammadans.	Christians and Others.	Total Population.	Gross Municipal Income.	Rate of Municipal Taxation per head.
					£	s. d.
Cuttack, . .	33,073	7,687	1896	42,656	3554	1 $4\frac{3}{4}$
Balasor, . .	16,848	3,068	349	20,265	918	0 $10\frac{1}{2}$
Purí, . . .	21,913	181	1	22,095	1927	1 1
Jájpur, . . .	10,611	616	6	11,233	313	0 $6\frac{1}{4}$
Kendrápára, . .	14,033	1,658	5	15,696	494	0 $6\frac{1}{2}$
	96,478	13,210	2257	111,945	7206	1 $0\frac{1}{2}$

Religious Classification.—Classified according to religion, the population of British Orissa in 1881, including the three Districts of Cuttack, Balasor, and Purí, and the two minor estates of Angúl and Banki, was composed as follows:—Hindus, 3,634,049, or 95·43 per cent. of the total population; Muhammadans, 85,611, or 2·24 per cent.; Sikhs, 152; Christians, 3982; Buddhists, 7; Bráhmos, 3; Jew, 1; and 'others' (principally non-Hindu aboriginal tribes), 6930.

Hinduism.—The staple of Orissa is religion. From the moment the Hindu crosses the Baitaraní river he treads on holy ground. On the southern bank of the river rises shrine after shrine to Siva, the All-Destroyer. On leaving the stream he enters JAJPUR, literally the City of Sacrifice, the head-quarters of the region of pilgrimage sacred to the wife of the All-Destroyer. There is not a fiscal division in Orissa without its community of cenobites, scarcely a village without consecrated lands, and not a single ancient family which has not devoted its best acres to the gods. Every town is filled with temples, and every hamlet has its shrine. The national reverence of the Hindus for holy places has been for ages concentrated on Purí, sacred to Vishnu under his title of Jagannáth, the Lord of the World. It has been estimated that sometimes as many as 300,000 pilgrims visit Purí in the course of the year; the Car Festival alone having been attended in some seasons by upwards of 90,000.

The popular form of Hinduism is Vishnuite, although the bulk of the Bráhmans are Siva-worshippers. The Bráhmans of Orissa are divided into two great classes—the Vaidik and the Laukik. The former are said to be immigrants from Bengal or Kanauj, and date their oldest settlements in Purí District from about the 12th century. The legend runs that they had been settled for some hundreds of years previously at Jájpur in Cuttack, the ancient capital of Orissa, and that Rájá Anang Bhím Deo, the re-builder of the Temple of Jagannáth, founded 450 colonies of them in Purí District, between 1175 and 1202 A.D. They are called the southern line of Orissa Bráhmans, and are sub-divided into two classes—the Kulins and the Srotríyás. The Kulin Bráhmans, who form the first class, include three families—the Bachha, Nanda, and Gautriya. These live on lands granted by former Rájás, or by teaching private students, or as spiritual guides, or more rarely as temple priests. They are few in number, for the most part in tolerable circumstances, though often poor, but held in such high estimation that a Srotríyá Bráhman will give a large dower in order to get his daughter married to one of them. But the Kulin who thus intermarries with a Srotríyá loses somewhat of his position among his own people. The pure Bráhman rarely stoops below the Srotríyás, the class immediately next him, for a wife. The Srotríyás or ordinary Vaidik Bráhmans include the following nine families:—The Bhattamisra,

Upádhyáya, Misra, Rath, Ota, Tiári, Dás, Pati, and Satpasti. Of these, some live on lands granted to them by former Rájás, some by teaching private students, some on presents from rich men, and many as domestic priests, spiritual guides, and temple priests. They are numerous, some of them are rich, but many are poor, and they rank in social estimation a little lower than the Kulins. The lowest class of Bráhmans, the Laukik, are supposed to represent the original Aryan Settlements in Orissa, and are sub-divided into six families—the Pandá, Senápati, Parhi, Bastiá, Páni, and Sáhu. These live as husbandmen, cultivating with their own hands, as traders, vegetable dealers, rice merchants, as grain and money lenders, and as pilgrim guides. They are numerous, some of them rich, but most of them in moderate circumstances, like the better class of husbandmen. They are less esteemed than either of the other two classes of Bráhmans, but are generally respected as well-born, well-to-do men. The total number of Bráhmans in British Orissa in 1881 was returned at 394,012.

Next to the Bráhmans comes the Kshattriya or warrior caste. Strictly speaking, there is not a single Kshattriya in Orissa, although the pedigree is claimed by many. The Kshattriyas are divided into three great classes, with seven sub-divisions. The first is the so-called Kshattriya proper, and includes the three following families—Deva, Lál, and Ráyá. They consist of Rájás, landed proprietors, or holders of dependent tenures, and some of them lend money and grain on interest. They are few in number, generally rich, and highly esteemed. Their numbers are not returned separately in the Census of 1881, and are probably included among the Rájputs, who form the second class of Kshattriyas, and are sub-divided into the two families of Singh and Chand. These men are held in good estimation, and are generally petty landholders, or are employed as military and police officers, door-keepers, or messengers. The number of Rájputs was returned by the Census of 1881 at 17,971. The Khandaits form the third class who claim the rank of Kshattriya, although they are only recognised as Súdras, and indeed are classified as such in the Census Report. They derive their name from the Uriyá *khandá*—a sword, and formed the feudal military caste of the ancient Orissa Rájás, holding their lands on strictly military tenures. At the present day they form the most numerous caste in Orissa, being returned at 544,422 in 1881. Some of them are landowners, and holders of dependent tenures, but the great bulk are now absorbed among the agricultural population, and rank as respectable cultivators.

The Karans form an intermediate caste between the high-caste Bráhmans and Rájputs and the undoubted Súdras. They claim to represent the Vaisya or trading caste of ancient India. Many of them are landholders, or lend money and rice on interest; but a large pro-

portion are clerks, accountants, and petty officials. They numbered 93,689 in 1881, are generally in good circumstances, and held in esteem. The Kayasths, or the class in Bengal corresponding to the Karans, numbered 9416 in Orissa in 1881.

The following is a list of the principal of the lower or Súdra castes of Hindus in Orissa in 1881, arranged according to numerical superiority, and not according to social rank:—Chásá, the principal cultivating caste, 375,090; Gwálá, pastoral caste of cowherds, milk-sellers, etc., 289,715; Pán, a very low caste of semi-aborigines, one of whose occupations in former times was the procuring of human victims for the Kandh Meriah Sacrifice, 147,362; Telí, oil pressers and sellers, 146,423; Baurí, a low caste of day-labourers, 134,621; Kandára, a low caste of village watchmen, fishermen, and day-labourers, 115,733; Tantí, weavers, 100,345; Keut or Kewat, fishermen, 97,459; Súdra, a distinctive local name for a caste of good cultivators, 83,241; Nápit, 72,224; Dhobí, washermen, 71,999; Baniyá, traders and shopkeepers, 69,131; Kumbhár, potters, 46,386; Barhai, carpenters, 41,682; Kandu, sweetmeat makers, 39,353; Lohár, blacksmiths, 33,585; Chamár, skinners and leather dealers, 24,922; Málí, gardeners, 22,593; Harí, sweepers, 18,750; Madak, sweetmeat makers, 12,380; Dom, mat and basket makers, sometimes employed in fishing, and as executioners, 8860; Jugí, weavers, 8128; Sunrí, spirit sellers and traders, 7595; Tambulí, betel sellers, 6721. The number of caste-rejecting Hindus is returned at 66,362, of whom 60,765 are Vaishnavs.

The Muhammadans, who, as before stated, number 85,611, or 2·24 per cent. of the population, are the descendants of a once dominant race in Orissa. They are generally poor, proud, and discontented. They contain representatives of good Afghán and Pathán families beyond the confines of Northern India; but, as a rule, they are the descendants of the common soldiery and camp-followers of the Afghán garrison of Orissa, and of low-caste Hindu converts. The Muhammadan religion now makes no progress whatever among the people.

The Aboriginal Tribes, both Hindu and non-Hindu, are returned as numbering 130,826, of whom 123,896 are Hindus by religion, while 6930 still profess aboriginal forms of faith. Gonds number 32,100; Santáls, 4646; Bhuiyás, 4003; Bhumijs, 2767; Kharwárs, 1171; Kols, 1062; while the balance is made up of other aboriginal tribes not returned separately in the Census Report.

The Christian community, according to race, consists of—Europeans, 519; Eurasians, 269; natives of India, 3246; other Asiatics, 6; unspecified, 28. Divided according to sect, the Baptists form the great majority, numbering 2965; Roman Catholics number 495; Church of England, 311; Protestants, without specification of sect, 81; Church of Scotland, 37; other sects, 93. The native Christians

principally belong to the different Baptist Missions stationed in each District, and for the most part consist of persons rescued from starvation when children, during the great famine of 1866.

THE SHRINE OF JAGANNATH.—The following paragraphs, descriptive of the shrine of Jagannáth at Purí, are condensed from the present author's *Orissa* (vol. i. chapters 3 and 4), to which the reader may be referred for a further and more detailed disquisition on the position occupied by this worship among the religions of India:—

For two thousand years Orissa has been the Holy Land of the Hindus. The Province is divided into four great regions of pilgrimage. From the moment the pilgrim passes the Baitaraní river, on the high road forty miles north-east of Cuttack, he treads on holy ground. Behind him lies the secular world, with its cares for the things of this life; before him is the promised land, which he has been taught to regard as a place of preparation for heaven. On the bank of the river rises shrine after shrine to Siva, the All-Destroyer. On leaving the stream, he enters Jájpur, literally, the City of Sacrifice, the head-quarters of the region of pilgrimage (Vijayí or Párvatí *kshetra*) sacred to Párvatí, the wife of Siva. To the south-east is the region of pilgrimage sacred to the sun (Hara *kshetra*), now rarely visited, with its matchless ruins looking down in desolate beauty across the Bay of Bengal. To the south-west is the region of pilgrimage dedicated to Siva (Arka or Padma *kshetra*), with its city of temples, which once clustered, according to native tradition, to the number of seven thousand around the sacred lake. Beyond this, nearly due south, is the region of pilgrimage beloved of Vishnu, known to every hamlet throughout India as the abode of Jagannáth, the Lord of the World (Vishnu or Purúshottama *kshetra*).

As the outlying position of Orissa long saved it from conquest and from that dilapidation of ancient Hindu shrines and rites which marks the Muhammadan line of march through India, so Purí, built upon its extreme south-eastern shore, and protected on the one side by the surf and on the other by swamps and inundations, is the corner of Orissa that has been most left to itself. On these inhospitable sands Hindu religion and Hindu superstition have stood at bay for eighteen centuries against the world. Here is the national temple, whither the people flock to worship from every Province of India. Here is the Swarga-dwára, the Gate of Heaven, whither thousands of pilgrims come to die, lulled to their last sleep by the roar of the eternal ocean. Twenty generations of devout Hindus have gone through life, haunted with a perpetual yearning to visit these fever-stricken sandhills. They are Purí, '*the* City' of their religious aspirations on earth; they are Purúshottama, the dwelling of Vishnu, 'the Best of Men;' they are the symbolical Blue Mountain; they are the mystic navel of the

earth. A tract sold to pilgrims at the door of the temple states that 'even Siva is unable to comprehend its glory; how feeble, then, the efforts of mortal men!'

This great yearning after Jagannáth is to some extent the outcome of centuries of companionship in suffering between the people and their god. In every disaster of Orissa, Jagannáth has borne his share. In every flight of the people before an invading power, he has been their companion. The priests, indeed, put the claims of their god upon higher ground. 'In the first boundless space,' they say, 'dwelt the Great God, whom men call Náráyan, or Parameswar, or Jagannáth.' But without venturing beyond this world's history, the first indistinct dawn of Orissa tradition discloses Purí as the refuge of an exiled creed. In the uncertain dawn of Indian tradition, the highly spiritual doctrines of Buddha obtained shelter here; and the Golden Tooth of the founder remained for centuries at Purí, then the Jerusalem of the Buddhists, as it has for centuries been of the Hindus.

Jagannáth makes his first historical appearance in the year 318 A.D., when the priests fled with the sacred image and left an empty city to Rakta Bahu and his buccaneers (*vide Statistical Account of Bengal*, xviii. p. 182). For a century and a half, the image remained buried in the western jungles, till a pious prince drove out the foreigners, and brought back the deity. Three times has it been buried in the Chilká lake; and whether the invaders were pirates from the sea, or the devouring cavalry of Afghánistán, the first thing that the people saved was their god.

The true source of Jagannáth's undying hold upon the Hindu race consists in the fact that he is the god of the people. As long as his towers rise upon the Purí sands, so long will there be in India a perpetual and visible protest of the equality of man before God. His apostles penetrate to every hamlet of Hindustán, preaching the sacrament of the Holy Food (*mahápraśád*). The poor outcast learns that there is a city on the far eastern shore in which high and low eat together. In his own village, if he accidentally touches the clothes of a man of good caste, he has committed a crime, and his outraged superior has to wash away the pollution before he can partake of food or approach his god. In some parts of the country, the lowest castes are not permitted to build within the towns, and their miserable hovels cluster amid heaps of broken potsherds and dunghills on the outskirts. Throughout the southern part of the continent it used to be a law, that no man of these degraded castes might enter the village before nine in the morning or after four in the evening, lest the slanting rays of the sun should cast his shadow across the path of a Bráhman. But in the presence of the Lord of the World, priest and peasant are equal. The rice that has once been placed before the god can never cease to be

pure, or lose its reflected sanctity. In the courts of Jagannáth, and outside the Lion Gate, 100,000 pilgrims every year are joined in the sacrament of eating the holy food. The lowest may demand it from, or give it to, the highest. Its sanctity overleaps all barriers, not only of caste, but of race and hostile faiths; and a Purí priest will stand the test of receiving the food from a Christian hand.

The worship of Jagannáth, too, aims at a catholicism which embraces every form of Indian belief, and every Indian conception of the deity. Nothing is too high, and nothing is too low, to find admission into his temple. The fetishism and bloody rites of the aboriginal races, the mild flower-worship of the Vedas, and every compromise between the two, along with the lofty spiritualities of the great Indian reformers, have here found refuge. The rigid Monotheism of Rámánuja in the twelfth century, the Monastic System of Rámánand in the fifteenth, the mystic Quietism of Chaitanya at the beginning of the sixteenth, and the luxurious Love-Worship of the Vallabhácháris towards its close, mingle within the walls of Jagannáth at this present day. He is Vishnu, under whatever form and by whatever title men call upon his name. Besides thus representing Vishnu in all his manifestations, the priests have superadded the worship of the other members of the Hindu trinity in their various shapes; and the disciple of every Hindu sect can find his beloved rites, and some form of his chosen deity, within the sacred precincts.

The very origin of Jagannáth proclaims him not less the god of the Bráhmans than of the low-caste aboriginal races. The story of the Divine Log is one of the most popular legends of Orissa. It is entitled the 'Dáru Bráhma,' and, like most of the stories of the people, is an adaptation from the Puránas. In this legend we find the aboriginal people worshipping a blue stone in the depths of the forest. But the deity has grown tired of the jungle offerings of the primitive people, and longs for the cooked food of the more civilised Aryan race. When the Aryan element at length comes on the scene, the rude blue stone disappears, and gives place to a carved image. At the present hour, in every hamlet of Orissa, this twofold worship co-exists. The common people have their shapeless stone or block, which they adore with simple rites in the open air; while side by side with it is a temple to one of the Aryan gods, with its carved image and elaborate worship. Some shapeless log, or a black stone, or a red-stained trunk of a tree, is still the object of adoration among the masses. Whenever the villagers are questioned about their religious beliefs, the same answer is invariably given—'The common people have no idea of religion but to do right, and to worship the village god.'

The worship of Vishnu was not, however, the first form of the Aryan

faith that penetrated these remote jungles of the seaboard. For centuries before and after the birth of Christ, the rock caves of Orissa resounded with the chants of Buddhist monks. But about the fourth century of our era, Buddhism in Orissa began to lose its sharply marked identity, and gradually gave way to other developments of spiritual life, which took the form of Siva-worship. The great city of temples, Bhuvaneswar, dedicated to Siva, dates from the seventh century. This worship incorporated the doctrines of the Aryan conquerors with the rites of the aboriginal races. The doctrines were spiritual, and it kept them in the inner sanctuary for its Aryan priests; the rites were gross and bloody, and it paraded them in the outer courts as an attraction to the mixed populace. It fixed its seat in the west of Purí District, where the mountains and forest tracts of Central India slope down on the alluvial plain. There it struck its roots deep in the ignorance and the fears of a people who knew God only by the more terrible manifestations of His power; as a God mighty indeed, but to be dreaded rather than loved.

But side by side with Siva-worship, there can be dimly traced another spiritual form struggling into life. The worship of Vishnu likewise took its doctrines and all its inner mysteries from the ancient Aryan faith, and engrafted upon them rites which appealed to the imaginations and the passions of a tropical race. Both Sivaism and Vishnuism were attempts to bring the gods down to men. The former plunged boldly into the abyss of superstition, and erected its empire without shame or scruple upon the ignorance and terrors of the people. The worship of Vishnu shrank from such lengths, and tried to create a system wide enough and strong enough for a national religion, by mixing a somewhat less base alloy with the fine gold of Aryan spirituality. It was a religion in all things graceful. Its gods are bright, friendly beings, who walk and converse with men. Its legends breathe an almost Grecian beauty. But pastoral simplicities and an exquisite ritual had no chance against a system like Sivaism, that pandered to the grossest superstitions of the masses. The spiritual element in Vishnu-worship has no doubt always existed among the Aryan settlements throughout India. But its popular conquests have generally been subsequent to those of Sivaism; and this is the case in a very marked manner in Orissa.

In the eleventh century, the Vishnuite doctrines were gathered into a great religious treatise. The Vishnu Purána, which dates from about 1045 A.D., probably represents, as indeed its name implies, 'ancient' forms of belief that had co-existed with Sivaism and Buddhism for centuries. It derives its system from the Vedas; not, however, in a direct channel, but filtered through the two great epic poems of the Rámáyana and the Mahábhárata. It forms one of eighteen religious

treatises, which, under the name of Puránas or Ancient Sayings, are devoted to the mythology and legendary history of the Hindus. These works especially extol the members of the Hindu trinity, now claiming the pre-eminence for Vishnu, and now for Siva; but in their nobler flights always rising to a recognition that both are but manifestations of the one eternal God.

The Vishnu Purána, compiled barely 800 years ago, starts with an intolerance equal to that of the ancient code of Manu. It still declares the priests to have sprung from the mouth, and the low-castes from the feet, of God. Its stately theogony disdains to touch the legends of the people. Its cosmography confines itself to the Aryan world. It declares, indeed, that there is but one God; but this God is the God of the Bráhmans, to whom He gave the earth for an inheritance, and in whose eyes the ancient races are as demons or wild beasts.

Vishnuism had to preach a far different doctrine before it could become, as it has for ages been, the popular religion of Orissa. These withered sticks of mythology could never blossom forth into a national faith. Sivaism had also its ancient sayings, and it outrivalled Vishnu-worship by a ritual singularly adapted to terrify and enchain the masses. But about the middle of the twelfth century a great change began to take place. Up to that time, Vishnuism had been the religion of the upper ranks. Jagannáth, although unknown to the Vedas, had ever been the companion of the ruling race in Orissa. We find him sharing the flights of the priests, and appearing in the dreams of kings. But from the twelfth century a curious movement began. Vishnuism in its turn began to throw itself upon the people. Sivaism had enlisted their ignorant terrors; Vishnuism was soon to appeal to the eternal instinct of human liberty and equality. The movement first commenced in Southern India, where Rámánuja about 1150 A.D. preached from city to city the unity of God under the title of Vishnu, the Cause and the Creator of all. The preacher made converts from every class, but it was reserved for his successors formally to enunciate equality of caste before God as an article of the Vishnuite faith.

And meanwhile the great temple of Jagannáth, which now stands at Purí, was built. It was a last magnificent assertion of aristocratic devotion. In 1174 A.D., King Anang Bhím Deo ascended the throne of Orissa. He ruled all the country from the Húglí river on the north to the Godávari on the south, and from the forest country of Sonpur on the west, eastward to the Bay of Bengal; his kingdom comprising an area of over 40,000 square miles. But in the midst of his grandeur he was struck down by a great calamity. He unhappily slew a Bráhman, and the rest of his life became one grand expiation of the guilt.

Tradition relates that he built sixty stone temples to the gods; bridged ten broad rivers; dug forty great wells, and encased them with solid masonry; constructed one hundred and fifty-two flights of stairs on the river banks, as landing and bathing places; planted four hundred and fifty colonies of Bráhmans upon lands granted out of the royal demesne; and excavated one million tanks to protect the crops of the husbandmen.

To him appeared lord Jagannáth in a dream, and commanded him to journey to the sands of Purí, and there to call on his name. So the king in the twelfth year of his reign journeyed to Purí, and offered up his prayers. Thereafter he gathered around him his princes and vassals, and all the chief men of his state, and said: 'Hear, O chiefs and princes! It is known to you that the kings of the ancient Lion line ruled over a wide country, and enjoyed a revenue of fifteen hundred thousand measures of gold. But by the grace of lord Jagannáth, the princes of my line have subdued many chiefs and peoples, and enlarged the kingdom, so that my revenues are now three and a half millions of measures of gold. Out of this I have assigned fixed sums for the payment of my generals, for the captains of my horses and of my elephants, for the priests, and for the temples of the gods. Princes and chiefs! touch not these grants, lest ye suffer the penalty which the holy scriptures denounce against those who take back that which has been given. Above all, in the countries under your charge, be merciful to the people. Be just to the husbandmen, and exact no more than the established rates. And now I have gathered together a great treasure. Four millions of measures of gold have I taken from the nations I conquered, and jewels to the value of eight hundred thousand measures of gold besides. What can I do better with this great treasure than build a temple to the lord Jagannáth? Speak freely your minds with regard to the work.'

All the chiefs and princes applauded the king's speech. Gold and jewels to the value of a million and a half measures of gold were set apart for the work, being estimated at half a million sterling in the money of our time. For fourteen years the artificers laboured, and the temple was finished, as it now stands, in 1198 A.D.

At the end of the thirteenth century, according to some authorities, —at the end of the fourteenth, according to others,—the great reformation took place which made Vishnu-worship a national religion of India. Rámánuja's early movement in Southern India had left behind a line of disciples. The first in the inspired descent to illustrate the doctrine in Northern India was Rámánand, who wandered from place to place proclaiming the equality of man before God. One of his disciples, Kabír, carried his master's doctrine throughout Bengal; and a monastery called after his name exists in Purí at the present day.

As his master had laboured to gather together all castes of the Hindus in one common faith, so Kabír, seeing that the Hindus were in his time no longer the whole inhabitants of India, tried to build up a religion that would embrace Hindu and Muhammadan alike. The voluminous writings of his sect contain the amplest acknowledgment that the God of the Hindu is also the God of the Musalmán. His universal name is The Inner, whether he may be invoked as the Alí of the Muhammadans, or as the Ráma of the Hindus. 'To Alí and Rámá we owe our life, and should show like tenderness to all who live. What avails it to wash your mouth, to count your beads, to bathe in holy streams, to bow in temples, when, whilst you mutter your prayers or journey on pilgrimage, deceitfulness is in your heart? The Hindu fasts every eleventh day; the Musalmán on the Ramazán. Who formed the remaining months and days, that you should venerate but one? If the Creator dwell in tabernacles, whose dwelling is the universe? The city of the Hindu God is to the east, the city of the Musalmán God is to the west; but explore your own heart, for there is the God both of the Musalmáns and of the Hindus. Behold but One in all things. He to whom the world belongs, He is the father of the worshippers alike of Alí and of Ráma. He is my guide, He is my priest.' The moral code of Kabír is as beautiful as his doctrine. It consists in humanity, in truthfulness, in retirement, and in obedience to the spiritual guide.

The labours of Kabír may be placed between 1380 and 1420 A.D. In 1485 Chaitanya was born. As Rámánand and Kabír were the Vishnuite reformers of Hindustán and Bengal, so Chaitanya was the prophet of Orissa, and for twelve years laboured to extend the worship of Jagannáth. Signs and wonders attended him through life, and during four centuries he has been worshipped as an incarnation of Vishnu. For thirteen months the holy child lay in the womb. An eclipse ended as he entered the world. On the lonely shores of Purí he was visited by beatific sights and revelations. On one occasion he beheld the host of heaven sporting upon the blue waves, and plunged into the ocean in a religious ecstasy, but was miraculously returned to earth in a fisherman's net. After forty-two years of preaching, he disappeared in A.D. 1527.

Extricating ourselves from the halo of legends which surround and obscure the apostle, we know little of his private life, except that he was the son of a Sylhet Bráhman, settled at Nadiyá, near Calcutta; that in his youth he married the daughter of a celebrated saint; that at twenty-four he forsook the world, and, renouncing the status of a householder, repaired to Orissa, and devoted the rest of his life to the propagation of his faith. But with regard to his doctrines, we have the most ample evidence. No caste and no race was beyond the pale

of salvation. The followers of Chaitanya belong to every caste, but they acknowledge the rule of the descendants of the six original disciples (Gosáins). The sect is open alike to the married and the unmarried. It has its celibates and wandering mendicants, but its religious teachers are generally married men. They live with their families and dependants in little clusters of houses around a temple of Vishnu, and in this way the adoration of Chaitanya has become a sort of family worship throughout Orissa. In Purí there is a temple specially dedicated to his name, and many little shrines are scattered over the country. But he is generally adored in connection with Vishnu; and of such joint temples there are at present 300 in the town of Purí, and 500 more throughout the District. The worship of Chaitanya extends through all Orissa; and there has been compiled a long list of landed families, who worship him with a daily ritual in household chapels dedicated to his name.

At this moment, Chaitanya is the apostle of the common people. The Bráhmans, unless they happen to enjoy grants of land in his name, ignore his work. In almost every Bráhman village the communal shrine is dedicated to Siva; but in the villages of the ordinary husbandmen, it is Vishnu who is worshipped, and Chaitanya who is remembered as the great teacher of the popular faith.

The death of Chaitanya marks the beginning of the spiritual decline of Vishnu-worship. The most deplorable of its corruptions at the present day is that which has covered the temple walls with indecent sculptures, and filled their innermost sanctuaries with licentious rites. It is very difficult for a person not a Hindu to pronounce upon the real extent of this evil. None but a Hindu can enter any of the larger temples, and none but a Hindu priest really knows the truth about their inner mysteries. But between Vishnuism and Love-Worship there is but a step, and this step has been formally and publicly taken by a large sect of Vishnuites.

As early as 1520, a teacher, Vallabha-Swámí, appeared in Northern India, preaching that the liberation of the soul depended not upon the mortification of the body, and that God was to be sought not in nakedness and hunger and solitude, but amid the enjoyments of this life. The special object of his adoration was Vishnu, in his pastoral incarnation as Krishna, leading a glorious Arcadian life in the forest. The legends surround him with all that makes existence beautiful. Shady bowers, lovely women, exquisite viands, and everything that appeals to the luscious sensuousness of a tropical race, are mingled in his worship. His daily ritual consists of eight services, in which his image is delicately bathed, anointed with essences, splendidly attired, and sumptuously fed. His great annual ceremony in Lower Bengal is the Car Festival of Jagannáth, hereafter to be described. It is a

religion of luxury and systematic indulgence. The followers of the first Vishnuite reformers dwelt together in secluded monasteries, or went about scantily clothed, living upon alms. But this sect performs its devotions arrayed in costly apparel, anointed with oil, and perfumed with camphor or sandal-wood oil. It seeks its converts not among weavers, or leather-dressers, or barbers, but among wealthy bankers and merchants, who look upon life as a thing to be enjoyed, and upon pilgrimage as a means of extending their trading enterprises.

In Orissa, among the common people, Jagannáth reigns supreme. Different Fiscal Divisions claim, as a precious hereditary right, the privilege of rendering service to the god. The jungly highlands on the west of the Chilká supply the timber for the Car Festival. The lowlands on the north of the lake annually send thousands of peasants to drag the sacred vehicle. The inhabitants delight to explain the etymology of their towns and villages by referring the names to some incident in the history of the god. The royal line has for centuries performed menial offices before the image; and as the sweeper caste is the lowest in the Hindu community, so the kings of Orissa have reached the climax of religious humility in their most cherished title of Hereditary Sweeper to Jagannáth.

The English Government has scrupulously respected the patrimony of Jagannáth. On taking over the country, it was practically decided that all disbursements hitherto made for charitable uses should be continued, on the scale which the orthodox Maráthá Government had established. Among these costly bequests, the superintendence of the temple of Jagannáth was the chief. During the years that preceded their expulsion, the Maráthás had paid from £3000 to £5000 a year from their treasury, to make good the deficit between the receipts and the charges of the establishment. Lord Wellesley expressly enjoined the British troops, when they marched to occupy the Province in 1803, to respect the temple and the religious prejudices of the Bráhmans and pilgrims. At the same time, British officers were to make no arrangements that would hamper Government in any subsequent reform of temple abuses. The General communicated these orders to the priests of Jagannáth when he entered the Province; and a deputation of Bráhmans accordingly came into the camp, and placed the temple under his protection without a blow being struck.

It is difficult to form anything like an accurate estimate of the present income of Jagannáth. Accepting the computation of the rent-roll of the monasteries connected with the temple at £27,000, and adding £4000 as the present value of the lands granted by the State, we have a total of £31,000. This sum, however, represents but a fraction of his actual income. The offerings of the pilgrims form the

great source of his wealth. No one comes empty-handed. The richer pilgrims heap gold and silver and jewels at the feet of the god, or spread before him charters and title-deeds, conveying rich lands in distant Provinces. Every one, from the richest to the poorest, gives beyond his ability; many cripple their fortunes for the rest of their lives in a frenzy of liberality; and hundreds die on the way home, from not having kept enough to support them on the journey. It may be mentioned that Ranjít Singh bequeathed the celebrated Koh-i-Nur diamond, which now forms one of the Crown jewels of England, to Jagannáth. The total annual value of these offerings can never be known. Some have stated it as high as £70,000. This is perhaps excessive; although it should be remembered that, according to native historians, the Muhammadans managed to extract £100,000 from the pilgrims before they entered the city at all. A moderate computation estimated the offerings to the priests at twice the gross sum which the British officers realized as pilgrim tax; and now that the tax is withdrawn and the pilgrims enter the city so much the richer, the oblations cannot fail much short of three times the amount. This would yield a yearly sum of £37,000, which, added to the £4000 derived from the temple lands, and to the revenues of the religious houses valued at £27,000, makes the total income of Jagannáth not less than £68,000 per annum.

A religious society so ancient and so wealthy naturally gathers around it a vast body of retainers. A quarter of a century ago, there were as many as six thousand male adults as priests, warders of the temple, and pilgrim guides. The number has probably increased since then; and, including the monastic establishments, their servants and hired labourers, along with the vast body of pilgrim guides who roam through every Province of India, it is probable that not less than 20,000 men, women, and children, live, directly or indirectly, by the service of lord Jagannáth.

The immediate attendants on the god are divided into thirty-six orders and ninety-seven classes. At the head is the Rájá of Khurdha, the representative of the ancient royal house of Orissa, who takes upon himself the lowly office of sweeper to Jagannáth. Decorators of the idols, strewers of flowers, priests of the wardrobe, bakers, cooks, guards, musicians, dancing-girls, torch-bearers, grooms, elephant-keepers, and artisans of every sort, follow. There are distinct sets of servants to put the god to bed, to dress him, and to bathe him. A special department keeps up the temple records, and affords a literary asylum to a few learned men. The baser features of a worship which aims at a sensuous realization of God, by endowing Him with human passions, appear in a band of prostitutes who sing before the image.

The Temple.—The sacred enclosure is nearly in the form of a square, protected from profane eyes by a massive stone wall 20 feet high, 652 feet long, and 630 feet broad. Within it rise about 120 temples, dedicated to the various forms in which the Hindu mind has imagined its God. In the list are counted no fewer than thirteen temples to Siva, besides several to his queen, the great rivals of Vishnu. The nature-worship of primitive times is represented, even in this most complex development of modern superstition, by a temple to the sun. But the great pagoda is the one dedicated to Jagannáth. Its conical tower rises like an elaborately carved sugar-loaf, 192 feet high, black with time, and surmounted by the mystic wheel and flag of Vishnu. Outside the principal entrance, or Lion Gate, in the square where the pilgrims chiefly throng, is an exquisite monolithic pillar which stood for centuries before the Temple of the Sun, twenty miles up the coast.

The temple of Jagannáth consists, like all the larger shrines in Orissa, of four chambers opening one into the other. The first is the Hall of Offerings (*Bhog-mandir*), where the bulkier oblations are made, only a small quantity of choice food being admitted into the inner shrine. The second is the Pillared Hall (*Nat-mandir*), for the musicians and dancing-girls. The third is the Hall of Audience (*Jagamohan*), in which the pilgrims assemble to gaze upon the god. The fourth is the Sanctuary itself (*Bara deul*), surmounted by its lofty conical tower. Here sits Jagannáth, with his brother Balabhadra and his sister Subhadrá, in jewelled state. The images are rude logs, coarsely fashioned into the form of the human bust from the waist up. On certain festivals the priests fasten golden hands to the short stumps which project from the shoulders of Jagannáth.

The service of the temple consists partly in a daily round of oblations, and partly in sumptuous ceremonials at stated periods throughout the year. The offerings are simple enough: fruits and flowers, and the various articles of food in use among a primitive people. Rice, pulse, clarified butter, milk, salt, vegetables, ginger, and cocoanuts are offered to the images and eaten by the priests. Four times every day the priests clear the sanctuary, and close the tower gates, while the god is at his meals. At the door stand Vishnuite ascetics, waving large fans and singing his praises. In the Pillared Hall, a choir of dancing-girls enliven the idol's repast by their airy gyrations, while a few favoured servants attend him in his inner shrine.

The offerings are bloodless. No animal yields up his life in the service of Jagannáth. The spilling of blood pollutes the whole edifice, and a set of servants are maintained to hurry away the sacrificial food that may have been thus contaminated. Yet so deeply

rooted is the spirit of compromise in this great national temple, that the sacred enclosure also contains a shrine to Bimalá, the 'stainless' queen of the All-Destroyer, who is every year adored with midnight rites and bloody sacrifices.

Festivals.—Twenty-four high festivals enliven the religious year. They consist chiefly of Vishnuite celebrations, but freely admit the ceremonials of the rival sects. A vein of the old aboriginal rites runs through them all. At the Red-Powder Festival (*Chandan-játrá*), which occurs in the month of Baisákh, and lasts for three weeks, a boat procession of the gods passes along the sacred lake. Vishnu and Siva enjoy equal honours in the ceremony. The wild age is yearly commemorated in the abduction of the fair nymph by the enamoured god, a primitive form of marriage *per raptionem*, acknowledged by ancient Hindu law. The Aryan advance through India is celebrated on Ráma's birthday, on which the god appears in the dress and arms of the Sanskrit hero who marched through the southern jungles of the peninsula, and slew the cannibal king of Ceylon. At the Bathing Festival (*Snán-játrá*), when the images are brought down in great pomp to one of the artificial lakes, a proboscis is fastened to their noses, so as to give them the look of the elephant god of the aboriginal tribes (Ganesh). The supremacy of Vishnu is declared, however, in the festival of the slaughter of the deadly Cobra-da-Capello (*Kálí-damana*), the familiar of Siva and his queen. The indecent rites that have crept into Vishnuism, and which, according to the spirit of the worshipper, are either high religious mysteries or simple obscenities, are represented by the Birth Festival (*Janam*), in which a priest takes the part of the father, and a dancing-girl that of the mother, of Jagannáth, and the ceremony of his nativity is performed to the life.

The Car Festival (*Rath-játrá*) is the great event of the year. It takes place, according as the Hindu month falls, in June or July, and for weeks beforehand pilgrims come trooping into Purí by thousands every day. The whole District is in a ferment. The great car is 45 feet in height. This vast structure is supported on sixteen wheels of 7 feet diameter, and is 35 feet square. The brother and sister of Jagannáth have separate cars a few feet smaller. When the sacred images are at length brought forth and placed upon their chariots, thousands fall on their knees and bow their foreheads in the dust. The vast multitude shouts with one throat, and, surging backwards and forwards, drags the wheeled edifices down the broad street towards the country-house of lord Jagannáth. Music strikes up before and behind, drums beat, cymbals clash, the priests harangue from the cars, or shout a sort of fescennine medley enlivened with broad allusions and coarse gestures, which are received with roars of laughter by the crowd. And so the dense mass struggles forward by convulsive jerks, tugging and

sweating, shouting and jumping, singing, and praying, and swearing. The distance from the temple to the country-house is less than a mile; but the wheels sink deep into the sand, and the journey takes several days. After hours of severe toil and wild excitement in the July tropical sun, a reaction necessarily follows. The zeal of the pilgrims flags before the garden-house is reached; and the cars, deserted by the devotees, are dragged along by the professional pullers with deep-drawn grunts and groans. These men, 4200 in number, are peasants from the neighbouring Fiscal Divisions, who generally manage to live at free quarters in Purí during the festival.

Once arrived at the country-house, the enthusiasm subsides. The pilgrims drop exhausted upon the burning sand of the sacred street, or block up the lanes with their prostrate bodies. When they have slept off their excitement, they rise refreshed and ready for another of the strong religious stimulants of the season. Lord Jagannáth is left to get back to his temple as best he can; and in the quaint words of a writer half a century ago, but for the professional car-pullers the god 'would infallibly stick' at his country-house.

In a closely-packed, eager throng of a hundred thousand men and women, many of them unaccustomed to exposure or hard labour, and all of them tugging and straining to the utmost under the blazing tropical sun, deaths must occasionally occur. There have, doubtless, been instances of pilgrims throwing themselves under the wheels in a frenzy of religious excitement; but such instances have always been rare, and are now unknown. At one time, several unhappy people were killed or injured every year, but they were almost invariably cases of accidental trampling. The few suicides that did occur were for the most part cases of diseased and miserable objects, who took this means to put themselves out of pain. The official returns now place this beyond doubt. Nothing, indeed, could be more opposed to the spirit of Vishnu-worship then self-immolation. Accidental death within the temple renders the whole place unclean. The ritual suddenly stops, and the polluted offerings are hurried away from the sight of the offended god. According to Chaitanya, the apostle of Jagannáth, the destruction of the least of God's creatures is a sin against the Creator. Self-immolation he would have regarded with horror. The copious religious literature of his sect frequently describes the Car Festival, but makes no mention of self-sacrifice, nor does it contain any passage that could be twisted into a sanction for it. Abul Fazl, the keen Musalmán observer, is equally silent, although from the context it is almost certain that, had he heard of the practice, he would have mentioned it.

It would be well for Jagannáth if these old calumnies were the only charges which his priests had to answer. Lascivious sculptures

disfigure his walls, indecent ceremonies disgrace his ritual, and dancing-girls put the modest female worshippers to the blush by their demeanour. But these are not the sole corruptions of the faith. The temple of Jagannáth, that *colluvio religionum*, in which every creed obtained an asylum, and in which every class and sect can find its god, now closes its gates against the low-caste population. It were vain to attempt to trace the history of this gross violation of the spirit of the reformed Vishnuite faith. Even at the present moment no hard-and-fast line exists between the admitted and the excluded castes; and the priests are said to be much less strict to mark the disqualification of caste in pilgrims from a distance, than among the non-paying local populace.

Speaking generally, only those castes are shut out who retain the flesh-eating and animal-life-destroying propensities and professions of the aboriginal tribes. A man must be a very pronounced non-Aryan to be excluded. Certain of the low castes, such as the washermen and potters, may enter half-way, and, standing humbly in the court outside the great temple, catch a glimpse of the jewelled god within. But unquestionable non-Aryans, like the neighbouring hill tribes or forest races, and the landless servile castes of the low-lands, cannot go in at all. The same ban extends to those engaged in occupations either offensive in themselves, or repugnant to Aryan ideas of purity, such as wine-sellers, sweepers, skinners, corpse-bearers, hunters, fishers, and bird-killers. Criminals who have been in jail, and women of bad character, except the privileged temple girls, are also excluded — with this difference, however, that a criminal may expiate the defilement of imprisonment by penance and costly purifications; but a woman once fallen can never more pass the temple gates.

The name of Jagannáth still draws the faithful from the most distant Provinces of India to the Purí sands. Day and night throughout every month of the year, troops of devotees arrive at Purí; and for 300 miles along the great Orissa road, every village has its pilgrim encampment. The parties consist of from 20 to 300 persons. At the time of the great festivals, these bands follow so close as to touch each other; and a continuous train of pilgrims, many miles long, may often be seen on the Purí high-road. They march in orderly procession, each party under its spiritual leader. At least five-sixths, and often nine-tenths, of them are females. Now a straggling band of slender, diminutive women, clothed in white muslin, and limping sadly along, shows a pilgrim company from Lower Bengal; then a joyous retinue with flowing garments of bright red or blue, trudging stoutly forward, their noses pierced with elaborate rings, their faces freely tattooed, and their hands encumbered with bundles of very dirty cloth, proclaims the stalwart female peasantry of Northern Hindustán. Ninety-five out

of a hundred are on foot. Mixed with the throng are devotees of various sorts,—some covered with ashes; some almost naked; some with matted, yellow-stained hair; and almost all with their foreheads streaked with red or white, a string of beads round their necks, and a stout staff in their hands. Every now and then, covered waggons drawn by the high-humped bullocks of Upper India, or by the smaller breed of Bengal, according to the nationality of the owner, creak past on their wooden wheels. Those from the Northern Provinces still bear traces of the licentious Musalmán rule, by being jealously shut up. The Bengalí husband, on the other hand, keeps his women good-tempered, and renders pilgrimage pleasant, by piercing holes in the waggon-hood, through which dark female eyes constantly peep out. Then a lady in coloured trousers, from some village near Delhi, ambles past on a tiny pony, her husband submissively walking by her side, and a female domestic, with a hamper of Ganges water and a bundle of dirty cloth, bringing up the rear. Next a great train of palanquins, carrying a Calcutta banker and his ladies, sweeps past. But the greatest spectacle is a north-country Rájá, with his caravan of elephants, camels, led horses, and swordsmen, looking resigned and very helpless in his sedan of state, followed by all the indescribable confusion, dirt, and noises of Indian royalty.

The great spiritual army that thus marches its hundreds, and sometimes its thousands, of miles, along burning roads, across unbridged rivers, and through pestilent regions of jungle and swamp, is annually recruited with as much tact and regularity as is bestowed on any military force. Attached to the temple is a body of emissaries, called pilgrim guides, numbering about three thousand men, who visit every Province and District of India in search of devotees. Each of the leading priests keeps up a separate set of these men, sending them to the part of the country of which he enjoys the spiritual charge, and claiming the profits of the disciples they bring in. They wander about from village to village within their allotted beats, preaching pilgrimage as the liberation from sin. The arrival of a pilgrim-guide is a memorable event in the still life of an Indian village. He seldom shines in public exhortation, but waits till the men have gone out to the fields, and then makes a round of visits to the women. Skilled in every artifice of persuasion, he works upon the religious fears and the worldly hopes of the female mind; and by the time the unsuspecting husbands come home from their work, every house has its fair apostle of pilgrimage. The elder women, and some of the aged fathers of the hamlet, long to see the face of the merciful god who will remit the sins of a life, and are content to lay their bones within his precincts. Religious motives of a less emphatic sort influence the majority. The hopes of worldly reward for a good deed swell the number. The fashionableness of

pilgrimage attracts the frivolous. The young are hooked by the novelty of a journey through strange countries. Poor widows catch at anything to relieve the tedium of their blighted existence; and barren wives long to pick up the child-giving berries of the banyan tree within the sacred enclosure, and to pour out the petition of their souls before the kindly god. In parties of thirty pilgrims, more than five men are seldom met with, and sometimes not more than three. The proportion may be taken at ten per cent.

The first part of the journey is pleasant enough. Change of scene, new countries, races, and languages, and a world of strange customs and sights, await the travellers from Upper India. A good part of the distance is now accomplished by railway, and the northern pilgrims can thus get over their first thousand or even fourteen hundred miles, if they choose to travel straight through, in three days. But they generally walk from three to six hundred miles, although within the last two or three years a steamboat service between Calcutta and Orissa has attracted large numbers of pilgrims, which is steadily increasing. Those who keep to the road have spent their strength long before the holy city is reached. The sturdy women of Hindustán brave it out, and sing songs till they drop; but the weaker females of Bengal limp piteously along with bleeding feet in silence, broken only by deep sighs and an occasional sob. The pilgrim-guide tries to keep up their spirits, and insists, with a necessary obduracy, on their doing a full day's journey every day, in order that they may reach in time for the festival. Many a sickly girl dies upon the road; and by the time they reach Purí, the whole party have their feet bound up in rags, plastered with dirt and blood.

But, once within sight of the holy city, the pains and miseries of the journey are forgotten. They hurry across the ancient Maráthá bridge with songs and ejaculations, and rushing towards one of the great artificial lakes, plunge beneath its sacred waters in a transport of religious emotion. The dirty bundles of rags now yield their inner treasures of spotless cotton, and the pilgrims, refreshed and robed in clean garments, proceed to the temple. The pilgrim-guide makes over the flock to his priestly employer, and every hour discloses some new idol or solemn spectacle. As they pass the Lion Gate, a man of the sweeper caste strikes them with his broom to purify them of their sins, and forces them to promise, on pain of losing all the benefits of pilgrimage, not to disclose the events of the journey or the secrets of the shrine.

In a few days the excitement subsides. At first nothing can exceed their liberality to their spiritual guide. But thoughts of the slender provision remaining for the return journey soon begin to cool their munificence, and the ghostly man's attentions slacken in proportion.

Before a week is over, money altercations commence, which in process of time resolve themselves into an acrimonious haggling over every shrine; and the last few days of their stay are generally devoted to schemes for getting out of the holy city with as few more payments as possible.

Every day the pilgrims bathe in one of the sacred lakes. These vast artificial sheets of water are embanked with solid masonry, honeycombed by time, and adorned with temples rising from the edge or peeping from beneath masses of rich foliage. At the principal one, 5000 bathers may be seen at once. On the masonry banks, which are formed into one continuous flight of steps all the way round, a good mile in length, there is sometimes not an inch of standing room to be had. Here, as in every spot where the common people congregate, the primitive adoration of local divinities and village gods makes its appearance. In this centre of Vishnu-worship, half-way down the grand flight of steps to the lake, stands a venerable banyan tree, the abode of an ancient sylvan deity, whom the pilgrims propitiate by sticking red flowers into the crevices of the weather-beaten trunk.

Not far off is the garden-house of Jagannáth, whither the three sacred images are drawn during the Car Festival. It stands at the end of a long, broad, sandy avenue, somewhat under a mile in length, which runs direct from it to the temple. It is surrounded by a massive wall about twenty feet high, castellated at the top. The principal gateway looks towards the temple, and is a handsome structure, with a fine pointed roof adorned with lions in the most conventional style of Hindu sculpture. Inside, one catches glimpses of long straight walks, and groves of bright evergreen trees, with an ancient shrine at the end of the vista.

Another place visited by all pilgrims is the *Swarga-dwára*, the Gate of Heaven. The devotee threads his way through the deep-sunk narrow alleys of the town, with their thatched huts of wattle and mud gaily painted with red and yellow gods, till he reaches the shore. There, on the south of the city, he comes on a region of sandhills, bordered by temples and tombs behind, and with the surf-beaten beach in front. No distinct boundaries mark the limits of the Gate of Heaven. It runs about a quarter of a mile along the coast, or 'as much as may be occupied by a thousand cows.' In the background the lofty tower of Jagannáth rises from the heart of the city; and in the intervening space little monasteries cluster, each in its own hollow between the sandy hills. Sometimes an outlying rood or two of land is reclaimed, with infinite labour, from the sandy slopes, and fenced in by a curious wall made of the red earth pots in which the holy food is served out to the pilgrims. The sacred rice can only be placed in a new vessel, and every evening thousands of the unbroken pots are at the disposal of any one in want of such slender building materials.

Here the pilgrims bathe. At the great festival, as many as 40,000 rush together into the surf; and every evening, silent groups may be seen purifying themselves for their devotions under the slanting rays of the sun. It is a spot sanctified by the funeral rites of generations. The low castes who bury their dead, dig a hasty hole in the sand; and the hillocks are covered with bones and skulls, which have been washed bare by the tropical rains, or dug up by the jackals. Every evening, funeral pyres are lighted here for the incremation of the bodies of the more respectable Hindus who have died in the town.

No trustworthy statistics exist as to the number of pilgrims who visit Jagannáth. But a native gentleman, who has spent his life on the spot, has published as his opinion that the number that daily flocks in and out of the holy city never falls short of 50,000 a year, and sometimes amounts to 300,000. Not a day passes without long trains of footsore travellers arriving at the shrine. At the Car Festival, food is cooked in the temple kitchen for 90,000 devotees; at another festival for 70,000; and on the morning of one of their solemn full moons, 40,000 pilgrims wash away their sins in the surf. The old registers, during the period when the pilgrim tax was levied, notoriously fell below the truth; yet in five out of the ten years between 1820 and 1829, the official return amounted to between one and two hundred thousand. The pilgrims from the south are a mere handful compared with those who come from Bengal and Northern India, yet it has been ascertained that 65,000 find their way to Purí, across the Chilká lake, in two months alone. Along the great north road the stream flows day and night. As many as 20,000 arrive at a favourite halting-place between sunrise and sunset. As many as 9613 were actually counted by the police leaving Purí on a single day, and 19,209 during the last six days in June. This is the number absolutely ascertained to have departed; and probably many more slipped off unperceived. The records of the missionaries in Orissa estimate the number of the pilgrims present at the Car Festival alone, in some years, as high as 145,000.

Disease and death make havoc of the pilgrims. During their stay in Purí they are badly lodged and miserably fed. The priests impress on them the impropriety of dressing food within the holy city; and the temple kitchen thus secures the monopoly of cooking for the multitude. The eatables served out chiefly consist of boiled rice. Peas, pulse, clarified butter, sugar, and rice are also made into a variety of confections. The charges seem to be reasonable enough; a mess of rice sufficient for two men costing three-halfpence, except during the festivals, when the vast number of customers enables the cooks to raise their prices. Before being offered for sale, it is presented to Jagannáth in the outer hall, but within sight of the image, and thus becomes holy food. When fresh, it is not unwholesome, although pilgrims complain

of the cooking being often very bad. But, unfortunately, only a part of it is eaten fresh, as it is too sacred for the least fragment to be thrown away. Large quantities of it are sold in a state dangerous even to a man in robust health, and deadly to the wayworn pilgrims, half of whom reach Purí with some form or other of bowel complaint. 'When examined after twenty-four hours, even in January,' writes Dr. Mouat, late Inspector-General of Jails, 'putrefactive fermentation had begun in all the rice compounds; and after forty-eight hours, the whole was a loathsome mass of putrid matter, utterly unfit for human use. This food forms the chief subsistence of the pilgrims, and the sole subsistence of the beggars who flock in hundreds to the shrines during the festival. It is consumed by some one or other, whatever its state of putrefaction, to the very last morsel.'

But bad food is only one of many predisposing causes to disease which the pilgrims have to encounter. The low level of Purí, and the sandy ridges which check the natural drainage towards the sea, render it a very dirty city. Each house is built on a little mud platform about four feet high. In the centre of the platform is a drain which receives the filth of the household, and discharges it in the form of black, stinking ooze on the street outside. The platform itself becomes gradually soaked with the pestiferous slime. In many houses, indeed, a deep, open cesspool is sunk in the earthen platform; and the wretched inmates eat and sleep around this perennial fountain of death. As a rule, the houses consist simply of two or three cells leading one into the other, without windows or roof ventilation of any sort. In these lairs of disease the pilgrims are massed together in a manner shocking to humanity. The city contains upwards of 6000 houses, with a resident population in 1881 of 21,913 souls. But almost every citizen takes in pilgrims, and in 1869 there were not fewer than 5000 lodging-houses in the city. The scenes that formerly took place in these putrid dens baffle description. 'I was shown one apartment,' says Dr. Mouat in the Report above cited, 'in the best pilgrim hotel of the place, in which eighty persons were said to have passed the night. It was 13 feet long, 10 feet 5 inches broad, with side walls 6½ feet in height, and a low pent roof over it. It had but one entrance, and no escape for the effete air. It was dark, dirty, and dismal when empty, and must have been a pest-house during the festival. In this house occurred the first case of cholera in the last outbreak. If this be the normal state of the best lodging-house in the broad main street of Purí, it is not difficult to imagine the condition of the worst, in the narrow, confined, undrained back-slums of the town.' About the time of the Car Festival, there can be little doubt that as many as 90,000 people were often packed for weeks together in the 5000 lodging-houses of Purí.

At certain seasons of the year this misery is mitigated by sleeping

out of doors. In the dry weather, the streets of Purí look like a great encampment, without the tents. The soaking dews are unwholesome enough; but as long as the people can spend the night outside, some check exists to the overcrowding of pilgrims by rapacious lodging-house keepers. How slight this check practically proves, may be judged of from the fact that the official reports before cited are specially selected as referring to the season when people can sleep out of doors with impunity. But the Car Festival, the great ceremony of the year, unfortunately falls at the beginning of the rains. The water pours down for hours in almost solid sheets. Every lane and alley becomes a torrent or a stinking canal, which holds in suspension the accumulated filth heaps of the hot weather. The wretched pilgrims are now penned into the lodging-house cells without mercy. Cholera invariably breaks out. The living and the dying are huddled together, with a leaky roof above, and a miry clay floor under foot, 'the space allotted per head being just as much as they can cover lying down.'

But it is on the return journey that the misery of the pilgrims reaches its climax. The rapacity of the Purí priests and lodging-house keepers has passed into a proverb. A week or ten days finishes the process of plundering, and the stripped and half-starved pilgrims crawl out of the city with their faces towards home. They stagger along under their burdens of holy food, which is wrapped up in dirty cloth, or packed away in heavy baskets and red earthen pots. The men from the Upper Provinces further encumber themselves with a palm-leaf umbrella, and a bundle of canes dyed red, beneath whose strokes they did penance at the Lion Gate. After the Car Festival, they find every stream flooded. Hundreds of them have not money enough left to pay for being ferried over the network of rivers in the delta. Even those who can pay have often to sit for days in the rain on the bank, before a boat will venture to launch on the ungovernable torrent. At a single river, an English traveller once counted as many as forty corpses, over which the kites and dogs were battling.

The famished, drenched throng toils painfully backward, urged by the knowledge that their slender stock of money will only last a very few weeks, and that, after it is done, nothing remains but to die. The missionaries along the line of march have ascertained that sometimes they travel forty miles a day, dragging their weary limbs along till they drop from sheer fatigue. Hundreds die upon the roadside. Those are most happy whom insensibility overtakes in some English Station. The servants of the municipality pick them up and carry them to the hospital. The wretched pilgrims crowd into the villages and halting-places along the road, blocking up the streets, and creating an artificial famine. The available sleeping places are soon crammed

to overflowing, and every night thousands have no shelter from the pouring rain. Miserable groups huddle under trees. Long lines, with their heads on their bundles, lie among the carts and bullocks on the side of the road.

It is impossible to compute, with anything like precision, the number that thus perish on the homeward journey. Personal inquiries among the poorer pilgrims lead to the conclusion that the deaths in the city and by the way seldom fall below one-eighth, and often amount to one-fifth, of each company; and the Sanitary Commissioner for Bengal confirms this estimate. Among the richer devotees, who travel in bullock carts or by palanquin, the losses, so far as can be ascertained, do not exceed the ordinary contingencies of a long journey performed in the most trying season of the Indian year. But, on the other hand, outbreaks of cholera take place, which, although now controlled to some extent by science, spare neither rich nor poor. Indeed, few pilgrims from the distant Provinces of Upper India attend the great Car Festival in mid-summer, except the very fanatical, who first make their arrangements for dying on the road. While the population of Lower Bengal flocks to this ceremonial, the northern devotees content themselves with a cold-weather pilgrimage to the Swinging Festival in March; and even then, the deadly hot season catches them before they regain their native villages. It is impossible to reckon the total number of the poorer sort who travel on foot at less than 84,000. It is equally impossible to reckon their deaths in Purí and on the road at less than one-seventh, or 12,000 a year. Deducting 2000 from these for the ordinary death-rate, we have a net slaughter of 10,000 per annum.

It may well be supposed that the British Government has not looked unmoved on this appalling spectacle. Nothing but a total prohibition of pilgrimage would put a stop to the annual massacre. But such a prohibition would amount to an interdict on one of the most cherished religious privileges, and would be regarded by every Hindu throughout India as a great national wrong.

The subject has come up from time to time for official discussion; and, in 1867, a grand effort was made to enlist the educated classes against so homicidal a practice. Circular letters were sent to every Division of Bengal, and the utmost influence of the higher officials was brought to bear. But the answers which came in from every part of Bengal admitted of no hope. All that remained was to institute a system of sanitary surveillance and quarantine, which should reduce the inevitable loss of life to a minimum.

Such measures are of three kinds,—the first being directed to lessen the number of pilgrims; the second, to mitigate the dangers of the road; and the third, to prevent epidemics in Purí. Anything like a

general prohibition of pilgrimage would be an outrage upon the religious feelings of the people. But, in seasons of cholera or of other great calamity in Orissa, it might be possible to check the pilgrim stream, by giving warning in the Government *Gazette*, and through the medium of the vernacular papers. Thousands of devotees would put off the enterprise to another year. It is very difficult, however, to give such warnings before the month in which the pilgrims usually start. But in extreme cases they could be stopped upon the road, and turned back before they entered Orissa. This was done in the famine year 1866, and native public opinion supported the action of Government. But it cannot be too distinctly understood, that such an interference is only justifiable under extreme and exceptional circumstances.

The second set of preventive measures can be applied with greater safety, and with more certain results. Thousands of pilgrims every year die upon the journey from exhaustion and want of food. Nor does there seem any possibility of lessening the number of deaths from these causes. But, until very recently, some thousands also died of diseases which, if taken in time, are under the control of medical science. Within the last few years, pilgrim hospitals have been established along the main lines of road, and a medical patrol has been, through the energy and devotion of the Civil Surgeon of Purí, established in the vicinity of the holy city. Great good has been effected by these means; but a heavy drawback to their utility consists in the fact that the devotees will not enter an hospital except at the last extremity, and the surgeons say that the great majority of pilgrim patients are beyond the reach of aid when they are brought in.

There exists, however, another means of decreasing the danger of the road besides medical patrols and pilgrim hospitals. The large towns along the route always contain the seeds of cholera; and, indeed, that disease is seldom wholly absent from any Indian city. The arrival of the pilgrim stream is, year after year, the signal for the ordinary sporadic cases to assume the dimensions of an epidemic. Cuttack, the capital of Orissa, suffered so regularly and so severely from the passage of the pilgrim army, that the doctors, having tried everything else, at last determined to shut the devotees entirely out of the city. The result upon the public health has been marvellous. Police are stationed at the entrance to the town, and warn the pilgrims that they must skirt round the municipal boundaries. A sanitary cordon is thus maintained, and Cuttack is now free from the annual calamity to which it was for centuries subject.

Agriculture.—Rice is the great crop of Orissa. The husbandmen have developed every variety of it, from the low-growing plant 18 inches high, to the long-stemmed paddy which rears its head above 6 or 7 feet of water. Their skill in tillage has adapted this cereal to all

classes of soil, from the dry uplands to the deep swamps. One variety is sown on low lands in December or January, and is reaped in March or April; another is sown on high lands in May or June, and reaped in July or August; a third, sown at the same time, is reaped in September; a fourth, sown on lands of middling elevation, is reaped in October; a fifth, sown on low lands throughout the whole Province at the beginning of the rains, yields the great harvest of the year in December. Rice is the bountiful gift of nature to a deltaic population, and is associated in the most intimate manner with the domestic ceremonies of their lives, and with their worship of the gods. They distinguish each stage of its growth and of its preparation as an article of food. Besides rice, they have wheat, many varieties of pulse and pease, oil-seeds—especially mustard—hemp, tobacco, cotton, sugar-cane, the costly betel-leaf, tubers, and vegetables of many kinds.

The rates of rent vary according to the quality of the soil From 6s. to 10s. an acre may be taken as the rent of first-class winter rice land, or of the best two-crop land. Medium soils pay a rent of from 2s. 6d. to 5s., and inferior lands from 9d. an acre upwards. Expensive and specially exhausting crops, such as tobacco and sugar-cane, pay as high as 25s. an acre, but their average rent is from 12s. to 18s. In 1883–84, common rice sold at 42 lbs. for the rupee (2s.), and wheat at from 22 lbs. to 28 lbs. the rupee; gram (a pulse), from 32 lbs. to 36 lbs.; salt, from 24 lbs. to 32 lbs. In Purí District, 10 acres are considered a fair-sized farm, and 30 acres a large holding. In Cuttack District, it is estimated that small holdings of less than 10 acres absorb one-half of the total cultivated area. Very few farms exceed 25 acres. In the District of Balasor, with its 656,000 acres of cultivable land, there are not more than one hundred holdings of from 20 to 100 acres; and the few farms that exist of these dimensions are generally held by families of brethren, who cultivate the land in common. Sixty per cent. of the whole farms are below 10 acres, and these are frequently held by several cultivators in common. The *zamíndárs* make advances of money and seed to the tenants.

Land Revenue.—The total land revenue collected in British Orissa in 1883–84 was £176,942, of which £18,641 represented arrears. The number of estates from which the collection was made was 5839. The number of permanently settled estates was 174 (£14,680); of temporarily settled estates, 5634 (£136,945); and of *ráyatwárí* tracts, 31 (£25,317). During 1883–84 the revenue courts disposed of 3629 suits to recover arrears of rent. The total amount of road and public works cesses collected in 1883–84 was £22,483. The area under irrigation was 48,359 acres (of which 45,981 acres were situated in Cuttack); land revenue demand on irrigated area, £19,381, or 8s. an acre.

Trade.—The ports of Orissa are Balasor, False Point (Cuttack), Purí, and Chandbáli, together with several minor coasting ports. Rice and cotton piece-goods are the staples of Orissa trade.

The total value of the sea-borne trade of Orissa, in 1883–84, import and export, was £1,608,282, namely, imports, £749,510, and exports, £858,772. Almost the whole of the import trade, and nearly 60 per cent. of the export trade, is with Calcutta, about 12 per cent. of the whole trade being with other Indian ports, and about 20 per cent. of the export trade being with foreign ports not Indian. The chief articles of imports are European cotton twist and yarn (£148,059), Indian do. (£23,278), European cotton piece-goods (£101,900), Indian do. (£894), apparel (£49,163), gunny-bags (£49,724), metals (£81,305), oils (£17,837), spices (£18,861), areca-nuts (£29,960), tobacco (£20,691), and treasure (£91,103). The chief exports of Orissa are rice (£551,752), hides (£67,561), timber for railway sleepers (£9982), and lac (£11,556). Balasor is the leading District for rice exportation; number of tons exported from Balasor District (1883–84), 54,530; from Cuttack, 41,597; from Purí, 12,713. The rice of Balasor finds its largest market in Mauritius, and the rice of Cuttack in Ceylon. The exports of Purí also mostly find their way to Ceylon.

In 1883–84, the number of steam vessels that entered Balasor with cargo was 210, and of sailing vessels, 73: cleared with cargo—steam vessels, 219; sailing vessels, 113: number of steam vessels entering Cuttack with cargo, 103; and of sailing vessels, 7: cleared with cargo —steam vessels, 99; sailing vessels, 35: number of steam vessels entering Purí with cargo, 21; and of sailing vessels, 1: cleared with cargo—steam vessels, 32; sailing vessels, 2. Total vessels trading with Orissa ports in 1883–84—steam, 684; sailing, 231. Two steamers run weekly between Calcutta and Balasor, and four bi-weekly steamers connect Calcutta with Cuttack *viâ* Chandbálí.

The traffic on the Orissa canals, down-stream, was valued at £374,652 in 1883–84; and up-stream, at £294,386: total, £669,038. The number of laden boats on the canals was 7965.

If Orissa has any mineral resources, they are as yet unworked. The only industry of the least importance is salt, which is manufactured mostly in Purí District, but generally throughout Orissa. Even the salt industry is not flourishing, and it is thought that Liverpool salt will eventually drive the native article from the market. Cuttack has some reputation for its gold and filigree work. Tea is not grown in Orissa, and the same may be said of indigo and cinchona.

Communications.—Orissa has no railroads, and the general system of road communication is miserably deficient. The Province is thus exposed to the earliest and worst effects of famine. Only one

main road (namely, the Grand Trunk Road running from Calcutta to Madras) passes through the alluvial region of the Province, with a branch from Cuttack to Purí. A fair-weather road joins Cuttack with Sambalpur in the Central Provinces, and another road from Midnapur to Sambalpur affords transit through the region of the Tributary Hill States. A railway is now (1885) under survey from Benares to Cuttack and Purí, passing on its way through Chutiá Nágpur, and designed for the benefit of the enormous crowds of pilgrims which flock to the Hindu shrines of Benares, Gya, and Purí. The distance from Mughal Sarái, near Benares, where the railway will start, to Purí, the Orissa terminus, is 567 miles. This line will be of especial importance as a famine protective work. At present Orissa is almost isolated from the world, being dependent for communication with the north, south, and west on bullock tracks, and with the east on the seaports which are unsuitable for ships of any considerable tonnage. The means of rapidly throwing provisions into the Province, in case of famine, are inadequate. Vessels must unload into lighters or small country craft, of which the supply along the coast is small; and during the monsoon or rainy period, the unloading is both difficult and dangerous. The canal system of Orissa, regarded as a means of communication, can carry comparatively small quantities of grain, and that slowly. The High Level Canal was originally designed to provide a navigable trade route between Cuttack and Calcutta, 230 miles. The Orissa Canal has not, however, been carried beyond the river Salandí in Balasor District, where the Canal ends opposite Bhadrakh town. The section intended to connect the Orissa Canal with the Midnapur Canal has, for a time at least, been abandoned. The Kendrápára Canal is navigable only from Cuttack (False Point) to Mársághái. The Táldandá Canal, intended for both navigation and irrigation, connects the city of Cuttack with the main branch of the Mahánadi within tidal range (52 miles). The Machhgáon Canal connects Cuttack with the mouth of the Devi (53 miles). Its chief purpose is irrigation. A general view of the Orissa Canal system, its irrigation capabilities and financial aspects, will be found in the article on the MAHANADI RIVER, *ante*, Vol. ix. pp. 160–163.

Education.—Education is satisfactorily advanced in British Orissa, and one boy out of every three of school-going age is at school. The number of primary schools in the Orissa Division in 1883–84 was 8920, with 104,953 pupils. The indigenous schools numbered 73, with 958 pupils. The payments-by-results system of State aid was introduced into Balasor District in 1877, into Cuttack in 1878, and into Purí in 1879; and has resulted in the absorption of the indigenous institutions of the territory. Under this system, each District has its staff of inspecting

pundits or teachers, and Cuttack District has an auxiliary agency in the shape of chief *gurus*, or itinerant schoolmasters, who receive no regular salaries, but are rewarded at the end of the year by the quantity and quality of the work they do. Total State grant-in-aid of primary education, £5909 in 1883.

Municipalities.—There is one first-class municipality, Purí, erected under Act v. of 1876; income of Purí in 1884, £1927, of which £1192 accrued from taxation proper, and the remainder from miscellaneous receipts. The natives on the municipal board number 14, and the Europeans 4. Cuttack, Balasor, Kendrápára, and Jájpur are municipalities of the second-class; aggregate income, £5279, of which £4619 accrued from taxation proper; aggregate number of native members of boards, 50; of Europeans, 13. The incidence of municipal taxation for all Lower Bengal was 1s. $4\frac{1}{2}$d. in 1884; over British Orissa the incidence for the same year was 1s. $0\frac{1}{8}$d.

Natural Calamities. — Orissa owes to its rivers, not only its rare deltaic fertility, but also some of the greatest calamities which can afflict a country. Besides its copious water-supply, amounting to a discharge of 2,760,000 cubic feet per second in time of floods, Orissa has a local rainfall of $62\frac{1}{2}$ inches per annum. Nevertheless, the uncontrolled state of the water-supply has subjected the Province, from time immemorial, to drought no less than to inundation. A great drought followed by famine and fever devastated Orissa in 1830; and in a smaller measure, during 1833–34, 1836–37, 1839–40, 1840–41. The flood of 1866 destructively inundated 1052 square miles of the delta, the waters lying from 3 to 15 feet deep in most parts for thirty days, submerging the homesteads of $1\frac{1}{3}$ million of husbandmen, and destroying crops to the value of 3 millions sterling. The Province was then just emerging from the terrible famine of 1865–66, which swept away one-fourth of the whole population, and the people were looking forward to the approaching harvest as their one chance of safety when this fresh calamity took place. This inundation does not stand alone. Eleven years previously, an equally ruinous flood had buried the country deeper in water, and forty years ago a tidal wave and river inundation had completely desolated a large part of Balasor District. The floods and droughts of Orissa constitute a yearly charge upon the revenues of the Province, exceeding in absolute outlay three times the whole revenue derived from the inhabitants of the Tributary States. Engineering skill may ultimately solve the great problem of checking the flood water before it reaches the lower levels, and thereby free the country from the misery and desolation such calamities bring upon it. Much has already been done by Government to husband the abundant water-supply. The Orissa canals, which have been fully described in the article on the MAHANADI

RIVER, distribute the water for irrigation, and utilize it for navigation and commerce.

Sea Inundations.—The Orissa coast is also subject to cyclones and devastating tidal waves from the ocean. Situated as it is at the converging extremity of the Bay of Bengal, storms from the south heap up the waters on its shore. Such storms are frequently accompanied by a heavy rainfall, which simultaneously floods the rivers, especially the Mahánadi. The elevated level of the sea, with its high incoming tide, then meets the rivers in a state of flood. The result is a storm-wave, which sweeps over the maritime tract, submerging the jungle, and drowning the sparse hamlets of that desolate region. A terrible catastrophe of this kind occurred in the autumn of 1885. The lighthouse establishment was buried under water, and a large number of people at False Point, including some of the port officials and their families, perished. The destruction to cattle and property was on an enormous scale. The storm-wave rushed in a few hours over several hundred square miles, obliterating all vestiges of human habitation. The shipping at False Point harbour and along the coast also suffered severely. Several vessels were driven on shore, and numberless native craft were destroyed in the creeks and lesser harbours.

The Famine of 1866.—The famine of 1866 and the diseases consequent thereon, which are estimated by the Famine Commissioners to have robbed Orissa of one-fourth of its population, deserve somewhat detailed notice. Up to October 1865, rice continued to be tolerably cheap in Cuttack, and had not reached at all near 21 lbs. per rupee (2s.), which the Collector of an Orissa District would consider a famine price authorizing relief operations. In Purí District the prospect was gloomy to a degree, and prices there were about two and a half times their average rates. When the expected rain had not fallen by October 20, panic set in, the rice trade stopped, the country ceased to supply the towns, the *bázárs* of Cuttack and Purí closed, and the Commissioner of Orissa in consequence telegraphed the position of affairs for the information of Government. On November 6, the Commissioner reported that rice was priced at 16 lbs. to the rupee; on the 11th December he recommended the establishment of Relief Committees, but it was not until April 1866 that actual want set widely in, when a rupee only purchased 11 lbs. of common rice, when death by starvation was imminent for the poorer classes, and when the general appearance of the land and the people bespoke the awful presence of famine. From June to July prices continued to rise, and in the latter month were eight times their normal amount, in most places rice was not to be obtained at all, and the people had recourse to the grass of the fields as food. Meanwhile, the establishments of the country began to grow disorganized. On the 28th May the Com-

missioner telegraphed to Government as follows:—'Rice with utmost difficulty procurable in insufficient quantity at 4½ *sers* (105 *tolás*) per rupee. *Bázárs* again partially closed. Only one day's rations in store for troops, who are reported discontented. Commissariat have refused assistance; crime increasing daily. Public works and relief works stopped for want of food. I recommend immediate importation of rice for use of troops, for jails, and to feed labourers on relief works and to supply food to starving through Relief Committees. Rice can be landed at Balasor river, False Point, or mouth of Dhámrá river for Cuttack. I will arrange to do so. *Mahájans* (merchants) would supply on their own account, if Government gave a tug steamer to tow ships down the coast; no rains, and the early-sown rice crop in danger.'

This telegram was followed up by one from the Cuttack Local Relief Committee to Government on the 29th May:—'The Committee, observing that the market price of the very coarsest rice is 3½ Cuttack *sers* per rupee, and that supplies to any amount, even at that high price, are not procurable, resolved that an urgent application be made to the Government of Bengal for importation of one *lákh* of rupees (£10,000) worth of rice direct from Calcutta to False Point by steamer.' On the same day, the Lieutenant-Governor directed the Board of Revenue to at once arrange for sending rice from Calcutta to Balasor, False Point, and Dhámrá, as proposed by the Commissioner.

Meanwhile the Committee had been extending their operations for gratuitous relief. In June, orders were given to send 500 *maunds* of rice to Kendrápárá, and to raise the daily allowance to each pauper there. Gratuitous distributions were commenced at False Point; six branch relief houses were opened in Cuttack town; and it was resolved to open centres at Jájpur, Táldandá, and two other places in different parts of the District, besides that already opened at Kendrápárá. Rice was also entrusted to the officers of the Irrigation Company for distribution. The Superintending Engineer had promised to provide light labour for those who, though not up to full work, were capable of doing something, and who were to be remunerated by a daily portion of food from the Committee's centres. The introduction of this light labour considerably reduced the number of those receiving gratuitous relief.

During July, resolutions were passed that, in the light labour yard, a certain minimum of daily work should be required from each pauper, on the performance of which he should be entitled to rations; and that any work done in excess of the minimum should be paid for upon a scale which would enable an industrious man to earn an *ánná* a day in addition to his rations; that persons in receipt of more than Rs. 10 (£1) a month should be allowed to purchase rice from the Committee

at low rates; that low-rate sales should continue to be made to selected individuals at the rate of 5 *sers* per rupee, but that no more than 4 *ánnás* (6d.) worth was to be sold to each person daily. At the meetings in August it was decided that labour should be paid for in uncooked rice; that all orphans and stray children should be searched for, clothed, and fed; that a system should be introduced of supplying yarn to be spun in their houses by widows and respectable females, who should be paid for their labour in rice. Arrangements were also made for clothing the naked, and for providing additional hospital accommodation for the sick. On the 10th August, the Committee resolved to raise the allowance of cooked rations to 7 local *chhatáks* (18 ozs.) for an adult, and 4 *chhatáks* for a child. The rates of relief sales were also reduced to 6 *sers* per rupee of good, and 9 *sers* per rupee of inferior rice; on the 7th September they were further lowered to 7 *sers* of good, and 11 *sers* of inferior rice for the rupee. The establishment of additional relief centres in the rural districts was also rapidly pushed on. The extension in the Committee's operations is shown by the following statement of the relief given in the last week of each month from June to October:—

OPERATIONS OF THE RELIEF COMMITTEE, JUNE—OCTOBER 1866.

Last week of	Number of Centres in Operation.	Number of Bags of Rice given in Gratuitous Relief.	Number of Bags sold at Cheap Rates.	Daily average Number of Persons Relieved.	Number included in previous column who did light labour.
June, ...	4	54	113	1,301	220
July, ...	23	258	628	8,164	1,665
August, . . .	32	736	821	20,562	5,503
September, . .	41	1793	1374	32,000	15,000
October, . . .	43	2556	841	33,210	13,449

Government relief was also afforded to the distressed in the shape of public works. These were of two kinds, namely, works executed by officers of the Public Works Department, and those supervised by the local District officers. During the last seven months of the official year 1865–66 (October 1865 to April 1866 inclusive), the sum of £7201 was expended in public works out of a budget allotment of £11,248. During the first seven months of 1866–67 (May to November 1866 inclusive), £5553 was further expended, making a total of £16,801 expended by the Public Works officers from the commencement of the distress in October 1865, till its end

in November 1866. During the same fourteen months, the sum of £1358 was also expended in works under the supervision of the District officers.

The general condition of the country from June to September may be pictured from the following paragraphs, quoted *in extenso* from the Report of the Famine Commissioners (vol. i. pp. 93, 94):— 'In June, all Orissa was plunged in one universal famine of extreme severity. Although there never were such crowds of starving people and such mortality in the town of Cuttack as in Balasor and Bhadrakh, the state of Cuttack District, in which famine had been so recently discovered, was already as bad as possible. Mr. Kirkwood says that in June, at Táldandá, the distress could not be exaggerated; it was impossible to keep any sort of order among the famishing crowd, and "for miles round you heard their yell for food." The relief afforded by importation was as yet extremely small; in fact, except in the town of Balasor, hardly appreciable. In Balasor town several thousand persons were fed throughout the month; but at Bhadrakh, and in the interior of the District, the unrelieved distress was very great. In Purí, there having been no importation by sea, the relief afforded was very small. There was not, at this time, the same visible rush of starving masses in Purí as in the other Districts,—a fact due, no doubt, in part to the inability of the Collector to offer food, and n part attributed to the greater exhaustion of the people and the greater mortality which had already occurred. The only redeeming circumstance was that the rains had commenced very favourably; the agricultural classes (who set apart the seed-grâin as something sacred, and keep it in a different shape from that intended for food) had still seed to sow most of their fields; and for those who could hope to live till harvest, there was a prospect of relief in the distant future.

'The mortality may be said to have reached its culminating point at the beginning of the second week of August, during the heavy rains which preceded, and caused, the disastrous floods of this same year. The people were then in the lowest stage of exhaustion; the emaciated crowds collected at the feeding stations had no sufficient shelter, and the cold and wet seems to have killed them in fearful numbers. The defect of shelter was remedied, but the people throughout evinced great dislike to occupy the sheds erected for them. In August, the mountain streams which intersect Orissa rose to an almost unprecedented height; the embankments were topped and breached in all directions, and the whole of the low-lying country was flooded by an inundation which lasted for an unusual time, and which caused the terrible aggravation of the distress. Mr. Kirkwood thus reported to the Collector:—"The houseless poor looked in vain for shelter from rain that penetrated every-

where. The known deaths from diarrhœa and dysentery and other similar diseases increased greatly. It is feared that the unknown deaths must have been still more numerous, for persons could not reach the *ánná-chhatras* or relief depôts, to which alone they looked for support. In most of the low-lying lands, the *biáli* or autumn rice crop, which would have been reaped in another week or fortnight, was almost entirely destroyed, and the young cold-weather crops suffered much from protracted immersion. Although new relief centres were opened, yet in several cases it was found quite impossible to supply those already opened with rice, owing to the boats from False Point being unable to make way against the powerful current that then came down; and at several centres operations were altogether suspended. The result of this was a great aggravation of the already existing distress; for those who were congregated at the centres found, when the stock of rice ran out, that they were cut off by the floods from other aid, and many died from sheer starvation."

'In September there was some relief, not only by the greater extension and better supply of the feeding-centres and sale depôts, but also from the ripening of the small early crop of rice in tracts which had escaped the flood. At best, however, the distress was still but a degree less than before; rice still sold at 6, and even 5 *sers* for the rupee; and it may be doubted whether the results of previous suffering, joined to its present continuance, and the effect of unaccustomed food on those who were much reduced, did not increase the distress.

'In November the new crop began to come into the market in considerable quantity, and then the general famine may be said to have come to an end. The people returned to their avocations, leaving only the very emaciated, the orphans, and the widows. Considerable distress, however, still existed in the unfortunate tracts which had suffered a second calamity by the floods of August, particularly in the Kendrápára Sub-division; and in these, relief operations were continued for some time further.'

Medical Aspects.—The climate of Orissa is the same as that of Southern Bengal, and may be divided into three seasons, the hot, the rainy, and the cold. The hot season commences in March and lasts till about the middle of June, the rains last from the middle of June to October, and the cold weather from the beginning of November till the end of February. The Meteorological Department has two stations in Orissa,—one at False Point lighthouse, and the other at Cuttack town. In 1881, the maximum temperature at the former was 103° F. in April, and the minimum 49° 8′ F. in January; at the latter the maximum was 109° F. in April, and the minimum 51° 8′ F. in January. At Cuttack town during the four months of March, April, May, and

June the thermometer registered over 100° F. The rainfall of Orissa is gauged at Cuttack, False Point, Purí, and Balasor. At Cuttack the average fall for 24 years ending 1881 was 56½ inches; at False Point, for 15 years ending 1881, it was 73 inches; at Purí, 56 inches; and at Balasor, 66·6 inches.

Cholera always breaks out in the months of June, July, and August, being brought by the pilgrims bound to or from the great festival of Jagannáth. Measles appear to be unusually prevalent in Cuttack city and District. Small-pox generally makes its appearance about the beginning of the year, and as a rule ends before the middle of April. The Civil Surgeon states that its regular appearance during these months is owing to the practice of inoculation with small-pox matter. The inoculators preserve the virus in cotton, and commence operations about the end of December or beginning of January. Small-pox thus spreads to the unprotected, and becomes general throughout the District. The Uriyás are perfectly regardless of contagion; and it is no uncommon sight to see people in the streets, or walking about the crowded market-places, covered with the disease. Ancient prejudice stands in the way of vaccination, and even the more enlightened natives of Orissa will seldom allow their children to be touched with vaccine matter. The Civil Surgeon reports favourably of the precautions which have been adopted to keep the pilgrims (the main cause of cholera epidemics) out of the town of Cuttack. This is effected by a sanitary cordon drawn round the municipal limits.

There are 14 hospitals and dispensaries in British Orissa (1883), entertaining 1785 in-door patients in that year and 58,743 out-door patients; average daily attendance, in-door and out-door, 440. Total income of dispensaries, £3344, of which £433 represented native contributions. Three of the dispensaries are in Purí District, namely, Purí, Piplí, and Khurdhá; number of patients treated in these three dispensaries, in-door 559, and out-door 12,326; almost all of whom were pilgrims to the shrine of Jagannáth. The registered death-rate for Orissa in 1883 was about 21 per thousand, but the registration is not to be relied on as accurate.

Orissa Tributary States.—A cluster of 17 dependent territories which form the mountainous background of the Orissa Division, Lower Bengal. They lie between 19° 52′ 15″ and 22° 34′ 15″ N. lat., and between 83° 36′ 30″ and 87° 13′ E. long. The territory is situated between the Mahánadi Delta and the Central Provinces. The following table exhibits statistics of the 17 States in 1883–84:—

[1] Formerly, the Orissa Tributary States were 19 in number, but two have since been confiscated, and are now administered as British territory, namely, Angúl, confiscated in 1847 for the rebellion of the Rájá; and Banki, confiscated in 1840, the chief having been convicted of murder.

TRIBUTARY STATES OF ORISSA IN 1883-84.

	Names of States.	Area in Square Miles.	Population.	Tribute to British Government.	Estimated Revenue of the Chiefs.
1	Athgarh, . .	168	31,079	£282	£1,494
2	Athmallik, . .	730	21,774	48	1,100
3	Baramba, . .	134	29,772	140	2,836
4	Bod (including Kandh-máls),	2,064	130,103	80	1,000
5	Daspalla, . .	568	41,608	66	2,000
6	Dhenkánal, . .	1,463	208,316	509	10,910
7	Hindol, . .	312	33,802	55	1,000
8	Keunjhar, . .	3,096	215,612	197	9,000
9	Khandpára, . .	244	66,296	421	2,445
10	Morbhanj, . .	4,243	385,737	106	33,209
11	Narsinhpur, . .	199	32,583	145	1,200
12	Nilgiri, . . .	278	50,972	390	1,945
13	Nayágarh, . .	588	114,622	552	5,000
14	Pal Lahára, . .	452	14,887	Included under Keunjhar	500
15	Ranpur, . .	203	36,539	140	1,500
16	Tálcher, . .	399	35,590	103	1,200
17	Tigariá, . .	46	19,850	88	800
	Total, . .	15,187	1,469,142	£3322	£77,139

A separate article on each will be found under its own name, and the following brief account must suffice here for the whole :—

Boundaries.—The Orissa Tributary States are bounded on the north by the Bengal Districts of Singbhúm and Midnapur; on the east by British Orissa; on the south by Ganjám District of the Madras Presidency; and on the west by the Tributary States of Patná, Sonpur, Rádhákol, and Bamrá, in the Central Provinces, and Bonái and Sárandá in Chutiá Nágpur.

General Aspect of the Country.—The Tributary States of Orissa occupy a succession of ranges rolling backwards towards Central India. They form, however, three watersheds from south to north, with fine valleys between, down which pour the three great rivers of the interior table-land. The southernmost is the valley of the Mahánadi, at some places closely hemmed in by peaks on either side, and forming picturesque passes; at others spreading out into fertile plains, green with rice, and watered by a thousand mountain streams. At the Barmúl Pass, the river winds round magnificently wooded hills, from 1500 to 2500 feet high. Crags and peaks of a wild beauty overhang its channel, which at one part is so narrow that the water rises 70 feet in time of flood. From the north bank of the Mahánadi, the ranges tower into a fine watershed, from 2000 to 2500 feet high, running north-west and south-east, which

forms the boundary of the States of Narsinghpur and Barambá. On the other side they slope down upon the States of Hindol and Dhenkánal, supplying countless little feeders to the Bráhmaní, which occupies the second of the three valleys. From the north bank of this river, the hills again roll back into magnificent ranges, running in the same general direction as before, but more confused and wider, till they rise into the Keunjhar watershed, with peaks from 2500 to 3500 feet high, culminating in Maláyagiri, 3895 feet above the sea, in the State of Pal Lahára. This watershed, in turn, slopes down into the third valley, that of the Baitaraní, from whose eastern or left bank rise the hitherto almost unexplored mountains of Morbhanj, heaped upon each other in noble masses of rock, from 3000 to nearly 4000 feet high, sending countless tributaries to the Baitaraní on the south, and pouring down the Burábalang, with the feeders of the Subarnarekhá, on the north. The hill ranges are densely wooded to the summit, and, except at the regular passes, are inaccessible to beasts of burden. The intermediate valleys yield rich crops in return for negligent cultivation; and a vast quantity of land might be reclaimed on their outskirts and lower slopes.

Rivers.—The principal rivers are the Mahánadi, the Bráhmaní, the Baitaraní, and the Burábalang. The Mahánadi enters the Tributary States of Orissa in Bod, forming the boundary between that State on the south, and Athmallik and Angúl on the north, for forty-nine miles. It then divides Khandpárá and Bánkí on the south, from Narsinghpur, Barambá, and Athgarh on the north. In the last State, it debouches through a narrow gorge upon the Cuttack delta. It is everywhere navigable throughout the Tributary States, and up to Sambalpur, by flat-bottomed boats of about twenty-five tons burden, and a considerable trade is carried on. Precious stones of different kinds are found in its bed. The river would afford valuable facilities for navigation but for the numerous sandbanks in its channel. The boatmen carry rakes and hoes, with which they clear a narrow passage just sufficient to let their craft pass. Where rocks impede the nagivation, there is plenty of depth on either side; and a little blasting would enlarge the water-way, and thus lessen the force of the rapids. When full, it is a magnificent river, varying from one to two miles in breadth, and of great depth. It is liable to heavy floods, which have been described in *The Statistical Account of Bengal* (Cuttack District, vol. xviii.), where a comprehensive account of the Mahánadi will be found. Its chief feeders in the Tributary States are—on its north or left bank, the Sápuá in Athgarh, and the Dandátapá and Máno in Athmallik; on its south or right bank, the Kusumí and Kamáí in Khandpárá, with the Jorámu, Hinámandá Gánduní, Bolát, Sálkí Bágh, Maríní, and Tel. This last stream divides the Orissa Tributary States from those of the Central

Provinces, forming the boundary between the States of Bod and Sonpur.

The Bráhmaní enters the Tributary States in Tálcher, and passes through Tálcher and Dhenkánal into Cuttack District. It is navigable for a few months of the year as far up as four miles below Tálcher, where there are some dangerous rocks, which might, however, be easily blasted. Common jasper abounds, along with other precious stones, in the bed of the river. The Baitaraní rises in the State of Keunjhar, and forms the boundary between that State and Morbhanj for forty miles. In the dry season it is navigable by small boats, but with difficulty, as far as Anandapur, a large village in Keunjhar on its south or right bank, in lat. 21° 13′ and long. 86° 11′. A considerable trade is carried on at this place, the rural and forest produce brought by land from the south-west being bartered for salt, carried by boats from the coast. The Burábalang rises in Morbhanj, and has been fully described in *The Statistical Account of Bengal* (Balasor District, vol. xviii.); which also see for an account of the Sálandí and Subarnarekhá.

No important instances of diluvion are known in the courses of these rivers. The banks are generally abrupt, occasionally rising into fine heights, and the beds sandy, with the exception of that of the Baitaraní, which is rocky. Nor have any important islands been formed by the rivers within the Tributary States, but rocks and wooded cliffs have here and there been thrown up in the middle of the Baitaraní and the Mahánadi. The banks are generally buried in jungle, but in many places they might be turned into fertile fields. The Baitaraní is popularly rumoured to have a subterraneous passage, but in reality merely flows through two rocky clefts, called the Cow's Nostrils. The rivers form no lakes, and are far beyond tidal range. None of them are fordable during the rainy months, but in the dry season they are all fordable at certain parts of their course. Three towns on the Mahánadi subsist by river traffic, namely, Baideswar in Banki, and Padmábatí and Kantilo in Khandpárá. These communities carry salt, spices, cocoa-nuts, and brass utensils up to Sambalpur, in the Central Provinces, bringing thence in exchange, cotton, wheat, oil-seeds, clarified butter, oil, molasses, iron, turmeric, *tasar* cloth, rice, etc. There are also several smaller towns on both banks of the Mahánadi which carry on trade in timber, bamboos, oil-seeds, and other local produce. On the Bráhmaní the only large villages are Báulpur and Bhuvan, in the State of Dhenkánal, with a thriving river traffic in resin, lac, oil-seeds, etc. All the river banks are partly inhabited by fishermen. The fisheries are of no great value.

Minerals.—A coal-field exists in Tálcher, and is believed to exist in Angúl and along the banks of the Mahánadi. Limestone and building materials are found in all the States. Iron is found in Morbhanj, Keunthal, and other regions.

Population.—The total population of the Tributary States of Orissa consisted in 1872 of 1,155,509 persons, namely, 581,458 males and 574,051 females: in 1881 of 1,469,142 persons, namely, 742,566 males and 726,576 females. In the latter year, the proportion of males in the total population amounted to 50·5 per cent., and the average density of the population was 96·7 persons per square mile. Classifying the population according to religion, the Census of 1881 gives the following results:—Hindus, males 555,642, and females 543,575; total, 1,099,217, or 74·8 per cent.: Muhammadans, males 3057, and females 2672; total, 5729: Buddhists, 540: Christians, males 229, and females 229; total, 458: Sikhs, 7: and 'others,' males 183,347, and females 179,844; total, 363,191, or 24·8 per cent. Ethnically divided, the population of the Tributary States consists almost solely of (1) Hindu Uriyás, who inhabit the valleys, and who form the largest and most important section of the population; and (2) non-Hindu aboriginal and semi-aboriginal hill tribes, such as Kandhs, Savars, Gonds, Bhumijs, Santáls, Kols, Páns, Bhuiyás, Bathudis, Kháiras, etc., who figure in the above classification as 'others,' and who number 363,191, or 24·8 per cent. of the whole population. Details of these aboriginal and semi-aboriginal tribes, who have professed Hinduism, are as follows:—Kandhs, 28,865; Savars, 22,275; Gonds, 17,863; Bhumijs, 11,000; Santáls, 922; Kols, 2962; Bhuiyás, 36,250; Páns, 92,488.

The aboriginal tribes are most numerous in the mountainous jungle tracts of MORBHANJ, KEUNJHAR, and BOD. The most important of them are the KANDHS, who inhabit a large tract of country in Northern Madras, where they number 205,045; in the Native States of the Central Provinces, where they number 147,768; and in the Tributary States and British Districts of Orissa, where they are returned as numbering 36,911. This last is a considerable under-estimate, as the number of Kandhs in the Tributary States of Orissa in 1872 was returned at 75,531. In 1881, the population of the Kandh-máls alone, a tract attached to Bod State, but under direct British administration, was returned at 58,959—a tract which, as implied by its name, is almost entirely populated by Kandhs, who are not returned as such in the detailed Census Tables. The other Orissa States in which the Kandhs are strongest are Daspallá, Angúl, and Nayágarh. They are also scattered through nearly all the other States of Orissa, and are met with in the British Districts and in Northern Madras. They form one of a group of non-Aryan races who still occupy the position on the Bay of Bengal assigned to them by the Greek geographers 1500 years ago.

The Kandh idea of Government remains purely patriarchal to this day. The family is strictly ruled by the father. The grown-up sons have no property during his life, but live in his house with their wives

and children; and all share the common meal prepared by the grandmother. The clan consists of a number of families sprung from a common father; and the tribe is made up in like manner of a number of clans who claim descent from a common ancestor. The head of the tribe is usually the eldest son of the patriarchal family; but if the eldest son is not fit for the post, he is set aside, and an uncle or a younger brother is appointed. According to the old Kandh theory of existence, a state of war might lawfully be presumed against all neighbours with whom no express stipulation had been made to the contrary. Murders within the tribe were punished by blood revenge; the kinsmen within a certain degree being one and all bound to pursue and kill the slayer, unless appeased by a payment of cattle or grain. A stolen article must be returned, or its equivalent made good. This may seem a slight penalty for theft. But the Kandh twice convicted of stealing was driven forth from his tribe, the greatest punishment known to the race. A favourite method of settling disputes among the Kandhs was trial by combat. Such duels, and annual raids upon the lowlands, formed the principal recreations of the tribe till they came under British rule, forty years ago.

The Kandh is a well-made man; and his boldly developed muscles, broad forehead, and full but not thick lips, present a type of intelligence, strength, and determination, blended with good humour, which make him an agreeable companion in peace and a formidable enemy in war. He never asks for quarter, and adorns himself for battle as for a feast. The Patriarch or Chief used to send out swift messengers from glen to glen bearing an arrow as a summons to war. Before engaging, each side sacrificed to the gods. The most approved form was to go on fighting day after day, till one side or the other was exterminated. Such a battle yielded a pleasurable excitement, not only to the warriors engaged, but to both their villages. The women and old men stood behind the combatants, handing them pots of water and cooked food, together with much good advice as to the conduct of the fight. The father selects a wife for his son, and usually chooses one older than the boy. The girl may be fourteen, while the boy is only ten. The reason of this is, that the bride remains as a servant in her new father-in-law's house till her boy husband grows old enough to live with her.

The Kandh engages only in husbandry and war, and despises all other work. But attached to each village is a row of hovels inhabited by a lower race, who are not allowed to hold land, or to go forth to battle, or to join in the village worship. These poor people do the dirty work of the hamlet, and can never rise in the social scale. They can give no account of their origin; but they are supposed to be the remnants of ruder tribes, whom the Kandhs found in possession of

the hills when they themselves were pushed backwards by the Aryans from the plains. The Kandhs have many deities—race gods, tribe gods, family gods, and a multitude of malignant spirits—each one of whom must be appeased with blood. But their great divinity is the Earth-god, who represents the productive energy of nature. Twice each year, at sowing time and at harvest, and in all special seasons of distress, the earth-god required a human sacrifice. The duty of providing the victims rested with the lower race of out-castes attached to the Kandh village. Bráhmans and Kandhs were the only two classes exempted from being sacrificed; and an ancient rule ordained that the offering must be bought with a price. Men of the lower race, attached to the villages, kidnapped victims from the plains; and it was a mark of respectability for a Kandh hamlet to keep a small stock in reserve, as they said, 'to meet sudden demands for atonement.' The victim, on being brought to the hamlet, was welcomed at every threshold, daintily fed, and kindly treated, till the fatal day arrived. He was then solemnly sacrificed to the Earth-god; the Kandhs shouting in his dying ear, 'We bought you with a price; no sin rests with us.' His flesh and blood were distributed among the village lands, a fragment being solemnly buried in each field in the newly turned furrows. In 1835, the Kandhs passed under British rule, and these sacrifices had to cease. The proud spirit of the clans shrank from compulsion; but after some hostilities and many tribal councils they gave up their stock of human victims, as a present to their new suzerain. Care was taken by the British Government that they should not obtain fresh ones. A law was passed declaring kidnapping for human sacrifice to be a capital offence; and the Kandh priests were led to discover that buffaloes did quite as well for the Earth-god, under British rule, as human sacrifices in the old times. The practice ceased under the firm supervision of the tribes by English officers, who established hill-fairs, made roads, and brought this wild isolated people into mercantile relations with the rest of mankind. For further details regarding this interesting tribe, see the article KANDHS, *ante*, vol. vii. pp. 400–405.

Occupation.—The Census of 1881 distributes the adult male population of the Tributary States of Orissa into the following six main groups:—(1) Professional class, including State officials of every kind and members of the learned professions, 18,371; (2) domestic servants, inn and lodging-house keepers, 5983; (3) commercial class, including bankers, merchants, carriers, etc., 9608; (4) agricultural and pastoral class, including shepherds, 250,379; (5) industrial class, including all manufacturers and artisans, 87,844; and (6) indefinite and unproductive class, comprising all male children and persons of unspecified occupation, 370,381.

Throughout the whole 17 Tributary States of Orissa, covering an

area of 15,187 square miles, and containing a population of 1,469,142 persons, there is only 1 town (Khandpárá) containing as many as between five thousand and six thousand inhabitants, and only 7 towns with upwards of two thousand. The number of villages with less than two hundred inhabitants in 1881 was 9101; with from two to five hundred, 1748; with from five hundred to one thousand, 305; with from one to two thousand, 50. A large village generally gathers around the house or fortress (*garh*) of the Chief; permanent collections of huts grow up at convenient sites for trade along the rivers or roads; but with these exceptions, a village in the Tributary States simply means the communal homestead of a cultivated valley. Such homesteads, however, generally contain a larger outside population than the more simple Kandh villages. For, besides the landless low castes, they require a small body of shopkeepers and tradesmen suited to the more advanced state of social existence which they have reached. The one town with a population exceeding 5000 is Khandpárá, situated on the right bank of the Mahánadi. It contains (1881) 5543 inhabitants, and is a considerable seat of trade.

Religion and Caste.—As in other parts of Orissa, the great mass of the inhabitants of the Tributary States are Hindus, with the aboriginal fetish superstitions more or less distinctly preserved. According to the Census of 1881, Bráhmans number 71,672; Rájputs, 3030; Baniyás (traders), 16,664; Chasás (cultivators), 145,841; Dhobís (washermen), 15,468; Goálás (cowherds), 123,818; Khandáits (the ancient peasant militia of Orissa, now almost all cultivators), 66,862; Tantís (weavers), 25,066; and Telís (oilmen), 44,535. The number of Musalmáns is very small, and consists of the descendants of those who took service as soldiers under the Rájás in the time of the Maráthás, when there was constant fighting between the rival States. The Muhammadan religion does not make any progress among the people. Sunnís number 4573; Shiás, 333; Wahábís, 13; and 'others,' 810. In Athgarh there is a village called Chhágan Gobra, and in Nílgiri one called Mitrapur, entirely inhabited by agricultural communities of native Christians. The principal places of pilgrimage are Kopilás in Dhenkánal, Kusaleswar and Jotipur in Keunjhar, Mántir in Morbhanj, and Sámakul in Nayágarh — all of which attract annual crowds of devotees.

Agriculture.—Tillage is conducted in two methods, common to the whole Tributary States:—(1) Rice cultivation in hollows and on low lands, with a command of irrigation. In the valleys, where the mountain rivulets can be utilized, the peasants throw a dam across the stream and store up the water. The lower levels thus secure a supply of moisture the whole year round, and wet rice cultivation goes on throughout the twelve months. (2) Upland or *táila* cultivation, upon

newly cleared patches of land, which depends entirely on the local rainfall. The forest is cut down and burnt upon the spot; and the soil, thus enriched with salts, yields abundant crops of early rice, oil-seeds, and cotton. At the end of four or five years, such clearings are abandoned for new ones, and the land relapses into jungle. After years of rest, when a fresh growth of forest has sprung up, the trees and shrubs are again cut down and burnt, the whole process of clearing and cultivating for another period of five years being repeated *de novo*.

Trade and Communications.—The population is generally scanty, and having abundance of waste lands to cultivate, is disinclined to emigration. Trade and commerce, owing to the miserable condition of communications, are of no importance. There are said to be coal-fields in Tálcher and Angúl, and it is possible, if the Cuttack and Benares Railway be constructed, that they may be found of value. At present they cannot be worked. Although the Mahánadi, Bráhmaní, and Baitaraní rivers either pass through or take their rise in the Tributary States, they are only navigable for native boats from June to December, and the navigation is much impeded by large rocks. There are no land routes deserving the name, except some local roads in Dhenkánal, Keunjhar, and Morbhanj. The two existing lines from Cuttack to Sambalpur, one through Angúl and the other through Sonpur, are submerged in parts during the rainy season, and are neither bridged nor metalled.

Forests.—The Tributary States of Orissa are among the best timber-producing tracts in India; but the native chiefs, by whom the greater portion is owned, have taken little care of their forests. They have established no reserves, and the forests are recklessly wasted without any corresponding gain to agriculture or to the general prosperity of the country. As the territory is opened up and the timber becomes more valuable, the Chiefs will perhaps be induced to preserve the forests. The Kandh-mál forests are considered to be valuable. Reserved forests in Angúl estate have not yet been accurately surveyed, but the total area is reported approximately at 170,880 acres.

Administration.—The Chiefs rule their territories much according to their own ideas of what is right. The British system is to leave each State under its hereditary Rájá, and allow him jurisdiction in civil disputes, and in all crimes not of a heinous character. The Chiefs are amenable to the British Commissioner of the Province, in his character as Superintendent of the Tributary States; this officer has jurisdiction in all serious offences, and may imprison criminals for a term not exceeding seven years. Sentences for a longer period, although passed by the Commissioner, must be reported to the Bengal Government for

confirmation; and it is the Government alone that can imprison or punish a Chief. The treaty engagements entered into by the Rájás are generally of the following nature:—Besides holding themselves in submission and loyal obedience to the British Government, they are bound on demand to surrender any residents of Orissa who may have fled into their territories, also any of their own subjects who may have committed offences in British territory; to furnish supplies to British troops when passing through their territories; and in case of any neighbouring Rájá or other person offering opposition to the British Government, they are on demand to depute a contingent of their own troops to assist the forces of Government. Each Rájá pays a small tribute, now fixed in perpetuity, and bearing a very small ratio to his total income. In return for this tribute, they are assured absolute security from foreign enemies, from domestic rebellions, and from inter-tribal feuds. In one case, that of Angúl, a Chief has been dispossessed for waging war; but his family enjoy pensions from Government. In another, that of Banki, the Rájá was convicted of flagrant murder and his estate confiscated. Both these States are now under direct Government management, the revenues being collected, and the affairs of the State generally managed, by a receiver (*tahsíldár*). The other 17 States still remain under their native Chiefs, or are temporarily managed for Chiefs in their minority; and the only cases of English interference have been to prevent the aggression of the strong upon the weak, or to support the authority of the hereditary Chiefs against their domestic enemies. In 1885, Baramba, Dhenkánal, and Morbhanj were administered for minor chieftains.

Education in the Tributary States is backward, as compared with its progress in British Orissa. The number of boys of school-going age at school in the British territory is one in three; in the Tributary States it is one in eight. In 1883, the number of aided primary schools was 1060; and the number of pupils, 13,667: indigenous schools, 10; pupils, 124. There were also 4 middle English and 8 middle vernacular schools in 1883, with an aggregate of 714 pupils. The aided and inspected primary schools are gradually absorbing the indigenous institutions, owing to the latter seeking enrolment in order to obtain the benefits of the payment-by-results system, which is in a modified form applied to Angúl, Dhenkánal, Morbhanj, and Keunjhar States. Two schools in the Christian village of Chhágan in Athgarh are supported by contributions from mission funds. In most of the States, the lower primary schools are left entirely to themselves, and are wholly supported by the people of the locality. The total expenditure upon education in the Tributary States in 1883 was £4157, of which the British Government contributed £278.

The number of civil and revenue suits instituted during 1883 was

6774; number of offences reported, 1456; offences affecting human life, 24; *dakáiti* (gang-robbery), 5; number of convictions in criminal cases, 1072. In addition to the rural posts maintained but inefficiently by the chiefs, there are four State postal lines—from Cuttack to Angúl, from Cuttack to Dhenkánal, from Balasor to Morbhanj, and from Russel-konda in Ganjám to Bisipárá in the Kandh-máls. Two private postal lines run from Bhadrakh in Balasor to Keunjhar, and from Baripada to Bahalda.

Watch and Ward are matters of concern to the various States, there being no British system of police or imprisonment in force.

Climate, etc.—The average annual rainfall over the area of the Tributary States is 55 inches. Malarious fever is common. Vaccination is little adopted. Some of the chiefs have established dispensaries of an inferior kind.

Orissa Canal System.—*See* MAHANADI RIVER.

Otapidaram.—*Táluk* or Sub-division of Tinnevelli District, Madras Presidency. This extensive *táluk* occupies the north-eastern portion of the District, and includes the *zamíndári* of ETTIAPURAM. Area, 1075 square miles. Population (1881) 269,797; namely, 131,624 males and 138,173 females, dwelling in 3 towns and 373 villages, containing 54,592 houses. Hindus number 236,845; Muhammadans, 5733; Christians, 27,195; and 'others,' 24. Otapidaram *táluk* is almost wholly of a uniform character,—an extensive black cotton plain relieved by scanty and poor groves of tamarind here and there, and thickets of acacia in every tank bed. Near the coast white sands prevail, producing chiefly palmyras and acacia. A few detached masses of gneiss rock, rising abruptly from the plains, form conspicuous objects; but generally the country is almost level, rising and falling slightly in long and broad slopes, which follow the drainage lines from north-west to south-east. The South Indian Railway enters the *táluk* from Madura District a little south of Satúr, and has in the *táluk* the Maniachi junction station, Tuticorin terminus, and three road stations. Otapidaram contains TUTICORIN, the principal seaport of Tinnevelli District, and one of the most flourishing ports of the Madras Presidency. For statistics of trade, see TUTICORIN. The *táluk* contained in 1883, one civil and two criminal courts; 16 police circles (*thánás*); 153 regular police. Land revenue, £31,252.

Otapidaram.—Town in Tinnevelli District, Madras Presidency. Population (1881) 2854; number of houses, 588. Head-quarters of *tahsíldár* of Otapidaram *táluk*. Police station; post-office.

Ot-po.—Township in Henzada District, Irawadi Division, Lower Burma; divided into six revenue circles. To the westward, the country is mountainous; it is low in the east, and was formerly inundated on the annual rise of the Irawadi river, but is now protected by embank-

ments. Population (1877) 37,707; (1881) 70,230. Gross revenue, £17,903.

Ot-po.—Town in Henzada District, Irawadi Division, Lower Burma; situated in lat. 17° 48′ N., and long. 95° 20′ 10″ E., on the Ka-nyin stream, 4 miles west of the Irawadi river, and 29 miles south of Myanaung. Population (1881) 3912.

Ouchterlony.—Valley in the Nílgiri Hills, Madras Presidency.—*See* OCHTERLONY.

Oudh (*Awadh*).—Province of British India, under the administration of a Chief Commissioner, who is also Lieutenant-Governor of the North-Western Provinces. It lies between 25° 34′ and 28° 42′ N. lat., and between 79° 44′ and 83° 9′ E. long. Area, 24,246 square miles. Population (1881) 11,387,741. Oudh is bounded on the north-east by the independent State of Nepál; on the north-west by the Rohilkhand Division of the North-Western Provinces; on the south-west by the river Ganges; on the south-east by the Benares Division; and on the east by Bastí District. The administrative head-quarters are at Lucknow (Lakhnau), the capital of the former Kingdom of Oudh, and the main centre of population and manufactures.

The table on following page exhibits the area, population, etc., of the Province of Oudh according to the Census of 1881, with the land revenue for 1883–84.

Physical Aspects.—The Province of Oudh, the latest (until the annexation of Upper or Independent Burma in 1886) among the great kingdoms of India to fall under the direct authority of the British Government, forms the central portion of the level Gangetic plain, stretching from the Ganges in the south-west to the foot of the Nepálese Himálayas on its north-eastern boundary. It thus intervenes between two sections of the previously acquired North-Western Provinces, cutting off the Rohilkhand Division from the densely populated country around Benares.

Oudh presents throughout the monotonous features of a vast alluvial plain. In the extreme east alone, the British frontier extends close up to the lower slopes of the Himálayan system, embracing a portion of the damp and unhealthy submontane region known as the Tarái. For 60 miles along the northern border of Gonda and Bahraich Districts, the British boundary line skirts the foot of the hills; but westward of that point it recedes a little from the mountain tract, and the Tarái in this portion of the range has been ceded for the most part to the Native State of Nepál. A narrow belt of Government forest skirts the northern frontier, but all the rest of the Province consists of a fertile and densely-peopled plain, only 6 per cent. of the surface being unfit for tillage. No striking features anywhere break the dead level of the horizon. Rivers form the only obstacles to the direct

Area, Population, etc., of Oudh.

(*According to the Census of* 1881.)

Districts.	Area in Square Miles.	Number of Towns and Villages.	Number of Occupied Houses.	Population.			Density of Population per Square Mile.	Land Revenue (1883-84).
				Total Population.	Males.	Females.		£
Lucknow, ...	990	947	131,215	696,824	365,305	331,519	704	70,258
Unao, ...	1,747	1,686	152,008	899,069	461,167	437,902	514	142,273
Bara Banki, ...	1,768	2,061	187,557	1,026,788	523,581	503,207	580	168,343
Total Lucknow Division, .	4,505	4,694	470,780	2,622,681	1,350,053	1,272,628	582	380,874
Sítápur, ...	2,251	2,308	150,849	958,251	505,986	452,265	425	130,097
Hardoi, ...	2,312	1,882	147,073	987,630	531,704	455,926	428	133,314
Kheri, ...	2,992	1,655	142,637	831,922	445,019	386,903	278	79,728
Total Sítápur Division, . .	7,555	5,845	440,579	2,777,803	1,482,709	1,295,094	367	343,139
Faizábád, ...	1,689	2,676	206,258	1,081,419	546,174	535,245	640	110,624
Bahraich, ...	2,740	1,896	177,314	878,048	459,187	418,861	320	96,030
Gonda, ...	2,875	2,790	203,274	1,270,926	650,771	620,155	442	158,853
Total Faizábád Division, .	7,304	7,362	586,846	3,230,393	1,656,132	1,574,261	442	365,507
Rái Bareli, ...	1,738	1,762	180,548	951,905	466,906	484,999	548	130,035
Sultánpur, ...	1,708	2,460	193,052	957,912	475,125	482,787	561	112,691
Partabgarh, ...	1,436	2,214	194,308	847,047	420,730	426,317	589	98,220
Total Rái Bareli Division, .	4,882	6,436	567,908	2,756,864	1,362,761	1,394,103	565	340,946
Grand Total, . .	24,246	24,337	2,066,103	11,387,741	5,851,655	5,536,086	469	1,430,466

line of communication. Their course is determined by the prevailing slope of the country, which falls away gradually from the Himálayan border towards the Ganges and the sea. The general direction of the incline is thus from the north-west, where the greatest elevation attained (in the jungle-clad Khairigarh plateau of Kheri District) amounts to 600 feet, while the extreme south-eastern frontier is only 230 feet above sea-level.

Four great rivers traverse or skirt the plain of Oudh in converging courses — the GANGES, the GUMTI, the GOGRA, and the RAPTI. Numerous smaller channels seam the whole face of the country, carrying off the surplus drainage in the rains, but drying up in the hot season. Mountain torrents, fed by the rains and the melting snow, bring down large quantities of detritus, which they spread during floods over the surrounding plain. The deposits thus accumulated consist at times of pure sand, at others of rich clay silt; but in any case their accumulation causes a gradual rise in elevation, and has been accompanied in many parts by the formation of unhealthy swamps at the foot of the hills. All the larger rivers, except the Gúmti, as well as most of the smaller streams, have beds hardly sunk below the general level; and in times of floods, caused by the rains or melting snow, they burst through their confining banks and carve for themselves new channels at various points. The Gúmti rises in Pilibhít District of the North-Western Provinces, passes the cities of Lucknow, Sultánpur, and Jaunpur, and flows into the Ganges near Sayyidpur in Gházípur District beyond Oudh territory. Its tributaries are the Kathná, the Saráyan, the Sai, and the Nand. Oudh possesses another valuable source of water-supply in its numerous shallow ponds or *jhíls*, many of which mark the former beds of the shifting rivers. These *jhíls* are of value, not only as preservatives against inundation, but also as reservoirs for irrigation and for the supplying of water to cattle. Only two amongst them, however, those of Behti in Partábgarh District (10 square miles), and Sándi in Hardoi (14 square miles), deserve the name of lakes.

A country so uniform in its physical features can hardly possess any natural sub-divisions; and, accordingly, the various administrative Districts of Oudh do not materially differ from one another in their general aspect. The north-eastern angle, comprising Gonda and Bahraich Districts, is traversed by the river Rápti, and slopes southward to the deeper channel of the Gogra. Along the southern bank of the latter stream stretches the thickly inhabited District of Faizábád, and the three together compose the Division of the same name. The north-western Division of Sítápur comprises the three Districts of Kheri, Sítápur, and Hardoi, extending from the Khairigarh jungles on the north, across the valleys of the Sarda and the Gúmti, to the banks of the Ganges opposite Kanauj. The central Division of Lucknow spreads

from the Gogra, also to the Ganges, and includes the three populous Districts of Bara Banki on the east, Lucknow in the middle, and Unao on the west. The south-eastern Division of Rái Bareli likewise contains three Districts—Rái Bareli and Partábgarh, along the left bank of the Ganges, and Sultánpur on either side of the Gúmti.

The soil of Oudh consists of a rich alluvial deposit, the detritus of the Himálayan system, washed down into the Ganges valley by ages of fluvial action. Usually a light loam, it passes here and there into pure clay, or degenerates occasionally into barren sand. Water may be reached at an average depth of 25 feet, with a minimum of 4 or 5 feet in the Tarái tract, and a maximum of 60 feet south of the Gogra. The narrow margin of uncultivable land consists chiefly of extensive *úsar* plains, found in the southern and western Districts, which are covered by the deleterious saline efflorescence known as *reh*. Only the hardiest grasses will grow upon these waste patches. The efflorescence has been variously attributed to percolation and to over-cropping.

Oudh possesses no valuable minerals. Salt was extensively manufactured during the native rule, but the British Government has prohibited the industry for fiscal reasons. Nodules of carbonate of lime (*kankar*) occur in considerable deposits, and are employed for metalling the roads.

The general aspect of the Province is that of a rich expanse of waving and very varied crops, interspersed by numerous ponds or lakes, mango groves, and bamboo clumps. The villages lie thickly scattered, consisting of low thatched cottages, surrounded by patches of garden land, or groves of banyan, *pípal*, and *pákar* trees. The dense foliage of the mango plantations mark the sites of almost every little homestead; no less an area than 1000 square miles being covered by these valuable fruit-trees. Tamarinds overhang the huts of the poorer classes, while the neighbourhood of a wealthy family may be generally recognised by the graceful clumps of bamboo. Plantains, guavas, jack-fruit, limes, and oranges add further beauty to the village plots. The scenery, as a whole, has few claims to attention, except so far as trees and water may occasionally combine to produce a pleasing effect; but the varied colouring of the ripe crops, the sky, and the groves or buildings, often charms the eye under the soft haze of a tropical atmosphere.

The flora of the reserved Government forests is rich and varied. The *sál* tree yields the most important timber; the finest logs are cut in the Khairigarh jungles and floated down the Gogra to Bahramghát, where they are sawn by steam into planks or beams. The hard wood of the *shisham* is also valuable; while several other timber-trees afford material for furniture or roofing shingles. Among the scattered jungles in various parts of the Province, the *mahuá* tree is prized alike for its edible flowers,

its fruit, and its timber. The *jhíls* supply the villages with wild rice, the roots and seeds of the lotus, and the water-nut known as *singhára*. The area of reserved forest in Oudh in 1881 was 1079 square miles; the area protected from fire, 173,754 acres; number of trees felled by the forest officers, 87,388; value of timber and other produce sold, £27,597. The revenue of the Oudh Forest Department in 1881 was £28,198, and the expenditure £21,703; surplus profit, £6495.

The fauna of the Province comprises most of the animals and birds common to the Gangetic plain; but many species once of frequent occurrence have now disappeared from this thickly populated tract. Wild elephants wandered till a very recent period in the forests which skirt the north of Gonda, and afforded sport to the Rájás of Túlsipur; now, this animal is practically unknown, except when a stray specimen loses his way at the foot of the hills. Herds of wild buffaloes, which formerly roamed in the woodlands of Kheri, have long since been extirpated. Tigers once swarmed along the banks of the Rápti; but the rewards offered by Government have now lessened their numbers, and they have grown scarce even in the submontane region, being only found in any numbers among the wilds of Khairigarh. Leopards, however, still haunt the cane-brakes and thickets along the banks of streams as far south as the Gogra, and occasionally make prey of calves or pigs. *Nílgái* are found all over the Province, and in the north commit depredations among the crops. Antelope frequent the *úsar* plains of the Ganges and the Gúmti in great numbers. Innumerable flocks of teal and wild duck stud the *jhíls* during the cold weather; and snipe haunt their reedy banks, though not so plentifully as among the rice-fields of Bengal. Jungle fowl breed in the forests of the Tarái, and peacock are found in every District. Wolves and snakes, the chief enemies to human life, are assiduously destroyed in large numbers; but their ravages still occasion much loss of life. The domestic animals include horses, cattle, buffaloes, donkeys, pigs, sheep, goats, and fowls. Immense herds of dwarfish cattle graze along the submontane belt, and are driven into the higher plateaux for the summer months. Herds of wild cattle, descended from the domesticated stock of villages depopulated under the native dynasty, yet wander among the jungles at the edge of the cultivated land.

History.—The legendary annals of Oudh date back to the very earliest period of Indian poetry. The sacred city of AJODHYA, from which the Province derives its name, lies close to the modern town of FAIZABAD, and forms one of the holiest places of the Hindu religion. Founded upon the chariot-wheel of the creative god, it ranked as the capital of the Solar dynasty, a line of princes who descended from the sun and culminated after sixty generations in the incarnate deity, Ráma. Whatever faith may be reposed in the legends embodied in the *Rámáyana*,

there can be little doubt that the Province must have formed one of the earliest seats of Aryan colonization. The burial-place of Muni Agastya, a pioneer of the conquering race, is still pointed out near Colonelganj, a few miles north of the Gogra. At the dawn of history, Oudh appears as a flourishing kingdom, ruled over from Srávasti (SAHET MAHET) by a powerful sovereign. In its capital, Sakya Múni began his labours; and the city long remained a seat of learning for the disciples of the Buddhist faith. Six centuries after the first promulgation of the Buddhist religion, Srávasti contributed two of the great school of doctors who attended at the synod convened by the Scythian conqueror Kanishka in Kashmír.

Ptolemy (150 A.D.) apparently divides the central Gangetic basin between the Tanganoi or Ganganoi, whose southern limit was the Gogra, and the Maroundai or Marundæ, whose territories stretch on his map from Central Oudh into the heart of modern Bengal. The first-named people, whose boundaries correspond with the existing Districts of Gonda and Bahraich, seem to have been an aboriginal hill tribe, ethnically connected, perhaps, with the Thárus. The Marundæ were probably a Scythian race, and are known as a trans-Indus people. The information to be derived regarding India from Ptolemy's text and maps, except on the coast-line, can be trusted only when supported by other evidence. The statements in this paragraph are at variance with the opinions of Mr. W. C. Benett, to whose *Introduction to the Oudh Gazetteer* the following article is otherwise much indebted.

The epoch of Ptolemy coincides with the culmination and the downfall of Srávasti, a kingdom which for six centuries or more had maintained a high position among the States of Northern India. Vikramáditya (one of the several but unconnected Vikramádityas in Indian history), the last of its monarchs whose name has come down to later history, defeated Meghávahana, the powerful king of Kashmír, and restored the fanes and holy places of Ajodhya, which had completely fallen into neglect. The trans-Gogra kingdom, hemmed in between the river and the mountains, was cut off towards the south by the dominions of the Maroundai, who had their capital at Patna; and it was to them that Vikramáditya, or one of his successors, finally succumbed. A legend of Ajodhya faintly preserves the memory of a fierce and bloody war, in which the southern dynasty conquered the territories of Srávasti. The surrounding country became a desert. Two hundred and fifty years later, when the Chinese Buddhist pilgrim Fa-Hian (*circ.* 400 A.D.) visited Srávasti as one of the most famous historical seats of his religion, he found the once populous city still marked by lofty walls, enclosing the ruins of numerous temples, and palaces, but inhabited only by a few destitute monks and devotees (200 households). Hiuen Tsiang made a similar pilgrimage in the 7th century, and found the desolation complete. The approach to the ruined city lay through an all but impassable

forest, the haunt of numerous herds of wild elephants. The ancient history of Oudh closes with its subjection to Patna; and although it may be conjectured that after the fall of the last-named kingdom it formed part of the Kanauj Empire, no more is heard of its name as connected with any definite events until a much later period.

It seems probable that this break in the historical continuity of the Oudh annals coincides with the extinction of its ancient civilisation, and the relapse of the country into a barbarous or even uninhabited condition. Forest and jungle appear once more to have spread over the former kingdom of Srávasti, and the aborigines at the same time recovered much of the territory which had been occupied for a while by the Aryan immigrants. It is to the most ancient period, before this relapse, that should be attributed many of the remains of walled towns and forts which occur so plentifully throughout the Province. Local tradition, indeed, universally refers them to the Bhárs, an aboriginal people of small stature, the last in the series of extinct ruling races in Oudh. This, however, merely means that they are regarded as possessing considerable antiquity, and as antedating the Musalmán period. It can hardly be doubted that many of the ruins belong to the early Buddhist civilisation which preceded the dark age of Northern Indian history.

The modern chronicles of Oudh begin with the great struggle which ended in the overthrow of Kanauj. The fall of that famous empire, ruled over by the last native Hindu dynasty which could claim the whole country north of the Vindhya range, gave a final deathblow to the Buddhist faith, and re-established the supremacy of the Bráhman creed throughout all India. During the Kanauj period, the Province of Oudh once more reappears in history. According to local tradition, about the 8th or 9th century A.D., the Thárus, an aboriginal tribe, descended from the hills, and began to clear the jungle, which had overgrown the deserted kingdom, as far as the sacred city of Ajodhya. To the present day, these aborigines are the only people who can withstand the influence of malaria, and so become the pioneers of civilisation in the jungle tracts. About a century later, a family of Sombansi lineage, from the north-west, subjected the wild settlers to its sway. The new dynasty belonged to the Jain faith, and still ruled at or near the ruins of Srávasti when Sayyid Sálár, the famous Musalmán fanatic and conqueror, occupied Bahraich with his invading force. The remains of that ancient city, whose name has been corrupted into Sáhet Máhet, are even now pointed out as the fort of Suhel Dál, the last of the Sombansi dynasty. Toward the close of the 11th century, Srí Chandra Deo, the Rahtor Emperor of Kanauj, subverted the little northern kingdom; and a local legend keeps alive the memory of its fall. Jain devotees

still make pilgrimages to the spot, as the last stronghold of their faith in Upper India; while the only modern building which occupies a place among the mass of ruins is a small temple dedicated to Sambhúnáth.

Meanwhile, Mahmúd of Ghazní had been building up his empire in North-Western India, and the Hindu ruling races were succumbing in their outlying possessions. Immediately after the first Musalmán invasion, and the fall of the great powers which ruled in the upper plains, a Bhar kingdom arose in Southern Oudh, the Doáb, and the country between the Ganges and Málwá. The Bhars, like the Thárus, belong to the aboriginal tribes of India, and still exist in considerable numbers on the outskirts of the cultivated area. They occupy themselves in jungle-clearing and the chase; and their wide rule at this period seems to show that a forest then spread over almost all Oudh south of the Gogra. The rise of a low-statured, black-skinned race to power on the ruins of their Aryan predecessors, is not without parallel in other parts of India. But their sway was short-lived; and when they were overthrown by Nasír-ud-dín Muhammad, King of Delhi, in 1246 A.D., at last the firmer ground of Musalmán history is reached, under the guidance of Ferishta. The fall of the Bhars introduced the modern elements of society which still remain in Oudh. A number of small chiefships occupied the country, ruled by clans which, whatever their origin, laid claim in every case to a Kshattriya descent. Some of these, such as the Kanhpurias of Partábgarh, the Gaurs of Hardoi, and the Amethias of Rái Bareli, probably belong to tribes which flourished under the Bhar Government. Others, as the Bisens of Gonda and Partábgarh, appear to derive their origin from ancient Kshattriya families, long settled near their present homes. But by far the nobler houses, such as the Bais of Baiswára, the Sombansis of Partábgarh, and the Kalháns of Gonda, are shown by their traditions to have immigrated from distant parts of India.

After his conquest of Kanauj, Shaháb-ud-dín Ghori, or his lieutenant, overran Oudh in 1194. Muhammad Bakhtiyár Khiljí was the first Musalmán to organize the administration, and establish in Oudh a base for his military operations, which extended to the banks of the Brahmaputra. On the death of Kutab-ud-dín, he refused allegiance to Altamsh as a mere slave; and his son Ghiyás-ud-dín established a hereditary governorship of Bengal. Ajodhya, however, was wrested from the Bengal dynasty, and remained an outlying Province of Delhi. Thereupon a Hindu rebellion ensued, in which 120,000 Musalmáns are said to have been massacred. Prince Nasír-ud-dín was sent to crush the rebellion; and in 1242, Kamr-ud-dín Kairáu is recorded as Viceroy at Ajodhya. Thenceforth the Province remained an integral portion of the Muhammadan Empire.

From the date of the final Muhammadan conquest, in the beginning of the 13th century, the history of Oudh becomes extremely involved down to the establishment of the Nawáb Wazírs upon the throne of Lucknow. It is true, the Muhammadan historians of Delhi supply a copious list of imperial governors and successful wars; while the local traditions of *parganás* give some account of the national life. But hardly any points of contact occur between the two. The foreign rule of the Delhi Emperors and their lieutenants took the place of the old paramount powers which formerly dominated over the local Rájás from Kanauj or Patna. The very memory of Hindu nationality in its wider form became extinct, and political interest was confined to the petty affairs of little baronies, no larger than the smallest principalities of Germany. On the other hand, the old and compact social system of the Hindus formed an effectual barrier against the dissolving influence of the Musalmán invasion. Although the foreign overlords reigned supreme over the whole country, the Bráhman still regulated the family life of the people, and the Kshattriya Rájá still gathered their levies to battle, or administered justice in a court ruled by Hindu laws and observances. In spite of tyrannical governors or foreign wars, the cultivator tilled his fields as of old, and paid his customary obedience to his Hindu lord. Thus the two streams of history seldom or never mingle in their course. The fortunes of the great Muhammadan vassals, who ruled over Oudh in the name of the Delhi Empire from BAHRAICH or MANIKPUR, belong rather to the tangled imperial story of the Afghán and Mughal dynasties than to provincial annals; while, on the other hand, the vicissitudes of the little Hindu principalities into which the country was parcelled out afford no material of interest for the general historian.

The newly established Hindu chiefs of Southern Oudh appear during the early days of the Muhammadan supremacy to have been engaged in a desultory warfare with the receding Bhars. As soon as the aborigines had been entirely subdued, the Muhammadan Kingdom of JAUNPUR rose beyond them in the valley of the Ganges. Ibráhím Sháh Sharki, the ablest of the Jaunpur rulers, turned his attention to the fruitful Province which lay in the direct path between his capital and Delhi. He attempted thoroughly to reduce Oudh to the condition of a Musalmán country. For this purpose he placed Muhammadan governors in every principal town, and appointed Muhammadan officials to administer the unknown and hated laws of Islám. During the lifetime of Ibráhím, the most powerful chieftains fled from their homes, and the people sullenly acquiesced. But on his death, the national spirit reasserted itself with all the native vitality of the Hindu creed and its social system. Rájá Tilok Chand, probably a descendant of the Kanauj sovereigns, led the reactionary movement. Ibráhím's foreign agents

fell before the Hindu onslaught, and Tilok Chand established his own supremacy over the neighbouring chieftains. For a hundred years the land had peace, and the ruling Hindu clans established themselves more firmly in their hold, both by the erection of central forts, and by the planting of new colonies among the uncultivated tracts under the leadership of their younger branches.

Bábar's invasion of Oudh has left little historical record, owing to the mutilated state of the conqueror's memoirs. But a mosque at Ajodhya, on the reputed site of the birthplace of Ráma, preserves the name of the Mughal leader, and suggests the idea that the Hindu princes may probably have rallied around the most sacred site of their religion. In the troubled times which followed the death of the first Mughal Emperor, Oudh became the focus of disaffection against the reigning house. After the final defeat of the Afghán dynasty, and the firm establishment of Akbar, it settled down into one of the most important among the imperial viceroyalties. Akbar's great Revenue Survey contains full details of the fiscal divisions in Oudh. The *parganás* into which the country is still divided afford ample proof of the vitality inherent in the Hindu system, as they almost always coincide with the dominions of a native Rájá. Under the Mughal dynasty in its flourishing days, the Hindu chieftains accepted their position without difficulty. The empire was too strong for them to dispute its sway, and they were too strong for the empire to attempt their suppression. The revenue divisions preserved the limits of their petty States; and their authority, founded on the national creed, and engrained in the mental constitution of the people, could not fail to reassert itself on any change of government. The Mughals therefore endeavoured rather to conciliate the native princes than to drive them into rebellion. Their leaders received court appointments or commands in the army, while high-sounding titles and varying grades of dignity soothed the personal vanity of a people singularly impressible by such external signs of respect. The chieftain of Hasanpur Bandhua, descended from an ancient and honourable Kshattriya family, adopted the court religion, and obtained the recognised headship of the southern chiefs, with the right to confer the title of Rájá. But while the Mughal court thus secured the loyalty of the Hindu aristocracy, the strength of the central Government proved disastrous in another way to the power of the native clans. The younger branches of the ruling houses were enabled to throw off their allegiance towards the heads of their families, and to carve out for themselves petty principalities from the ancestral estates. When the Hindu element again asserted its independence, the ancient Rájás are found to have yielded to the more vigorous amongst the cadets, while the petty States have disintegrated into still smaller baronies, upon which the modern system of *taluks* or divisions presided over by feudal landowners bases itself.

The rise of the Maráthás broke down the decaying empire of Aurangzeb, and the chieftains of Oudh at once acquired an almost complete independence. From time to time an energetic governor at Allahábád might endeavour to realize the revenue and justify the nominal sovereignty of Delhi; but the Hindu princes always met him in arms, and compelled him to relinquish the attempt. Meanwhile, the petty Rájás broke into internecine quarrels, and the ablest leaders enlarged their territories by the conquest of their neighbours. Thus the Kanhpurias of Tilol, the Bais of Daundia Khera, and the Bisens of Gonda acquired States larger than any that had existed in Oudh since the consolidation of the empire under Akbar.

About the year 1732, Saádat Alí Khán, a Persian merchant of Naishápur, received the appointment of Subahdár of Oudh, and founded the Muhammadan dynasty which ruled down to our own times. His entry was opposed at first by the local Hindu chieftains; but the Bais seem to have yielded without a blow, and the Kanhpurias after a sham resistance, while the Khíchars of Fatehpur—historically a part of the Oudh viceroyalty—were only quelled after a doubtful battle. In the north, the Rájá of Gonda actually defeated the Nawáb's troops, and retained his ancestral State as a separate fief, on payment of a small tribute. Saádat Khán was also Wazír of the empire, an office which continued hereditary in his family. Before his death, Oudh had become practically an independent State. Faizábád was his nominal capital, but he seldom resided in the town, being constantly absent on military enterprises.

In 1743, Saádat Alí Khán died, and his son-in-law, Safdar Jang, succeeded to the office of Nawáb Wazír, as well as to the principality of Oudh. A man of statesmanlike ability, he found himself exposed to constant attacks from the Rohillás on the one side and the Maráthás on the other. But the country enjoyed great internal prosperity under its two first Nawábs; while the numerous wells, forts, and bridges which they built showed their anxiety to conciliate their Hindu subjects.

With the reign of Safdar Jang's son, Shujá-ud-daulá (1753), a new state of affairs commenced. The Nawáb attempted to take advantage of the war in Bengal between the British and Mír Kásim, to acquire for himself the rich Province of Behar. He therefore advanced upon Patna, taking with him the fugitive Emperor, Sháh Alam, and the exiled Nawáb of Bengal. The enterprise proved a failure, and Shujá-ud-daulá retired to BAXAR. In October 1764, Major Munro followed him up to that post, and won a decisive victory, which laid the whole of Upper India at the feet of the Company. The Nawáb fled to Bareli (Bareilly); while the unfortunate Emperor joined the British camp.

By the treaty of 1765, which followed these events, Korah and Allahábád, which had hitherto formed part of the Oudh viceroyalty, were made over to the Emperor for the support of his dignity and expenses, all the remaining territories being restored to Shujá-ud-daulá, who, reduced to extremities, had thrown himself upon the generosity of the British Government. Three years later, in consequence of some uneasiness as to the designs of the Nawáb, who was ambitious of recovering Korah and Allahábád from the Emperor, an engagement (1768) was entered into for the restriction of Shujá's army to 35,000 men, none of them to be equipped or drilled like English troops. 'At this time,' says Mr. (now Sir) C. U. Aitchison, from whose *Treaties and Engagements* the later portion of this history is condensed, 'the position of the Maráthás was most threatening. The Emperor had put himself in their hands, and been placed by them on the throne of Delhi, but he had no real power, and his name was used as a cloak for the justification of the Maráthá usurpations. On leaving Allahábád in 1771, the Emperor put the Wazír (Shujá-ud-daulá) in possession of the fort. But when the Maráthás extorted from him the cession of Korah and Allahábád, it was deemed necessary, for protection against the Maráthás, that both the forts of Chanár (Chunar) and Allahábád should be held by English troops, and agreements to this effect were executed on 20th March 1772. The grant of Korah and Allahábád to the Maráthás was considered to be contrary to the meaning of the treaty of 1765, by which these Districts were given to the Emperor for the support of his dignity; and as the Emperor had abandoned possession of them, they were sold to the Wazír for 50 *lákhs* of rupees, and at the same time the Wazír agreed to pay *Sicca* Rs. 210,000 per month for each brigade of English troops that might march to his assistance.'

In 1775, Shujá-ud-daulá died, and was succeeded by his son Asaf-ud-daulá. At his accession a new treaty was concluded, confirming him in possession of Korah and Allahábád, increasing the payment for British troops, and ceding to the British Government Benares, Jaunpur, Gházípur, and the possessions of Rájá Chait Singh. Asaf-ud-daulá soon fell into pecuniary arrears, and attempted to deprive his mother, the famous Bahu Begam, of her property. On the complaint of the Begam, Government interfered, and an agreement was made between Asaf-ud-daulá and his mother, maintaining the latter in the full enjoyment of her *jágírs*. Asaf-ud-daulá consequently removed from Faizábád (Fyzábád), which had been the residence of his father, to Lucknow, leaving the Begam in undisturbed possession at Faizábád. In 1781, at a personal interview with Warren Hastings at Chanár, a new treaty was negotiated, to give relief to the Nawáb by the withdrawal of all English troops, except a single brigade and one additional

regiment, and authorizing the Nawáb to resume *jágírs*, but requiring him to grant equivalent pensions to *jágírdárs* whose estates were guaranteed by the British Government. This was taken advantage of by the Nawáb for the resumption of the *jágírs* of the Begams (Shujá-ud-daulá's mother and widow), which were subsequently in part restored, and for the spoliation of their treasures, on the alleged ground of their being implicated in Chait Singh's rebellion. Warren Hastings' share in these transactions formed one of the charges against him on his impeachment.

The annals of the reigning dynasty, from the time of Asaf-ud-daulá's removal of the seat of power to Lucknow, have already been fully sketched in the article on LUCKNOW CITY (*q.v.*).

The succession of princes has scarcely any other interest than that of a list of names. Saádat Alí Khán, who succeeded his half-brother Asaf-ud-daulá (1798), threatened by Sindhia on the advance of Zamán Sháh to the Indus, concluded a new treaty with the British in 1801, by which he gave up half his territories in return for increased means of protection. Rohilkhand thus passed under British rule, and the Nawáb became still more absolute within his restricted dominions. Saádat's son, Ghází-ud-din Haidar (1814), was the first to obtain the title of King. Nasír-ud-dín Haidar (1827), Muhammad Alí Sháh (1837), and Amjad Alí Sháh (1841) followed in rapid succession, and wasted away their lives in that alternation of sensuous luxury with ferocious excitement for which the court of Lucknow became proverbial. In 1847, Wajid Alí Sháh, the last King of Oudh, ascended the throne. The condition of the Province had long attracted the attention of the British Government. In 1831, Lord W. Bentinck had called upon the King for reforms; which, however, were never effected. Twenty years later, Colonel Sleeman, the Resident, made a tour through the country, and reported most unfavourably upon its state. The King's army, receiving insufficient pay, recouped itself by constant depredations upon the people. The Hindu Chiefs, each isolated in his petty fort, had turned the surrounding country into a jungle as a means of resisting the demands of the court and its soldiery. The Resident was of opinion that the paramount power could not overlook the duty which it owed to the people.

The following extracts from Colonel Sleeman's Diary give a graphic description of the state of the Province in 1849–50, six years before it came under British administration :—

'The head-men of some villages along the road mentioned that the fine state in which we saw them was owing to their being strong, and able to resist the Government authorities when disposed, as they generally were, to oppress or rack-rent them; that the landholders owed their streng'h to their union, for all were bound to turn out and

afford aid to their neighbour on hearing the concerted signal of distress; that this league, offensive and defensive, extended all over the Bangar district, into which we entered about midway between this and our last stage; and that we should see how much better it was peopled and cultivated in consequence, than the District of Muhamdí, to which we were going; that the strong only could keep anything under the Oudh Government; and as they could not be strong without union, all landholders were solemnly pledged to aid each other to the death, when oppressed or attacked by the local officers.

'The Nazím of the Tandiawán or Bangar district met me on his border, and told me "that he was too weak to enforce the King's orders or to collect his revenues; that he had with him one efficient company of Captain Bunbury's corps, with one gun in good repair, and provided with draught-bullocks in good condition, and that this was the only force he could rely upon; while the landholders were strong, and so leagued together for mutual defence, that at the sound of a matchlock, or any other concerted signal, all the men of a dozen large villages would in an hour concentrate upon and defeat the largest force the King's officers could assemble; that they did so almost every year, and often frequently within the same year; that he had nominally eight guns on duty with him, but the carriage of one had already gone to pieces, and those of the rest had been so long without repair that they would go to pieces with very little firing; that the draught-bullocks had not had any grain for many years, and were hardly able to walk, and he was in consequence obliged to hire plough-bullocks to draw the gun required to salute the Resident. . . . A large portion of the surface is covered with jungle, useful only to robbers and refractory landholders, who abound in the *parganá* of Bangar. In this respect it is reported one of the worst districts in Oudh. Within the last few years, the King's troops have been frequently beaten and driven out with loss, even when commanded by a European officer. The landholders and armed peasantry of the different villages unite their quotas of auxiliaries, and concentrate upon them on a concerted signal, when they are in pursuit of robbers and rebels. Almost every able-bodied man of every village in Bangar is trained to the use of arms of one kind or another, and none of the King's troops, save those who are disciplined and commanded by European officers, will venture to move against a landholder of this district; and when the local authorities cannot obtain the aid of such troops, they are obliged to conciliate the most powerful and unscrupulous by reductions in the assessment of the lands, or additions to their *nanark*."

'To illustrate the spirit and system of union among the chief landholders of the Bangar district, I may here mention a few facts within my own knowledge, and of recent date. Bhagwant Singh, who held the

estate of Atwa Pipária, had been for some time in rebellion against his sovereign, and he had committed many murders and robberies, and lifted many herds of cattle within our bordering District of Sháhjahánpur, and he had given shelter on his own estate to a good many atrocious criminals from that and others of our bordering Districts. He had, too, aided and screened many gangs of *badhaks* or *dakáits* by hereditary profession. The Resident, Colonel Low, in 1841 directed every possible effort to be made for the arrest of this formidable offender, and Captain Hollings, the second in command of the second battalion of Oudh Local Infantry, sent intelligencers to trace him.

'They ascertained that he had, with a few followers, taken up a position 200 yards to the north of the village of Ahrori, in a jungle of *palás* trees and brushwood in the Bangar district, about 28 miles to the south-west of Sítápur, where that battalion was cantoned, and about 14 miles west from Nímkhar. Captain Hollings made his arrangements to surprise this party; and, on the evening of the 3rd of July 1841, he marched from Nímkhar at the head of three companies of that battalion, and a little before midnight he came within three-quarters of a mile of the rebel's post. After halting his party for a short time, to enable the officers and *sipáhis* to throw off all superfluous clothing and utensils, Captain Hollings moved on to the attack. When the advanced guard reached the outskirts of the robbers' position about midnight, they were first challenged and then fired upon by the sentries. The *subahdár* in command of this advance guard fell dead, and a non-commissioned officer and a *sipáhi* were severely wounded.

'The whole party now fired in upon the gang and rushed on. One of the robbers was shot, and the rest all escaped out on the opposite side of the jungle. The *sipáhis* believing, since the surprise had been complete, that the robbers must have left all their wealth behind them, dispersed as soon as the firing ceased and the robbers disappeared, to get every man as much as he could. While thus engaged, they were surrounded by the Gohárs (or body auxiliaries which these landholders send to each other's aid on the concerted signal), and fired in upon from the front and both right and left flanks. Taken by surprise, they collected together in disorder, while the assailants from the front and sides continued to pour in their fire upon them, and they were obliged to retire in haste and confusion, closely followed by the auxiliaries, who gained confidence, and pressed closer as their number increased by the quotas they received from the villages the detachment had to pass in their retreat.

'All efforts on the part of Captain Hollings to preserve order in the ranks were vain. His men returned the fire of their pursuers, but without aim or effect. At the head of the auxiliaries were Pancham

Singh of Ahrori, and Mírzá Akbar Beg of Deoria; and they were fast closing in upon the party, and might have destroyed it, when Girwar Singh, *tumandár*, came up with a detachment of the special police of the *thagí* and *dakáiti* department. At this time, the three companies were altogether disorganized and disheartened, as the firing and pursuit had lasted from midnight to daybreak; but on seeing the special police come up and join with spirit in the defence, they rallied, and the assailants, thinking the reinforcement more formidable than it really was, lost confidence and held back. Captain Hollings mounted the fresh horse of the *tumandár*, and led his detachment, without further loss or molestation, back to Nímkhar. His loss had been 1 *subahdár*, 1 *havildár*, and 3 *sipáhis* killed; 1 *subahdár*, 2 *havildárs*, 1 *náik*, and 14 *sipáhis* wounded and missing. Captain Hollings' groom was shot dead, and one of his palanquin-bearers was wounded. His horse, palanquin, desk, clothes, and all the superfluous clothing and utensils which the *sipáhis* had thrown off preparatory to the attack, fell into the hands of the assailants. Attempts were made to take up and carry off the killed and wounded, but the detachment was so sorely pressed that they were obliged to leave both on the ground. The loss would have been much greater than it was, but for the darkness of the night, which prevented the assailants from taking good aim; and the detachment would in all probability have been cut to pieces, but for the timely arrival of the special police under Girwar Singh.

'Such attacks are usually made upon robber bands about the first dawn of the day, and this attack at midnight was a great error. Had they not been assailed by the auxiliaries, they could not, in the darkness, have secured one of the gang. It was known that at the first shot from either the assailing or defending party in that District, all the villages around concentrate their quotas on the spot, to fight to the death against the King's troops, whatever might be their object; and the detachment ought to have been prepared for such concentration when the firing began, and returned as quickly as possible from the place when they saw that they could not succeed.'—(*Sleeman's Tour*, ii. pp. 11–18.)

Before 1855, the chronic anarchy and oppression had reduced the people of Oudh to extreme misery. Reform by its native ruler had long been hopeless. The only remaining remedy was deemed to be annexation, with a liberal provision for the reigning house.

A treaty was proposed to the King in 1856, which provided that the sole civil and military government of Oudh should be vested in the British Government for ever; that the title of King of Oudh should be continued to his Majesty, and the lawful heirs male of his body; that the King should be treated with all due attention, respect, and honour, and should have exclusive jurisdiction within the palace at Lucknow

and the Díl-khusha and Bibípur parks, except as to the infliction of capital punishment; that the King Wajid Alí Sháh should receive 12 *lákhs* a year for the support of his dignity and honour, besides a sum of 3 *lákhs* for palace-guards; that his successors should receive 12 *lákhs* a year; and that his collateral relations should be maintained separately by the British Government. The King was allowed three days to consider and sign the Treaty. He refused to sign it, and therefore, in February 1856, the British Government assumed to itself the government of Oudh, exclusively and for ever. A provision of 12 *lákhs* a year was offered to the King, which he accepted in October 1859. Separate provision has been sanctioned for his collateral relatives. Wajid Alí Sháh has been allowed to retain the title of King of Oudh, but on his death the title will cease absolutely, and the pecuniary allowance will not be continued on its present scale. Government has purchased a residence for the King at Garden Reach in the suburbs of Calcutta; the King has been allowed no jurisdiction within his estate, but provision has been made for serving legal process within its precincts, through the officer who is appointed as Agent with his Majesty on the part of the British Government. In March 1862, an Act was passed to exempt the King from the jurisdiction of criminal courts, except for capital offences; to provide for his trial, if necessary, by commission; to exempt him from appearance as a witness in any court; and to provide for his examination through the Agent to the Governor-General.

On 13th February 1856, Oudh became an integral part of the British territory. The country was immediately constituted into a Chief Commissionership, and organized on the model of administration that had been adopted in the Punjab eight years previously.

Early in the succeeding year, the discontent in the Province burst into open rebellion, a fortnight after the mutiny at Meerut gave the signal for a general rising. In March 1857, Sir Henry Lawrence had assumed the administration at Lucknow; and on the 30th of May, five of the native regiments broke into mutiny. The remainder of the events connected with the siege and recovery of the capital have been narrated in the article on LUCKNOW CITY, and need only be recapitulated here in brief. A general revolt throughout the whole of Oudh followed upon the defection of the native troops; and by the middle of June the entire Province, save only the Residency at Lucknow, was in the hands of the rebels. On 4th July, Sir Henry Lawrence died from wounds caused by a shell. For twelve weeks the little garrison was besieged by an overwhelming body of mutineers, till relieved by Outram and Havelock on the 25th of September. In spite of this reinforcement, the British force found itself too weak to fall back upon Cawnpur, and the siege continued till raised by Sir Colin Campbell on the 17th of

November. The women and children were then escorted to Cawnpur by the main body, while General Outram held the outlying post of the Alambágh with a small garrison. Lucknow itself remained in the hands of the rebels, who fortified it carefully under the direction of the Begam of Oudh. Early in 1858, General Franks organized a force at Benares for the reconquest of the Province, and cleared the south-eastern Districts of rebels. At the same time, Jang Bahádur, regent of Nepál, came to the British aid with a body of 9000 Gúrkhas, and twice defeated the insurgents with great slaughter. On the last day of February, Sir Colin Campbell crossed the Ganges and marched on Lucknow. Occupying the Díl-khusha palace on 5th March, he effected a junction with Franks and the Nepálese army, and began the siege the next day. The town was captured after a desperate resistance, and the work of reorganization of the Province was rapidly pushed forward. It included a new arrangement with the *tálukdárs* or great feudal landowners, whose title acquired a fresh basis, and whose appointment as honorary magistrates afterwards soothed their pride.

Since the pacification in 1858, the Province has been administered by its new rulers without further vicissitudes. The opening of railways has afforded fresh outlets for its agricultural wealth; the institution of courts of justice, practically unknown under the Musalmán kings, has given unwonted security to life and property; and the spread of education has done much to develop the naturally keen intellect of the people. On the 17th of January 1877, Oudh was partially amalgamated with the North-Western Provinces by the unification of the two offices of Chief Commissioner and Lieutenant-Governor. Nevertheless, the country remains for most administrative purposes a separate Province.

Population.—Oudh has probably the densest population of any equal rural area in the world. The Census of 1869 returned a total of 11,220,232 persons, spread over 23,992 square miles, yielding an average of 468 persons to the square mile: the more recent Census of 1881 returned a total of 11,387,741 persons, spread over an area of 24,246 square miles, dwelling in 24,337 towns and villages and 2,066,113 occupied houses, yielding an average of 469 persons to the square mile. The density of population varies from 704 per square mile in Lucknow District to 278 in Kheri District. The average density per square mile of cultivation is no less than 867 for the whole Province, while in the seven southern Districts it rises to over 1000. Belgium, the most populous country of Europe, has a density of only 486 to the square mile, while in England and Wales the figures amount to no more than 445. The extraordinary pressure of population becomes still more remarkable from the fact, that whereas European countries contain numerous large seats of manufacture, and import immense quantities of food-stuffs, Oudh has but one

considerable commercial centre, Lucknow, and entirely feeds its own teeming millions, besides allowing a large surplus of produce for export. The natural fertility of the soil, and the salubrity of the climate, combine to render the Province a thickly-peopled tract, and to turn all the industry of its inhabitants into the direction of agriculture. In 1881, 72·59 per cent. of the people were agriculturists.

A review of the area, population, etc., of each District of Oudh is given in the table at the commencement of this article (p. 480), but the general results of the Census of February 1881 for the Province as a whole are briefly summarized in the following paragraphs.

Classified according to sex, the males numbered 5,851,655, and the females 5,536,086; total, 11,387,741. Classified according to age, the Census shows, under 15 years—boys, 2,229,232; girls, 1,974,472; total children, 4,203,704: above 15 years—men, 3,622,423; women, 3,561,614; total adults, 7,184,037. The religious division yields the following results:—Hindus, 9,942,411; Sikhs, 1154; Muhammadans, 1,433,443; Christians, 9060; Jains, 1623; Jews, 27; Pársís, 22; Buddhist, 1. There are no aboriginal tribes returned as such in Oudh.

In spite of the long subjection of Oudh to a Musalmán dynasty, the faith of Islám has far fewer adherents than in any other Province of Upper India. The Muhammadans, indeed, form only 12½ per cent. of the inhabitants; but they have increased at the rate of 20 per cent. for the twelve years ending 1881. As elsewhere, they are sub-divided among the four classes of Sayyids, Shaikhs, Patháns, and Mughals; and their scattered agricultural groups form centres of refuge from the degrading oppression to which Hinduism consigns the lower castes. There is said to be no active Islámite propaganda; but a small stream of Hindu converts—converts rather from necessity or interest than any religious feeling—is continually passing over to Muhammadanism. The Musalmáns, however, have lost greatly in social prestige since the downfall of the royal line. In the higher ranks they still number 78 *tálukdárs*. Some of these, as the Rájás of Utraula and Nánpárá, trace their descent from local chieftains, who long ago conquered for themselves places in the Hindu hierarchy, and differ in religion alone from their Hindu compeers. Others, amongst whom the great Chief of Hasanpur Bandhua takes first rank, belong to ancient Hindu families, which changed their faith during the days of the Musalmán supremacy, to gain favour at Agra or Delhi. A few later houses owe their position to the offices which they held under the late dynasty of Lucknow. The Muhammadans still provide the British Government in Oudh with many of its ablest servants, and supply almost entirely the native bar at Lucknow. As cultivators, they are spread widely over the country; while as weavers they

share in the manufacture of cotton cloth. As landowners they have but a poor reputation, and are considered unimproving and litigious. The Census of 1881 distributes the whole Muhammadan population into 1,365,356 Sunnís, 68,038 Shiás, and 49 'unspecified.'

Even more significant than the small number of Musalmáns is the preponderance of Bráhmans, which marks out Oudh as a stronghold of Hinduism. The sacred class numbers no fewer than 1,364,783 persons, being about one-eighth of the whole population. In spite of their enormous social importance, as domestic directors of the whole community, they include only 6 among the *tálukdárs* of the Province; and two of these owe their wealth to the later days of Muhammadan rule. As cultivators they abound, but make undesirable tenants. One of their great divisions refuses to touch the plough, relying upon hired labour, and most are lazy and improvident. They supply good soldiers, however, and are often employed in trade. The Rájputs or Kshattriyas, once rulers of the Province, and now landholders of the greater part of it, rank next. Soldiers by profession and hereditary instinct under the old régime, they are now driven to live an idle existence upon estates too narrow for their increasing numbers, and compelled to submit to a poverty which ill accords with their traditions and feelings. In spite of their predominance in proprietorship, they form only about one-twentieth of the inhabitants. In 1881, according to the Census, they numbered 637,890. The Muhammadans, Bráhmans, and Kshattriyas compose together about a quarter of the population, the quarter which represents the higher social stratum. The remainder consists of the lower Hindu castes, the religious orders which stand outside caste distinctions, and the semi-aboriginal tribes.

Amongst the lower classes of Hindus, the Káyasths (147,432) and Vaisyas (237,497), or writing and trading classes, number hardly half a million. The Súdras or lowest class of Hindus include 1,185,512 Ahírs, whose proper duty consists in tending cattle, but who also engage largely in agriculture. The best tenantry and most industrious cultivators, however, are to be found amongst the Kúrmís (792,319) and Muráos, who together number in Oudh rather more than a million souls. They form the depositaries of the agricultural wealth of the Province, and, in respect of bravery hardly inferior to the Rájput, have fought well under British officers. Many other Súdra and mixed castes are represented by smaller numbers. At the base of the social superstructure are the aboriginal or semi-Hinduized tribes, the more or less pure descendants of the squat and black-skinned native race whom the Aryan colonists displaced. Some of these, such as the Pásís, who number 718,906, provide material for possible soldiers, and furnish the greater part of the rural police. Others, like the Bhárs (31,762) and

Thárus (27,000 in the united Provinces), live in small isolated groups on the outskirts of the jungle or the hill country, and hold no communication with the outer world. The Nats (acrobats) and Kanjars (rope-makers and trappers) wander like gipsies over the face of the country, with their small movable villages or wigwams of matting and leaf-screens. The Koris (341,168) and Chamárs (1,129,250), weavers and leather-cutters, reach the lowest depth of all, having been incorporated into the Hindu system as the most degraded class in the whole structure. In the northern Districts of Oudh, many of them still practically occupy the position of serfs, and descend with their children as bound to the soil, having seldom spirit enough to avail themselves of the remedy afforded by our courts of law. They hold the plough for the Bráhman or Kshattriya master, and dwell with the pigs in a separate quarter of the village, apart from their purer neighbours. Always on the verge of starvation, their lean, black, and ill-formed figures, their stupid faces, and their filthy habits, reflect the long degradation to which they have been hereditarily subjected.

The total number of Europeans in Oudh was 5446 in 1869, and 6361 in 1881; of Eurasians, 985 in 1869, and 1262 in 1881. Of the 6361 Europeans in 1881, males numbered 5234, and females 1127. The ratio of males to females is nearly equal among the Eurasians of the Province; of the 1262 Eurasians in Oudh in 1881, males numbered 594, and females 668. Most of the Europeans are in the service of the State, in a military or civil department. Most of the Eurasians are engaged otherwise than in the service of the State.

Occupation.—The Census of 1881 distributes the adult male population of Oudh into the following six main groups:—(1) Professional class, including State officials of every kind and members of the learned professions, 82,692; (2) domestic servants, inn and lodging keepers, 22,454; (3) commercial class, including bankers, merchants, and carriers, 74,719; (4) agricultural and pastoral class, including gardeners, 2,827,720; (5) industrial class, including all manufacturers and artisans, 479,945; and (6) indefinite class, comprising all male children, general labourers, and persons of unspecified occupation, 2,364,125.

Town and Rural Population.—Oudh contained in 1881 the following 18 towns with a population over 10,000:—(1) LUCKNOW, population 261,303; (2) FAIZABAD, 43,927; (3) BAHRAICH, 19,439; (4) SHAHABAD, 18,510; (5) KHAIRABAD, 14,217; (6) SANDILA, 14,865; (7) NAWABGANJ, 13,933; (8) BALRAMPUR, 12,811; (9) TANDA, 16,594; (10) RUDAULI, 11,394; (11) GONDA, 13,743; (12) BILGRAM, 11,067; (13) ROKHA JAIS, 11,044; (14) MALLANWAN, 10,970; (15) RAI BARELI, 11,781; (16) LAHARPUR, 10,437; (17) AJODHYA, 11,643; (18) HARDOI, 10,026. Later figures for the municipal areas will be found under their respective names. Thirty-seven other towns have a population exceeding

5000. The total population of these 55 towns in 1881 aggregated 770,540, or 6·7 per cent. of the population of the Province. Twenty-nine towns, with an aggregate of 626,938 inhabitants, have been constituted municipalities. Total municipal income (1883–84), £50,871, of which £37,691 was derived from taxation, principally octroi duties; average incidence of taxation, 1s. 2¼d. per head. Of the entire number of towns and villages (24,337) in Oudh, the Census of 1881 makes the following classification:—Containing less than two hundred inhabitants, 8114; with from two to five hundred, 9119; from five hundred to one thousand, 4982; from one to two thousand, 1694; from two to three thousand, 263; from three to five thousand, 111; from five to ten thousand, 36; from ten to fifteen thousand, 13; from fifteen to twenty thousand, 3; from twenty to fifty thousand, 1; and over fifty thousand, 1.

Of the larger towns, only one, Tánda, owes its prosperity to manufactures, and even this prosperity has rapidly sunk before the competition of English textile fabrics. Bahraich, Sháhábád, Khairábád, Sandíla, Rudauli, Bílgrám, Jáis, Sándi, and Zaidpur were originally military colonies of the Muhammadans, and now share the decay of the Musalmán power. Balrámpur, Gonda, Láharpur, Purwá, and Mallánwán trace their origin to little centres where grain merchants and money-dealers collected round the protecting fort of a Hindu chieftain. And Faizábád and Lucknow sprang up about the courts of the Nawáb Wazírs, who selected them for their residence. But the population of the country is essentially rural, spread over its whole surface in small cultivating communities. The Census of 1869 returned the number of separate hamlets at above 77,000, and the average number of inhabitants in each at only 150. The Census of 1881 followed a different classification in returning the number of villages in Oudh at 24,272, excluding towns. The village here meant may include two or more hamlets, and corresponds rather to the term *parish* used in England. In this sense each *parish* in Oudh contains about 437 inhabitants. The people are nowhere drawn together by the complex wants of our European civilisation. A few huts, clustering close to one another in the immediate neighbourhood of most of the fields, form the real unit of society. Small centres of trade, where the simple wants of the villagers may be supplied, occur at distances of 2 or 3 miles, and consist of a few mud cottages, together with the tiled and two-storied house of the grain merchant and money-lender. In their dwellings, as in their clothes and food, the wants of the people are very modest. Out of a total in 1869 of 2,610,000 houses, only 19,400 were of brick. Most of the latter were erected by Muhammadan settlers in the days of their prosperity. The Hindu chieftain fortified himself in an enclosure surrounded by a moat, and defended by a thick belt of prickly shrubbery; and though our peaceful rule has made the fort an anachronism, the

habits of past generations still influence the existing race. The number of occupied houses returned by the Census of 1881 was 2,066,113, of which 145,826 were situated in urban localities. The purely agricultural element in the population is returned by the Census of 1881 at 72·59 per cent. This element may be divided into 3 classes—landowners (4 per cent.), cultivators (70 per cent.), and labourers (26 per cent.).

Agriculture.—The year is divided into three harvests—the *kharíf*, sown at the commencement of the rains and cut in September; the *henwat* or *aghání*, reaped in December; and the *rabí*, reaped in March. But besides these regular season crops, sugar-cane comes to maturity in February, cotton in May, and *sánwán* in almost any month of the year. The principal *kharíf* staples are rice, Indian corn, and millets. Rice grows best on low stiff land, where the water accumulates for considerable periods. Its yield in good localities is returned for 1883 as 768 lbs. per acre. Indian corn thrives on a light soil, raised slightly above the floods, and produces from two to four cobs on each stalk. The smaller millets occupy inferior ground, demand less attention, and produce a poorer out-turn. In 1883, the out-turn varied from 879 lbs. in Gonda to 407 lbs. in Sítápur. Fine rice, transplanted in August from nurseries near the village sites, forms the most valuable item of the *henwat* harvest. The average yield is at least 20 per cent. higher than that of the autumnal varieties, and the grain is smaller and better flavoured. Contrary to the rule of the European market, the price varies conversely with the size of the grain, native taste preferring the smallest kind. The other *henwat* staples comprise mustard, grown as an oil-seed, together with *múg* and *másh*, two small species of pulse. Wheat forms the main *rabí* crop, an average good yield amounting to 634 lbs. per acre over the Province. Sugar, which shares with rice, wheat, and oil-seeds a first place among Oudh products, occupies the land for a whole year, being laid down in March, and not cut till the following February. It requires much labour and several waterings, but the result in ordinary years amply repays the outlay, the produce of a single acre being often sold at over £10. In 1883-84, the average yield was 1371 lbs. per acre. Sugar land in Bara Banki yields 2000 lbs. per acre. The poppy cultivation is extensive, and remunerative to the husbandman. Numerous other crops are grown on small areas, and tobacco and vegetable fields surround the village sites. Land sown with indigo yields an average of 79 lbs. per acre. Hardoi is the richest indigo-growing District. Cotton land yields 53 lbs. per acre, the yield in Partábgarh amounting to 212 lbs. per acre. The average yield of land laid in oil-seeds is 241 lbs. per acre; and of land laid under tobacco, 550 lbs. In a purely agricultural Province like Oudh, where the absence of rain for eight months in the year precludes the growth

of natural grasses, much land is brought under the plough which would elsewhere be laid down in pasture. The average area of cultivation to a family is about 5 acres, ranging from 3 acres in Partábgarh to 8 acres in Sítápur. The total number of cultivated acres in Oudh in 1883–84 was returned at 9,819,786 acres, under the following crops:—Rice, 1,907,599 acres; wheat, 1,405,105 acres; other food-grains, 5,929,677 acres; oil-seeds, 175,955 acres; sugar, 146,779 acres; cotton, 56,790 acres; opium, 100,299 acres; indigo, 16,857 acres; fibres, 12,645 acres; tobacco, 10,739 acres; and vegetables, 57,341 acres.

In the same year, the average rent per acre was as follows:—For rice, 9s.; wheat, 13s. 3d.; inferior grains, 8s. 4½d.; indigo, 11s.; cotton, 9s. 9d.; opium, 19s. 6½d.; oil-seeds, 8s. 10d.; fibres, 8s. 3d.; sugar, 17s. 7½d.; and tobacco, £1, 2s. The rent for wheat land was highest in Bara Banki District (£1, 1s. 4d. per acre), and lowest in Kheri District (7s.); for rice land, highest in Bara Banki (17s. 9d.), and lowest in Kheri (4s. 5½d.); for cotton, highest in Partábgarh (13s. 9d.), and lowest in Gonda (6s. 1d.); for opium, highest in Sítápur (£1, 7s. 9d.), and lowest in Kheri (16s.); for ordinary inferior food-grains, highest in Bara Banki (12s.), and lowest in Bahraich (7s.).

The average prices in Oudh per *maund* of 80 lbs. were in 1883—wheat (first quality), 3s. 9½d.; wheat (second quality), 3s. 8d.; rice (first quality), 7s. 4½d.; rice (second quality), 5s. 6¾d.; sugar (refined), £1, 5s. 6d.; sugar (raw), 6s. 7d.; salt, 7s. 6d.; *ghí* (clarified butter), £2, 7s. 2d.; cotton, £1, 9s.; linseed, 5s. 6d.

The agricultural stock of Oudh in 1883 included 5,133,805 cows and bullocks; 1,263,541 sheep and goats; 517,681 pigs; 82,496 ponies; 15,770 horses; 54,185 carts; and 1,228,841 ploughs. Skilled labour is paid at the rate of about 6½d. a day; unskilled, 4d. a day. The hire of a cart with two bullocks is 1s. 2d. a day; of a camel, 11d. a day; of a score of donkeys, 4s. 8d. a day. A plough-bullock can be purchased for £1, 15s. 3d.; and a sheep for 2s. 2d.

Land Survey and Settlement.—The two great historical facts in the land history of Oudh are the first British annexation in 1856, and the pacification after the Mutiny. Oudh became a British Province only a few months prior to the rebellion; and the present revenue settlement, 'made upon the battle-field,' possesses rather the character of a political amnesty. When the British first took possession of the country, in February 1856, it was determined to effect a settlement of the land revenue, village by village, according to the system prevailing in the North-West Provinces. The desire was to deal directly with the actual occupants of the soil, whether petty proprietors or coparcenary communities, and to avoid the interposition of middle-men. But the great *tálukdárs* of Oudh, whose position was thus too much ignored, were

not mere middle-men, employed by the State to collect revenue from the cultivators. Many of them heads of powerful clans, and representatives of ancient families, they were, in truth, a feudal aristocracy, based upon rights in the soil which went back to traditional times and were heartily acknowledged by their dependants. At the date of annexation, 23,500 villages, or about two-thirds of the total area of the Province, were in their possession; and at this day they hold and own nearly 60 per cent. of the area. The new Settlement after the annexation paid no regard to their claims. The great estate of Mahárájá Mán Singh, which included 577 villages, and paid a revenue of £20,000, was reduced by the stroke of a pen to 6 villages; and the Mahárájá was left with an income of £300. Another ancient estate lost 266 villages out of 378; in a third, 155 villages were confiscated out of 204; the result of the summary assessment thus made immediately after annexation was a demand of £1,054,800 land revenue. While this work of disinheritance was going on, the Mutiny suddenly stopped operations. But it is not difficult to understand why in Oudh alone almost the entire mass of the landowning classes joined the Sepoys, and the mutiny became a rebellion.

When order was at last restored, in March 1858, Lord Canning, as Governor-General, issued his celebrated proclamation, confiscating the proprietary right in the whole soil of Oudh. The task of building up from the foundation a new system of land administration was entrusted to Sir Robert Montgomery, the first Commissioner after the Mutiny, and was finally carried into execution in 1859 by his successor, Sir Charles Wingfield. The principle adopted was to restore to the *tálukdárs* all that they had at the time of annexation possessed, but in such a manner that their rights should depend upon the immediate grant of the British Government. They were invited to come to Lucknow, under promise of a safe-conduct. About two-thirds of the number accepted this invitation, and there concluded political arrangements with the Government, defining the mutual obligations of either party. On the one hand, the *tálukdárs* bound themselves to level all forts, give up arms, and act loyally; to pay punctually the revenue assessed upon them and the wages of the village officials, and to assist the police in keeping order. On the other hand, the British Government conferred a right of property, unknown alike to Hindu or Muhammadan law, comprising full power of alienation by will, and succession according to primogeniture in case of intestacy. The land revenue demand was fixed at one-half the gross rental; subordinate tenure-holders were confirmed in their ancient privileges; and a clause was introduced to protect the actual cultivators from extortion. Such were the main features of the *sanads* issued by Sir C. Wingfield in October 1859, which constitute the land system of Oudh to the present

day, subject to a few minor modifications. The option of reverting to the Hindu or Muhammadan law of succession, or to the ancient custom of the family, has been granted to every *tálukdár*, subject to a record in the Oudh Estates List of the rule applicable to each estate; but the right to bequeath is still retained.

The detailed operations for giving effect to this Settlement were carried out by a revenue survey, begun in 1860, and finished in 1871. They resulted in increasing the amount of the summary assessment made immediately after annexation by 38 per cent. This survey was conducted both by villages and by fields. Out of the total area of the Province, which amounts to 24,246 square miles according to the latest returns, the entire assessed area of 23,239 square miles has been surveyed by fields, at an average cost of £3, 17s. 4d. per field; and 23,101·12 square miles have been surveyed by villages, at a cost of about £4, 6s. per village. The total revenue assessed upon the area of 23,239 square miles amounts (1883-84) to £1,449,135, showing an average rate of £62, 7s. per square mile. This is the estimated land revenue, according to Settlement returns. The actual demand and the actual receipts depend upon many circumstances, which vary year by year. In 1883-84, the actual demand was £1,416,075, and the actual receipts £1,405,048. The estates on the revenue roll are divided into three classes—(1) those held under the *tálukdárí* rules described above, covering 60 per cent. of the area of the Province; (2) those held by ordinary *zamíndárí* tenure, covering about 20 per cent. of the area; and (3) those held by *pattídárí* and *bháyachára* communities and in fee-simple or revenue-free, covering the remaining 20 per cent. of the area. There are altogether 430 *tálukdárs* in the Province, of whom more than one-half, with an area of about 2½ million acres, hold their estates under the rule of primogeniture. The *zamíndárí* estates, locally known by the name of *mufríd*, may be the undivided property of a single owner; but far more commonly they are owned by a coparcenary community, who regard themselves as descendants of a common ancestor. In the latter case, the whole is sometimes shared in common; and sometimes each member of the community looks after his own share only, leaving the common concerns to be managed by a *lambardár*, or head-man, who is responsible to Government for the revenue. In 1883 the number of *zamíndárí* estates was 1340, besides 3007 *zamíndárí* communities cultivating in common. *Pattídárí* estates numbered 1032, and *bháyachára* estates 3687. Revenue-free estates numbered 1046; fee-simple estates, 52; while there were 22 holdings under the Waste Land Rules. The sub-tenures under these estates may be classified under five headings —(1) sub-settled villages, comprised within *tálukdárí* estates, which have obtained recognition under the Oudh Sub-Settlement Act of 1866, and which cover 900,000 acres; (2) lands covering 450,000 acres held by

proprietors who have been unable to prove their right to the sub-settlement of a whole village, called *sír*, *daswant*, *nánkán*, and *dihdárí;* (3) groves covering 85,000 acres held by cultivators who by immemorial custom give the landlord a certain share of the produce; (4) lands granted, either by sale or as gifts for religious endowment, with full under-proprietary rights; (5) lands covering 240,000 acres held rent-free by village servants and officials. The number of tenants ejected by process of law from their holdings in 1883 was 12,203.

According to another principle of classification, the total assessed area of the Province (23,239 square miles) is divided as follows with reference to the duration of the Settlement:—(1) Area settled in perpetuity, aggregating 1908 square miles, with an annual revenue of £87,487, or an average of £45, 17s. from each square mile. The greater portion of this area represents large estates, which were conferred upon loyal *tálukdárs* after the Mutiny at easy rates. (2) Area settled for a term of thirty years, expiring at latest in 1908, aggregating 21,185 square miles, with a revenue of £1,360,736, or £64, 4s. 6d. from each square mile. (3) 40 square miles, with a revenue of £513, settled for periods between ten years and thirty. (4) 21 square miles, with a revenue of £398, settled for less than ten years. (5) 85 square miles, still under Settlement in 1883–84.

The following is a brief description of the mode of conducting the Survey and Settlement, two connected operations which have everywhere gone on side by side. Two European officials are required—the Revenue Surveyor and the Settlement Officer—each with a numerous staff of native subordinates. The former measures the area of every village, and prepares two sets of maps, one on the scale of an inch to the mile, the other on the scale of four inches to the mile. These maps show the superficial marks of cultivated land, waste land, groves, roads, houses, and tanks. The Settlement Officer superintends the *khasra* or field survey, the unit of measurement being the *bígha* of Sháh Jahán, equivalent to 3025 square yards. His special task is to consider the character of the soil, the methods of cultivation, the facility for irrigation, the means of communication in the present and in the probable future, the current rates of rent, the liability to natural calamities, etc. Then he assesses the revenue on each village, the guiding principle being to demand one-half of the gross rental. The registers he compiles include a record of all local rights and customs affecting inheritance, irrigation, fisheries, groves, and the appointment of village officers. These elaborate operations have been now practically concluded for the whole of Oudh.

According to the agricultural statistics for 1876–77, the total assessed area of the Province was 14,885,635 acres, or 23,256 square miles; the total assessment was £1,448,404, at an average rate of 1s. 11¼d.

per assessed acre, ranging from 2s. 9¼d. in the District of Bara Banki to 1s. 1¾d. in Kheri. In 1883–84 the area assessed was about the same (14,873,441 acres, or 23,239 square miles), the assessment being £1,449,135, at an average rate of 1s. 11¾d. per assessed acre, ranging from 2s. 9½d. in the District of Bara Banki to 1s. 1¼d. in Kheri. The total cultivated area in 1876–77 was 8,276,175 acres, or 56 per cent. of the assessed area, of which 2,957,398 acres, or 20 per cent. of the grand total, was returned as irrigated, entirely by private enterprise. The total cultivated area in 1883–84 was 8,274,467 acres, of which 2,957,765 acres were irrigated by private enterprise. There are no Government canals in Oudh. The rate of assessment on cultivated land averaged 3s. 6¼d. per acre in 1876–77, and 3s. 6d. in 1882–83. The total area of uncultivated land in 1876–77 was 6,609,460 acres, or 44 per cent. of the assessed area; in 1882–83, the total area of uncultivated land was 6,598,974 acres. This last figure includes 4,031,916 acres of grazing and cultivable land, and 2,567,058 acres of uncultivable waste. The average rate of assessment on cultivated and cultivable land together was 2s. 5¾d. per acre in 1876–77, and 2s. 4¼d. in 1883–84. The highest assessment on cultivated land was in Lucknow District (4s. 10d.), and the lowest in Kheri District (2s. 3d.).

Commerce and Manufactures.—Under native rule, trade in Oudh was practically non-existent. The only superfluities for export were salt and saltpetre, while the imports were confined to articles of luxury required for the court at Lucknow. It is said that in those days the imports exceeded the exports in value; but this must be accepted, not so much as a literal fact, as a lively indication of the impoverished condition of the people. With the introduction of British authority, though the opulence of Lucknow has declined, countless small centres of traffic have sprung up throughout the country. More especially, the opening of railways has permitted the agricultural wealth of Oudh to find a market even in countries so distant as Europe; while English wares of many kinds are received in exchange. The staple exports at the present day are oil-seeds, wheat, and other food-grains; the imports —cotton piece-goods, cotton twist, and salt. It is impossible, however, to quote any trustworthy figures showing the total value of the trade.

A brisk trade is also carried on with the independent State of Nepál, along the three frontier Districts of Kheri, Bahraich, and Gonda. The general policy of the Nepál *darbár* aims at compelling this traffic to be transacted at marts within its own dominions, of which the most flourishing are Golámandi, Bánki or Nepálganj, and Bútwal. At all of these a considerable number of Oudh merchants are permanently settled, whereas Nepálís rarely cross the frontier to trade, except for

the purchase of petty necessaries. Duties are levied in Nepál, either by load or by weight, upon all articles both of export and import, at an average rate which approximately corresponds to 7 per cent. *ad valorem*. The right of levying these duties is farmed out to the highest bidder. It is said that they seldom vary, and, being known to all concerned, do not operate as a hindrance to trade or as a means of extortion. The principal exports from Oudh into Nepál are Indian and European piece-goods, salt, sugar, tobacco, spices, and chemicals. The principal imports, which largely exceed the exports in value, are rice and other food-grains, timber, oil-seeds, *ghí*, or clarified butter, metal wares, spices, drugs, and cattle.

No Province of India is more destitute of wholesale manufactures than Oudh. Excepting Lucknow, there is not a single town of the first magnitude, and there are few industries carried on by European capital, such as the preparation of indigo and tea. Indigo is rapidly developing in Oudh into a considerable and lucrative industry. The number of indigo factories in 1883 was 40, of which 6 were in European hands, the whole number affording employment to nearly 1400 persons. A paper mill recently established at Lucknow employs 340 hands, and in 1882–83 turned out goods to the value of £38,835. Weaving, pottery, and smith's work of a coarse character are carried on in many villages, but not to a sufficient extent to meet the local demand. Almost all manufactured articles of any nicety require to be imported. The only specialities are gold and silver lace-work, silver chasing, muslin (*chikan*), and rich embroidery, all confined to Lucknow. At Lucknow the well-known diamond-cut pattern of silver bangles is turned out, as well as the *bidri* damascened work in thin silver leaf, and the *zarbuland* work in which the pattern is raised. But the city is best known in India for its gold embroidery; in 1882 the number of firms employed in this industry was 127, and the number of artisans, 683. The weaving of a peculiar class of cotton goods still flourishes at Tánda.

The Oudh and Rohilkhand Railway forms the great channel of communications. Entering the Province opposite Benares, the main line runs *viâ* Faizábád to Bara Banki and Lucknow. Thence it passes north-westward through Hardoi to Sháhjahánpur and Bareli, rejoining the East Indian system at Alígarh. A branch runs from Lucknow through Unao to Cawnpur; and another diverges at Bara Banki for Bahramghát on the Gogra. The whole railway thus forms a semicircular connection or loop-line between the East Indian and the Sind, Punjab, and Delhi systems. A line 273 miles long to connect Bahraich and Sonpur, opposite Patna city, is (1885) under construction. Metalled roads of excellent construction connect all the principal towns, and much traffic still passes along the great rivers which bound or

intersect the Province. The length of made roads in Oudh in 1884 was 5241 miles, and of railways 377½ miles.

Administration.—The land revenue demand under the government of the late king rose within the last ten years of his rule from £1,399,000 to £2,702,000 a year. In spite of this enormous nominal increase, however, the amount actually realized fell in the same period from £1,318,000 to £1,063,000. Practically speaking, no other taxes of any importance existed. When the British authorities took over the Province, a rough assessment was made reaching a little over £1,000,000. Officers were shortly afterwards appointed to settle the land revenue for thirty years on a more scientific basis; and at the conclusion of their revision, the net amount stood at about £1,500,000. This sum includes the revenue from 1908 square miles of estates in Oudh granted on a permanent assessment as a reward to their owners for loyal services during the Mutiny. Besides the land revenue (of which £1,405,048 was collected in 1883–84), the chief remaining taxes include the excise on spirits, which yielded £73,000 in 1876, and £114,603 in 1882–83; and the stamps on securities, etc., which brought in £93,000 in 1876, and £120,723 in 1882–83. Miscellaneous sources of revenue, which do not come under the head of taxation, produce about £65,000 more, the principal items being Government forests, £28,000, and post-office, £16,000. The imperial treasury also draws an income from two other sources, which, however, do not appear in the accounts of this Province. The Oudh peasantry must contribute at least £200,000 annually to the proceeds of the salt-tax; while the profit on the Government opium monopoly must amount to £500,000 more. Classifying these receipts under their proper headings, it may be said that actual taxation, including land, salt, excise, and stamps, yields altogether about £1,865,000 annually; while Government monopolies, which involve no drain on the country, make up about £600,000 more. The pressure of the land revenue assessment upon the cultivated acre in Oudh was 3s. 6d. in 1883–84. The total cost of civil administration amounts to £565,000, leaving a surplus of £1,900,000, or over 75 per cent. of the gross receipts. Local taxation in rates, cesses, octroi, and ferry dues, yields a further income of £375,000. In 1882–83, the demand for local cesses was £36,669, and for local rates, £65,925.

The administration in Oudh belongs to the general non-regulation type, under which a single officer unites fiscal and judicial functions, original and appellate. The Province contains 12 Districts, each under a Deputy Commissioner. These 12 Districts, again, comprise 37 *tahsíls* or Sub-divisions. The Chief-Commissionership is now united with the Governorship of the North-Western Provinces; but the two offices remain distinct, though held by a single person.

The High Court, presided over by the Judicial Commissioner, forms the ultimate court of appeal. The number of suits instituted in the ordinary civil, small-cause, and rent courts of the Province was 85,179 in 1883; of this total over 30,000 were in connection with rent. Each Deputy Commissioner has at his disposal a small staff of European and native assistants, who aggregated 173 for the whole Province in 1884. The average population under the control of each Deputy Commissioner is little less than a million. In 1883, the total police force numbered 7685 officers and men, being 1 policeman to every 3·15 square miles of area, and to every 1482 persons of the population. The total cost was £78,992, of which £15,043 was defrayed from other sources than provincial revenue. The expenditure on buildings, communications, etc., by the Public Works Department was £79,963.

In 1877–78, the total number of schools of all kinds was 1423, attended by 64,571 pupils, being 1 school to every 17 square miles, and 5·7 pupils to every thousand of the population. In 1883–84, the number of schools was 1455; pupils, 60,432. The Muhammadans, who form only 12½ per cent. of the population, supply 22 per cent. of the scholars. Lucknow possesses an important college, founded by the *tálukdárs* in memory of Lord Canning, whose name it bears, with a separate establishment for the sons of *tálukdárs*. Almost equally efficacious in disseminating useful information is the private press of Munshi Newal Kishor at Lucknow, which prints a cheap and abundant literature for use throughout all India. An English newspaper, the *Express*, is published bi-weekly at Lucknow; and there were 14 vernacular periodicals published throughout the Province in 1884.

Municipalities have been established at the following 29 large towns:—Lucknow, Faizábád (Fyzábád), Tánda, Bahraich, Shahábád, Sandíla, Khairábád, Balrámpur, Rái Bareli, Gonda, Partábgarh, Sítápur, Biswán, Dhaurehra, Unao, Muhamdi, Nawábganj (Bara Banki), Nawábganj (Gonda), Hardoi, Nánpárá, Utraula, Lakhimpur, Bhinga, Sultánpur, Newalganj-with-Mahárájganj, Bílgrám, Sándi, Mallánwán, and Paháni. In 1884, these 29 towns had a total municipal population of 626,938, and a total municipal income of £50,871, of which £37,691 was derived from taxation; the average incidence of taxation was 1s. 2¼d. per head.

Roughly speaking, the chieftains (*tálukdárs*) have retained three-fifths of the Province, while two-fifths have passed into the hands of a class intermediate between the cultivators and the chiefs. The village communities consist of large coparcenary societies, each containing a number of separate proprietors, who either hold their lands in common, dividing the net proceeds after payment of revenue and other charges, or else have divided the soil, and each separately collect

their rents and discharge their several dues.—See *Land Survey and Settlement.*

Medical Aspects.—The climate of Oudh is less damp than that of Lower Bengal, and has greater varieties of temperature. The year falls naturally into three seasons—the rainy, from the middle of June to the beginning of October; the cold weather, from October to February or March; and the hot season, from March to June. During the five years from 1868 to 1872, the maximum temperature was 118° F. in the shade, and the minimum 39° F. In 1881, the maximum temperature at Lucknow was 111° F. in the shade, and the minimum 35·4° F. During April, May, June, and July in that year the temperature was over 100° F. The heat proves most oppressive in the rainy season. The average rainfall, for a period of 14 years ending 30th September 1883, was 40 inches for the whole of Oudh, the highest being 49 inches in Kheri District. The heaviest downpours occur in July and September, but are extremely capricious. The average annual rainfall at Lucknow for the 15 years ending 1881 amounted to 37·5 inches, with a maximum of 65 inches in 1871, and a minimum of 22 inches in 1866. Government charitable dispensaries have been established in all the chief towns. Total number of hospitals and dispensaries in Oudh, 60 (1884); in-door patients, 9341; out-door, 347,665. The number of deaths registered in the Province was 334,768 in 1883. The number of deaths from cholera was 2882; from small-pox, 75,588; from suicide, 545; from snakes or other wild beasts, 1816. Total number of persons vaccinated (1884), 26,135, at a total cost of £1438.

Oudh.—Town on the Gogra river, in Oudh; properly Avadh, or AJODHYA (*q.v.*).

Oyster Reef.—A dangerous sunken reef off the coast of Arakan, in Lower Burma. An iron screw-pile lighthouse, constructed in 1876, is situated at the south edge of the reef in 4 fathoms at low-water springs, visible in clear weather for 15 miles. It is intended to make secure the western and northern approaches to Akyáb harbour. The light is a fixed white dioptric, and is elevated 77 feet above high-water level.

P.

Pa.—Petty State of Und Sarviya, in the Gohelwár division of Káthiáwár, Bombay Presidency; consisting of 1 village, with 2 separate shareholders. Estimated revenue, £255; of which £30, 14s. is paid as tribute to the Gáekwár of Baroda, and 24s. to the Nawáb of Junágarh. Two miles west of Jesar town. Population (1872) 416; and (1881) 300.

Pábar.—River in Bashahr State, Punjab. Thornton states that it

rises in Lake Charamai, near the Barendá Pass, and falls at once over a perpendicular crag in a fine waterfall. The source lies in lat. 31° 22′ N., and long. 78° 12′ E., at an elevation of 13,839 feet above sea-level. The river flows in a general south-westerly direction, with a very rapid fall, through the most fertile and picturesque part of Bashahr; and finally joins the Tons, in lat. 30° 56′ N., and long. 77° 54′ E., after a total course of about 58 miles.

Pabná (*Pubna*).—District in the Lieutenant-Governorship of Bengal, lying between 23° 49′ and 24° 45′ N. lat., and between 89° 2′ 30″ and 89° 53′ E. long. It forms the south-east corner of the Rájsháhí Division, and is bordered along its entire east face by the main stream of the Brahmaputra or Jamuná, and along its south-west frontier by the Ganges or Padma. Area, 1847 square miles. Population (1881) 1,311,728. The administrative head-quarters are at PABNA TOWN, but SIRAJGANJ is the first place in the District, both in population and commercial importance.

Physical Aspects.—The District lies at the head of the Bengal delta, within the angle formed by the confluence of the Ganges and Brahmaputra. It is entirely of alluvial origin, the mud of the annual inundations overlying strata of clay or sand. Apart from the two great bordering rivers, it is intersected by countless water-channels of varying magnitude, so that during the rainy season every village is accessible by boat, and by boat only. Almost the whole area is one green rice-field, the uniform level being only broken by clumps of bamboos and fruit-trees, which conceal the village sites.

The river system is constituted by the Ganges and Brahmaputra, and the interlacing offshoots and tributaries of these two rivers. The Ganges, locally known as the Padma, skirts part of the west and all the south boundary of the District for a total length of 48 miles. Its chief offshoot is the Ichhámatí, which flows through Pabná town and joins the Haráságar, itself a branch of the Brahmaputra. This latter river, here called the Jamuná, forms the eastern boundary of the District for 32 miles. Its principal branch is the Haráságar, which in turn sends off the Karatoyá or Phúljhur, and joining the Baral and Ichhámatí, ultimately reunites with the Jamuná. Besides these rivers, the whole District is intersected by a network of minor watercourses which are navigable throughout the rainy season, and almost every place in the District is accessible by water during the rains. In the larger rivers, numerous *chars* have arisen, but no important islands have been formed. Instances of alluvion and diluvion are constantly taking place, and the streams themselves frequently change their courses. Old beds of large rivers abound throughout the District; some are dry except in the rains, while others contain water throughout the year. There are numerous *jhíls* or marshes, by means of which the surface drainage is carried off

in a south-easterly direction into the large rivers. The three largest of these lakes are the Bara *bíl*, with an area of 12 square miles; Sonápátilá *bíl*, 6 miles; and the Ghughudah *bíl*, 4 square miles in area. These small lakes abound with fish and wild duck. The low lands along their margins are extensively cultivated, and rich crops of rice are grown thereon. These *jhíls* frequently represent old river beds, within which the main stream of the Ganges and Brahmaputra has formerly flowed. There are no embankments in the District, and artificial canals are not wanted.

The large game of the District consists of tigers, leopards, and wild hog, which are plentiful; and buffaloes and deer in small numbers. The most common game birds are geese, duck, teal, widgeon, snipe, quail, golden, silver, and grey plover, pigeons, doves, and ortolans.

History. — Pabná District is a comparatively modern creation of British rule, and possesses no real history of its own. It was first formed in 1832, at a time when the needs of an active administration were beginning to demand recognition. Originally it had formed part of the great District of Rájsháhí, which was the most extensive *samíndári* in all Bengal when the Company obtained possession of the Province in the last century. But the hereditary Rájás of Rájsháhí, whose representative still lives in the family palace at Náttor, soon fell into default in the collection of the land revenue from their unwieldy estate, and portion after portion was brought to the hammer for arrears. Thus it happened that fresh families of landowners sprang up. And when it became necessary, for the speedier administration of criminal and civil justice, that new courts should be opened in corners remote from the original civil station, it was found comparatively easy to erect such new courts into the head-quarters of independent revenue divisions. In this way, Pabná and Bográ, and also many portions of adjoining Districts, were severed from Rájsháhí. The complete separation, however, was not effected all at once. A Joint Magistrate and Deputy Collector was first stationed at Pabná town in 1832, but this officer remained in some matters subordinate to the Collector of Rájsháhí. Many of the Pabná landowners long retained the privilege, as it was deemed, of paying their revenue into the parent treasury; and hence arose the anomalies of conflicting jurisdictions, which have not entirely disappeared at the present day. It was not until 1859 that the covenanted official in charge of Pabná received the full title of Magistrate and Collector. By 1845, the Sub-division of Sirájganj had been formed, which has since developed into by far the more important half of the District.

Frequent changes have taken place in the limits of the District jurisdiction. In 1862, the large Sub-division of Kushtiá, lying beyond the Ganges, was transferred from Pabná to Nadiyá; and in 1871, by the transfer of two more outlying *thánás* or police circles, that river has

been constituted the uniform southern boundary of the District. In the meantime, the magisterial and revenue jurisdictions have been gradually brought into harmony; but even at the present day there is scarcely a police circle in Pabná, in which some estates do not pay their land revenue into the treasury of an alien District.

The only event of late years which has disturbed the even current of civil administration in Pabná, is the agrarian riot of 1873. The first quarrel between landlord and tenant arose in the large *parganá* or Fiscal Division of Yusafsháhí, formerly part of the possessions of the Náttor Rájá, but now owned by five families of *zamíndárs*. From the first, the relations of these new-comers, with their *ráyats* and with one another, appear to have been unfriendly. They attempted to enhance their rent-rolls, partly by consolidating customary cesses or *ábwábs* with rent, and partly by reducing the standard of the local measuring-pole. These attempts the *ráyats* resisted by every means in their power. They refused to pay any rent at all. They contested the claims for enhancement in the courts of law. Finally, they banded themselves together in a league, to oppose, by force if necessary, their landlords' demands. The agrarian combination spread through the District, and in some places led to serious breaches of the peace in July 1873. A strong body of police was marched into the District to quell the disturbances, and 302 persons were arrested, the majority of whom were sentenced to terms of imprisonment. Since that date order has been preserved. The *ráyats*, on the whole, congratulate themselves on having got the best of the contest. The ill-feeling on certain estates has been by no means allayed; but it is hoped that recent legislation will settle this chronic difficulty between landlord and tenant, which is common to Eastern Bengal, and was only marked in Pabná by symptoms of special acuteness.

Population.—No early estimates of the population exist sufficiently trustworthy to deserve record. The Census of 1872 ascertained the number to be 1,211,594 persons, residing in 2792 *mauzás* or villages, and in 198,220 houses. At the last enumeration in 1881, the population of Pabná District was returned at 1,311,728, showing an increase of 100,134, or 8·26 per cent. in nine years. This increase is fairly distributed throughout, and in the absence of any considerable migration into or from the District, may be taken as the natural increase of population in a fairly healthy agricultural District.

The results of the Census of 1881 may be summarized as follows:—Area of District, 1847 square miles, with 2 towns and 3919 villages, and 206,395 houses, of which 200,447 were occupied. Total population, 1,311,728, namely, males 648,311, and females 663,417. Average density of population, 710·19 persons per square mile; towns and villages per square mile, 2·12; persons per town or village, 334;

houses per square mile, 111·75; inmates per occupied house, 6·54. Classified according to age and sex there were in 1881—under 15 years of age, males 275,421, and females 267,407; total children, 542,828, or 41·4 per cent. of the population: 15 years and upwards, males 372,890, and females 396,010; total adults, 768,900, or 58·6 per cent.

Religious Classification.—The bulk of the population of Pabná District are Muhammadans by religion. In 1881 the Muhammadans numbered 949,908, or 72·4 per cent. of the District population; Hindus, 361,479, or 27·5 per cent.; Jains, 226; Christians, 114; and Buddhist, 1.

As in other Districts bordering the lower reaches of the Brahmaputra, there can be no doubt that the great bulk of the population are of aboriginal descent; and that the majority willingly adopted the conquering faith of Islám, in preference to remaining out-castes beyond the pale of exclusive Hinduism. The Census Report of 1881, however, does not give any ethnological classification, and the aborigines are all included in the general Muhammadan or Hindu population. A few immigrants from the north-west are to be found, either as merchants in Sirájganj, or as stalwart retainers at the offices of the *zamíndárs*. Emigration is unknown to the natives of the District. The aboriginal hill tribes are very poorly represented, and consist of a few Bunás from Chutiá Nágpur, occupied in reclaiming the marshy jungles. Of the higher caste Hindu population, Bráhmans number 20,970; Rájputs, only 455; and Káyasths, 34,602. The lower Hindus include the following:—Chandál, the most numerous caste among the Hindus, 53,319; Jaliyá, 39,279; Sunrí, 26,049; Kaibartta, 23,306; Barhai, 12,714; Goálá, 11,783; Nápit, 11,718; Kumbhár, 9841; Telí, 9824; Lohár, 8119; Kapálí, 6378; Mallah, 5851; and Chamár, 5792. Caste-rejecting Hindus number 13,175, of whom 13,157 were Vaishnavs. The Bráhma Samáj is represented by a few members at Pabná town and Sirájganj, who are almost all strangers from other Districts. Their numbers are not returned separately in the Census Report of 1881.

The Muhammadans of Pabná do not appear to separate themselves strongly from their Hindu neighbours, though doubtless the recent Wahábí or Faráizí revival has exercised some influence upon their religious conduct and mode of life. They are said to be declining in position, owing to their bigoted conservatism, which keeps them outside the Government system of education, and to the jealousy and competition of the more pushing Hindus, who monopolize all, or nearly all, the Government appointments. The leading cultivators are generally Muhammadans; and they frequently rise to the position of traders, boat-owners, and holders of small estates, their savings being usually spent in building boats or in purchasing land. Prosperous Muhammadan cultivators spend considerable sums in feasts and marriage

ceremonials. The lower class of Musalmáns mix freely with the Hindu lower castes, and it is said many Muhammadans take observance of Hindu religious festivals (*pujás*), while among the Hindus certain classes honour the festival of the Muharram, impartially with those of their own Durgá or Kálí. Since the setting in of the Wahábí or Faráizí religious revival, however, class rules are becoming more rigid, and the separation between Muhammadans and Hindus more marked. The wives of the Muhammadan peasantry do not work in the fields, but confine themselves to household domestic duties. The sons of the principal cultivators generally learn to read and write, and a few of them study the Kurán.

The Christian population of Pabná according to race consists of—Europeans, 62; African, 1; Eurasians, 30; and natives, 21. By sect, they include—Church of England, 56; Roman Catholics, 23; Church of Scotland, 4; Protestants, not otherwise distinguished, 18; and 'others,' 13.

Town and Rural Population.—The population divides itself into an urban, a rural, and a floating section. The townsmen are mostly traders, and many of the wealthier landlords are non-resident. Apart from the growing importance of Sirájganj as a trading centre, no tendency is displayed by the people to gather into towns, but rather the reverse. The only two towns in the District in 1881 were PABNA, 15,267; and SIRAJGANJ, 21,037; total urban population, 36,304, or only 2·7 per cent. of the total inhabitants of the District. Of the 3719 villages in 1881, as many as 1856 contained less than two hundred inhabitants; 1308 from two to five hundred; 573 from five hundred to a thousand; 166 from one to two thousand; 14 from two to three thousand; and 2 from three to five thousand. The floating or boat population was returned at 6164.

As regards occupation, the Census of 1881 divides the male population into six classes:—(1) Professional class, including Government officials, 10,891; (2) domestic class, 15,677; (3) commercial class, including all merchants, carriers, boatmen, etc., 31,395; (4) agricultural class, including gardeners, 284,467; (5) manufacturing and industrial class, 56,505; (6) indefinite and non-productive class, comprising male children and 17,514 general labourers, 249,376.

Agriculture.—Rice constitutes the staple crop throughout the District. Of the total food supply, the *áman* or late rice, grown on low lands, forms about one-half; the *áus* or early rice, grown on high lands, about one-fifth; and the remainder is furnished by cold-weather second crops, such as wheat, barley, and various pulses. Oil-seeds and the usual vegetables are also cultivated. Indigo is now grown on only about 5000 acres. Of recent years, jute has risen into the second place in the District agriculture. This fibre has been grown for local use from time

immemorial; but up to about 1865 little or none had been exported. The European demand, however, at that time so stimulated the cultivators, that, without any direct interference, they had themselves placed as much as 192 square miles under this crop by 1872. Since the latter date the cultivation has somewhat fallen off, but jute still forms the source to which the petty farmer looks to pay his rent, and indeed has caused the withdrawal of rice land from cultivation to a certain extent. Neither manure nor irrigation is commonly practised or required. The principle of the rotation of crops is acknowledged in the maxim that jute, sugar-cane, betel-leaf, and turmeric can none of them be continuously grown on the same field. It may be broadly stated that there is now no cultivable spare land left in the District. The average produce of an acre of land, yielding two crops, is estimated to be about 21 cwts., worth about £3, 7s. The rates of rent in Pabná vary extremely on different estates. The average rate for rice lands may be said to lie between 3s. and 6s. per acre, but some landlords obtain as much as 12s. A general attempt at enhancement led to the disturbances which have been already described. There is little that is peculiar in the land tenures of the District. A class of cultivators exists in the District known as *bargáits* or *bargádárs*, who cultivate land under the *jotdárs* or larger husbandmen, the latter giving half the seed and the land rent-free. The *bargáit* provides the cattle, implements, half the seed, and the labour, and in return keeps half the produce. All the present landowners are supposed to owe their title to sales from the Rájá of Náttor, which have taken place since the introduction of British rule. The number of permanent under-tenures of the *patní* class is comparatively small. It is supposed that about half the cultivators have won for themselves occupancy rights, by the continuous cultivation of their fields for more than twelve years; but this supposition would be strenuously contested by the landlords.

The ordinary rates of wages have approximately doubled within the past forty years. Since 1840, the wages of a common coolie have risen from 2¼d. to 4½d. or 5d. per diem; of an agricultural labourer, from 2¼d. to 4d.; of a carpenter or smith, from 4½d. to 1s. The wages paid at Sirájganj are considerably higher than the rates current in other parts of the District, especially for women and children, who are largely employed in the jute factory. For unskilled labour at that busy mart, men sometimes receive 16s. a month, women 7s. 6d., and children 5s. The prices of food-grains appear to have risen in a yet greater degree than wages. Common rice, which sold in 1850 for 1s. 8½d. per cwt., fetched 3s. 9d. per cwt. in 1870, and an average of 5s. 4d. for the five years ending 1883–84; during the same period of 34 years, barley rose from 1s. 8½d. to 4s. 9d., and wheat from 2s. 4½d. in 1850 to an average of 5s. 9d. for the five years ending 1883–84. The highest

price reached by common rice in years of scarcity was 10s. 6½d. per cwt. in 1866, and 9s. 1d. in 1874.

Pabná is not specially liable to either of the calamities of flood or drought, and the means of water communication are sufficiently ample to prevent a local scarcity from intensifying into famine. The natural rising of the rivers lays a great portion of the country under water every year, and no irrigation works are needed. In 1874, the deficiency in the local rainfall was such as to render necessary relief operations on the part of Government; and about £11,000 was expended on this account. If the price of rice were to rise in January to 10s. 10d. per cwt., that should be regarded as a sign of approaching distress.

Manufactures, etc.—At Máchimpur, near Sirájganj, there is a large factory for gunny-weaving, maintained by European capital, which gives employment to about 3450 men, women, and children. The total value of gunny-bags exported from the District in 1876–77 is returned at £70,000. In 1883–84, the number of gunny-bags exported from Pabná was 3,591,596. The cultivation and manufacture of indigo are on the decline, the total annual out-turn of this dye being now only about 300 cwts. The weaving industry, also, is no longer prosperous. A coarse paper is manufactured in certain villages of the Sirájganj Sub-division from *meshtá* (Hibiscus cannabinus). Mats and baskets are commonly woven from reeds, canes, and bamboos; and there is some export of these articles to other Districts.

Commerce and Trade.—Pabná District is most favourably situated for river traffic. SIRAJGANJ is, perhaps, the most frequented mart in all Bengal, both for steamers and native boats. Its trade is mostly of a through character, the agricultural produce of all the neighbouring Districts being here exchanged for piece-goods, salt, and European wares. But, apart from Sirájganj, there are numerous minor marts which export their jute and rice direct to Goálanda and even to Calcutta. There is no article of Indian trade which does not figure in the Sirájganj returns on both sides of the account, but the chief exports proper are jute, rice, pulses, oil-seeds, hay and straw, hides and gunny-bags; the imports comprise European cotton manufactures, salt, tobacco, betel-nuts, spices, cocoa-nuts, lime and limestone, iron, and coal. It is calculated that coin to the amount of at least £400,000 is annually imported, in order to liquidate the favourable balance of trade. The registration returns for 1876–77 give a total value of exports amounting to £2,205,277, of which £1,722,502 was carried by country boats, £182,548 by private steamers, and £300,226 by railway steamers. The total imports were valued at £2,324,590, of which £1,912,014 was carried by country boats, £1505 by private steamers, and £411,071 by railway steamers. These figures include the trade of Sirájganj, which will be shown in detail in

a separate article, as well as a large amount of commodities ranked both as exports and imports. The net export of jute, the produce of Pabná District, is given at 1,081,700 *maunds*, being the fourth largest supply of any District in Bengal. Similarly, the net export of food-grains is nearly 500,000 *maunds*, and of oil-seeds, 249,000 *maunds*. Apart from Sirájganj, the chief marts are—Berá, which exported jute, food-grains, and oil-seeds, valued at £67,270, and imported £13,630 of piece-goods and 50,000 *maunds* of salt; Ulápárá, exports £59,090, imports £11,420; Dhapára, exports £11,180, imports £42,360; Pabná town, exports £10,110, imports £21,330; Pangásí, exports £50,840. Owing to a change in the system of registration, no later statistics are available showing the extent and value of the import and export trade of the District.

The Northern Bengal State Railway runs across the south-western corner of Pabná District for about 5 miles. The roads in the District are few and inferior, the communication even between Pabná town and Sirájganj being interrupted by a marshy tract, 31 miles across. But this deficiency is amply compensated by the facility of water communication; 126 miles of river are returned as navigable throughout the year (exclusive of the great skirting rivers), and 68 miles as navigable for a portion of the year. About £2500 is annually expended on the maintenance and construction of roads. There is a small water-course, artificially deepened to serve as a canal, in the neighbourhood of Sirájganj.

Administration.—In 1870–71, the net revenue of Pabná District amounted to £53,855, towards which the land-tax contributed £32,082, or 60 per cent.; the net expenditure was £22,717, or about two-fifths of the revenue. In 1883–84, the six principal items of revenue aggregated £77,380, made up as follows:—Land revenue, £39,742; excise, £8381; stamps, £20,832; registration, £1391; road cess, £5241; municipal taxes, £1793. In 1883–84 there were 1822 separate estates on the Government rent-roll, owned by 13,189 individual proprietors. Average payment by each estate, £21, 16s. 3d.; by each individual proprietor, £3, 0s. 2d. There were 4 covenanted officials stationed in the District in 1883, and 10 civil and criminal courts open. For police purposes, the District is divided into 8 *thánás* or police circles, with 13 outposts. In 1883, the regular and municipal police force numbered 366 men of all ranks, maintained at a total cost of £6899. In addition, there was a rural watch or village police force numbering 2204, maintained by the villagers, and by grants of rent-free land, at an estimated cost of £11,486. The total machinery, therefore, for the protection of person and property consisted of 2570 officers and men, giving 1 policeman to every 0·72 square mile of the area and to every 514 persons of the population. The estimated total cost was

£18,385, averaging £9, 19s. per square mile and 3¼d. per head of population. The total number of persons in Pabná District convicted of any offence, in 1883, great or small, was 1608, being 1 person to every 816 of the population. By far the greater proportion of the convictions were for petty offences. The District contains one jail and one lock-up at Sirájganj. In 1883, the average daily number of prisoners was 158·7, of whom 4 were females; the labouring convicts averaged 93. These figures show 1 prisoner to every 8265 of the population.

Education has widely spread of recent years, chiefly owing to the reforms of Sir G. Campbell, by which the benefit of the grant-in-aid rules has been extended to the *páthsálás* or village schools. In 1856 there were only 5 Government-inspected schools in the District, attended by 508 pupils; by 1872 these numbers had grown to 247 schools, and 8833 pupils. In the latter year the total expenditure on education was £4215, towards which Government contributed £2228. By 1876 the schools had increased to 285, and the pupils to 9665; and by 1883–84 the schools under Government inspection had further increased to about 920, and the pupils to about 23,500, giving one school to every 2 square miles of area, and 17·9 pupils to every thousand of the population. Of the boys of school-going age, one in every 3·7 was attending school in 1883–84.

The District is divided into 2 administrative Sub-divisions and 8 police circles, namely, Pabná, with the four police circles of Pabná, Chátmahar, Dulái, and Mathurá; and Sirájganj, with the four police circles of Sirájganj, Sháhzádpur, Ráiganj, and Ulápárá. There are 38 *parganás* or Fiscal Divisions, with an aggregate of 1822 revenue-paying estates. In 1883 there were 3 civil judges and 7 stipendiary magistrates; the maximum distance of any village from the nearest court was 32 miles, the average distance 8 miles. There are 2 municipalities in the District, Pabná town and Sirájganj, with a total population of 35,941; the municipal income in 1883–84 was returned at £2196, of which £1793 was derived from taxation, the average rate of taxation being a fraction under 1s. per head.

Medical Aspects.—The climate of Pabná is mild, and not unhealthy as compared with the neighbouring Districts. The average annual rainfall is returned at 68·41 inches for Pabná town, and 58·22 inches for Sirájganj. In 1883–84, the rainfall at Pabná town was only 43·06 inches. The mean temperature at Pabná is about 80° F., but no trustworthy thermometrical returns are available. The estuary of the Meghna is sufficiently near to expose the District to the danger of occasional cyclones. In September 1872, a storm of unusual violence swept over the country, which levelled native houses and fruit-trees in all directions, sunk more than 100 country boats at Sirájganj, and wrecked several large steamers and flats.

The chief diseases are malarious fevers of a mild type, splenitis, and slight attacks of dysentery and diarrhœa. Cholera usually breaks out every year in a more or less severe form. The vital statistics for 1883 show a total of 32,148 registered deaths in 1883, or a death-rate of 26·10 per thousand. These figures, however, are considerably below the truth. There were, in 1883, two charitable dispensaries in the District, at which 333 in-door and 7415 out-door patients were treated during the year. [For further information regarding Pabná, see *The Statistical Account of Bengal*, by W. W. Hunter, vol. ix. pp. 269–376 (London, Trübner & Co., 1876). Also the *Bengal Census Report* for 1881, and the several Provincial Administration and Departmental Reports from 1880 to 1884.]

Pabná.—*Sadr* or head-quarters Sub-division of Pabná District, Bengal, lying between 23° 49′ and 24° 20′ N. lat., and between 89° 3′ and 89° 47′ E. long. Area, 901 square miles; villages, 1826; houses, 102,904. Population (1881) 611,964, namely, males 301,431, and females 310,533. Hindus numbered 182,648; Muhammadans, 429,237; Christians, 76; Buddhist, 1; and Jains, 2. Average number of persons per square mile, 679; villages per square mile, 2·03; houses per square mile, 118; persons per village, 335; inmates per house, 5·9. This Sub-division consists of the 4 police circles of Pabná, Duláí, Mathurá, and Chátmahar. In 1883 it contained 4 magisterial and 5 civil courts; a total regular police force of 236 men, with a village watch numbering 1112.

Pabná.—Administrative head-quarters and second largest town of Pabná District, Bengal; situated on both banks of the Ichhámatí, in lat. 24° 0′ 30″ N., and long. 89° 17′ 25″ E. Population (1881) 15,267, namely, males 7701, and females 7566. Classified according to religion, Muhammadans numbered 8106; Hindus, 7134; and 'others,' 27. Municipal income (1883–84), £931, of which £872 was derived from taxation; average incidence of taxation, 1s. 2d. per head of the population (14,883) within municipal limits. The Ichhámatí flows through the centre of the town; the old bed of the Ganges or Padmá lies to the south. Chief buildings—the Government offices, circuit-house, police station, dispensary, Government English school, and Mánjhipárá Indigo Factory; 5 large *bázárs*. Several good metalled roads.

Pachamálai ('*Green Mountains*').—Mountain range in Trichinopoli and Salem Districts, Madras, lying between 11° 10′ and 11° 24′ N. lat., and between 78° 33′ 30″ and 78° 50′ E. long. Average height above sea-level, 2000 feet; length of range, about 20 miles. In shape the range has a slight resemblance to an hour-glass, being nearly cut in two by ravines of great size and depth, opening to the north-east and south-west. Of the two parts into which the range is thus divided, the north-

eastern is the larger, and, as a rule, reaches a higher level than the south-eastern. On the Salem side, the hills are higher and more precipitous than towards the east, where the ascent is gradual and relieved by long spurs trending into the plains. The forests are poor, and at present of no economic value, having been much injured by the wasteful nomad cultivation. The scrub and bamboo wilds that remain are notoriously feverish. On the western side the slopes are covered with jungle, consisting chiefly of *úsilai* (Albizzia Amara); towards the summits the jungle is dense and intermixed with bamboo and thorny bushes. On the summits are found forests of considerable extent, consisting of *vengai* (Pterocarpus Marsupium), teak (Tectona grandis), blackwood (Dalbergia latifolia), and sandal-wood (Santalum album). The eastern slopes are covered with a dense jungle of bamboo, with *vengai* and small teak trees. In addition to the trees above mentioned, the principal products of the Pachamálai hills are—gall-nuts; a bark called *vembádampattai*, from which a red dye is extracted; the fruit of the hill-gooseberry (Rhodomyrtus tomentosa); and honey. Three villages are situated in the Pachamálai hills—Vannádu, with 27 hamlets, and population (1881) 3281; Kombai, with 6 hamlets, and population (1881) 428; and Temparanádu, with 20 hamlets, and population (1881) 1669: total population (1881) of Pachamálai hills, 5378, occupying 1116 houses.

Pachambá.—Formerly a Sub-division of Hazáribágh District, Bengal, which has now (1885) been reconstituted as Girídhi Sub-division (*q.v.*).

Pachambá.—Town in Hazáribágh District, Bengal; situated in lat. 24° 12′ 29″ N., and long. 86° 18′ 38″ E., 3 miles from Girídhi railway station. Head-quarters of the Free Church of Scotland Mission to the Santáls; dispensary and training school for teachers are attached to the Mission. The staff numbers 17 persons, 2 of whom are Europeans; the funds are drawn mainly from subscriptions in Scotland, aided by surplus receipts of the Free Church of Scotland's Institution in Calcutta. The Mission also maintains 6 vernacular boys' schools, and 1 boarding school for girls. The total native Christian community numbered 182 in 1882.

Pachhegám.—Petty State in the Gohelwár division of Káthiáwár, Bombay Presidency. Area, 10 square miles; containing 4 villages, with 2 separate shareholders. Estimated revenue, £3700; tribute of £212, 4s. is paid to the Gáekwár of Baroda, and £68 to the Nawáb of Junágarh. Situated 12 miles south-east of the Dhola junction of the Bhaunagar-Gondal railway station. The head-quarters of an important body of Nágar Bráhmans. Population (1881) 3655, of which 2679 inhabit Pachhegám village.

Pachhimráth.—*Parganá* in Faizábád (Fyzábád) District, Oudh; bounded on the north by Haweli Oudh, on the east by Majhaura,

on the south by Sultánpur Baraunsi in Sultánpur District, and on the west by Rudauli in Bara Banki. Intersected by two small streams, the Madha and Bisoi, which, after passing into Majhaura *parganá*, unite and form the Tons. Under native rule, the *parganá* comprised a much larger area than at present, consisting of 856 villages. Numerous transfers have lately been made to neighbouring *parganás*, and Pachhimráth now contains an area of 350 square miles, of which 197 are cultivated; number of villages, 502. Population (1881) 198,303, namely, 186,108 Hindus, 12,194 Muhammadans, and 1 'other.' Formerly inhabited by Bhárs, but now owned principally by Rájputs.

Pachhoha.—*Parganá* in Hardoi District, Oudh; bounded on the north by Sháhjahánpur District, in the North-Western Provinces; on the east by Sháhábád *parganá;* on the south by Páli; and on the west by Farukhábád and Sháhjahánpur Districts. Watered by two small streams, the Garra and Sunsáha Chanáb. Soil chiefly sandy (*bhúr*). Area, about 88 square miles, or 56,280 acres, of which 42,361 acres are returned as cultivated, 10,275 as cultivable, and 3644 as uncultivable waste. Population (1881) 30,253, namely, males 16,760, and females 13,493, nearly all Hindus. Government land revenue, £4383. The landholders are chiefly Panwárs. During native rule, Pachhoha was included within Páli, and was only constituted a separate *parganá* after the British annexation.

Páchipeta.—*Ghát* in Vizagapatam District, Madras Presidency.—*See* PANCHIPENTA.

Pachmarhí.—Small *zamíndárí* estate in Sohágpur *tahsíl*, Hoshangábád District, Central Provinces; comprising 6 villages, in the heart of the Mahádeo Hills. Population (1881) 507. The chief has arranged for the fine *sál* timber being preserved by the Government Forest Department. He is a Kurkú by caste, and the principal of the Bhopás, or hereditary guardians of the temple on the Mahádeo Hills, in which capacity he receives yearly £75 in lieu of pilgrim tax, less a quit-rent on his estate of £2, 10s. per annum.

Pachmarhí. — Plateau and sanitarium in Hoshangábád District, Central Provinces; surrounded by the Chaurádeo Játa Pahár and Dhúpgarh Hills. It lies 2500 feet above Sohágpur, with an average temperature nearly 10° F. lower than in the valley; and, though not free from fever, affords an agreeable sanitarium and summer retreat for the Central Provinces. Population (1881) 2054, namely, Hindus, 1530; Muhammadans, 400; Christians, 110; and non-Hindu aborigines, 14. Pachmarhí has some interesting ancient temples. It is a convalescent depôt for European troops.

Pachora.—Sub-division of Khándesh District, Bombay Presidency. Area, 535 square miles, containing 1 town and 186 villages. Population (1872) 84,880; (1881) 100,051, namely, 51,949 males and 48,102

females. Hindus number 85,989; Muhammadans, 9350; and 'others,' 4712. Land revenue (1882), £33,189.

The Sub-division is bounded on the north by Amálner, Erandol, and Nasirábád Sub-divisions of Khándesh; on the east by Jámner and the Nizám's territory; on the south by the Nizám's territory; and on the west by Chalisgáon and Dhúliá. The region is composed of a fairly wooded valley lying between the Sátmála range to the south and low ranges of hills in the north. Climate healthy; average rainfall, 28·9 inches. The only perennial stream is the Girná. In 1864-65, the survey settlement disclosed 8977 holdings, of an average area of 20·4 acres, and an average assessment of £2, 16s. 8d.; incidence of land-tax per head, about 8s. 6½d. Total cultivated area of Government land in 1878-79, 212,505 acres; the principal crops being—grain crops, 121,190 acres; pulses, 3286 acres; oil-seeds, 9588 acres; fibres, 75,049 acres; and miscellaneous, 3392 acres. In 1883, the Sub-division contained 1 civil and 3 criminal courts; number of police circles (*thánás*), 2; regular police, 72 men; and village watch (*chaukídárs*), 211.

Pachora.—Village in Khándesh District, Bombay Presidency, and head-quarters of Pachora Sub-division. Population (1872) 2793. Not separately returned in the Census Report of 1881. Pachora is situated 35 miles south-east of Dhúliá, and is a station on the Great Indian Peninsula Railway, 232 miles from Bombay. A good shaded road connects the village with the railway station. Pachora is the nearest station to the Ajanta caves, which lie about 30 miles to the south-east. Travellers' bungalow; post-office.

Pa-daung.—Township in Prome District, Pegu Division, Lower Burma, occupying the whole of the right bank of the Irawadi (Irrawaddy) from Thayet-myo on the north to Henzada on the south, and stretching westward to the Arakan Yoma range. Area, 1008 square miles. Population (1877) 35,269; revenue, £8667: and (1881) population, 47,993; revenue, £10,593. Along the bank of the Irawadi, for about a mile inland, the country is level, and under rice; west of this it begins to undulate, but the undulations soon pass into hills, and the whole west of the township to the Arakan Yomas is a succession of densely-wooded spurs and mountain torrents. *Eng* (or *in*) (Dipterocarpus tuberculatus), *pyin-ga-do* (Xylia dolabriformis), *sha* (Acacia Catechu), and teak (Tectona grandis), besides bamboos, abound in this tract. Cutch trees (Acacia Catechu) are very numerous, and a brisk manufacture of this article has sprung up. The principal rivers are—the Tha-ni, with its tributaries the Bu-ro and Kyauk-bu; the Thu-le-dan; and the Ka-wa. The mineral products of Pa-daung are earth-oil and limestone. In the southern portion of the township are some salt springs, of no economic value at present, owing to the importation of cheap foreign salt. The number of revenue circles is 19. The area under cultivation may

be put roughly at 60 square miles, of which about seven-ninths are under rice, and the remainder under miscellaneous crops, such as chillies, fruit, onions, sesamum, and tobacco. These are exchanged for cotton, piece-goods, and *nga-pi* or fish paste. The chief road is that leading from Prome into Arakan *viâ* the Taung-gup Pass. The principal town is PA-DAUNG.

Pa-daung.—Head-quarters town of Pa-daung township in Prome District, Pegu Division, Lower Burma; situated in lat. 18° 41′ N., and long. 95° 10′ E., on the right bank of the Irawadi (Irrawaddy). Population (1877–78) 2897; and (1881) 2267. Daily communication with Prome by a ferry-boat. It consists of one long street, which forms a portion of the military road from Prome into Arakan. Contains a court-house, police station, market, and school. Pa-daung is occasionally mentioned in Burmese history. About the end of the first century of the Christian era, Tha-pin-nyu, the last king of Old Prome, fled thither after the destruction of his capital, Tha-re-khettra, by the Kanran tribe. In both the first and second Anglo-Burmese wars, Pa-daung was the scene of fighting.

Padda (*Padma*).—The name of the main stream of the Ganges during the lower part of its course.—*See* GANGES.

Pa-de.—Stream rising in the western slopes of the Pegu Yoma range, in Lower Burma. After a westerly course for some distance, it enters Thayet-myo District, where it takes the name of the Bwot-lay, and falls into the Irawadi (Irrawaddy) from the eastwards. The volume of water poured into the Irawadi during the rains is considerable; but this channel is useless for navigation purposes on account of the force of the current, and the rapidity with which the water rises and falls. Near its mouth it is spanned by a substantial wooden bridge, which carries the main road between Rangoon and Mye-de. During the rains, large quantities of teak are floated down to the mouth of the Bwot-lay, where the timber is collected into rafts for the Rangoon market.

Pádinalknád.—*Táluk* or Sub-division in Coorg. Area, 400 square miles; number of villages, 56; number of houses, 3351. Population (1871) 32,350; (1881) 28,219, namely, 16,342 males and 11,877 females; of whom 18,696 were Hindus, 6896 native Coorgs, 2499 Muhammadans, chiefly Máppilas, 3 Jains, and 125 Christians.

Pádinalknád occupies the western portion of Coorg, and includes the boundary range of the Nalknád, where the Káveri takes its rise, containing the highest peaks of the Western Gháts. Highest peaks—Todianda-Mol (5729 feet); Soma-male in the Kadiethnád; Tumbemale; Igatapa; and Bráhmagiri. The valleys are winding and narrow. The rice cultivation is insufficient for the people, many of whom obtain a livelihood on the coffee estates. Cardamom plots have been opened in the

dense forests of the Gháts. The *táluk* is rich in jungle produce, chiefly cardamoms and *pún* timber. There are many coffee plantations. The coffee grown by the Coorgs in the *banes* or forest land attached to their rice-fields is much neglected. In the rains the streams are bridged by trees felled so as to fall across them. Into the sacred forests near the source of the Káveri no one is allowed to penetrate. The north-western portion of the *táluk* contains some of the wildest tracts of Coorg; and it is inhabited by the Botwas or Kádalas, the most primitive class of jungle people in Coorg. The Botwas are excellent archers, and live by the chase, seldom working for hire. Their huts, which they frequently change, are of the rudest description, made of sticks and covered with leaves of the *natti* palm. The women dress in leaves, which they change four times a day; the men wear a coarse cloth.

Padma (*Padda*).—The name of the main stream of the Ganges, during the lower portion of its course.—*See* GANGES.

Padmanábham.—Village in Bimlipatam *táluk*, Vizagapatam District, Madras Presidency; situated in lat. 17° 58′ N., and long. 83° 19′ E., near the port of Bimlipatam. Population (1881) 534; number of houses, 103. A place of religious and historic interest, containing a large endowed Hindu temple of much local celebrity, and marking the scene of a decisive battle—'the Flodden of the Northern Circars'—fought between Viziarám Ráj of Vizianágaram and Col. Prendergast's force, on the 10th June 1794. Viziarám Ráj was defeated and slain, and with him fell most of the principal chiefs of the country. The loss on the Company's side was 13 killed and 61 wounded.

Padmávatí (*Padmábatí*).—Town in Khandpárá Tributary State, Orissa, Bengal; situated on the Mahánadi river, in lat. 20° 20′ 45″ N., and long. 85° 21′ E. Large river traffic; exports of salt, spices, cocoa-nuts, and brass utensils to Sambalpur in the Central Provinces, and return trade in cotton, wheat, oil-seeds, *ghí*, oil, molasses, iron, *tasar* silk, etc.

Pádra.—Sub-division of Baroda State, Gáekwár's territory, Bombay Presidency. Area, about 250 square miles, of which 51,443 acres were under cultivation in 1881. The river Máhi flows along the northern boundary. The country presents an even surface to the eye, broken only by numerous Limbada trees, which assist in making the climate salubrious, and by ponds of large extent. Three-fourths of the entire land is of the rich *goráth* (light soil). The Sub-division contains 11,000 holdings, varying in area from three-quarters of an acre to one hundred acres; the average is five acres. State assessment (1882), £76,667. Cotton is raised on over 6000 acres.

Pádra.—Town in the Pádra Sub-division of Baroda State, Bombay Presidency; situated 14 miles west-south-west of the city of Baroda, in lat. 22° 14′ 30″ N., and long. 73° 7′ 30″ E. Population (1881) 7668.

Pádra is connected with Baroda city by narrow sandy roads, impassable in the rains for wheeled traffic. The village contains a good market, and lies in the centre of a prosperous country. Customs' office, post-office, dispensary, and three rest-houses. A municipality, and contains a Gujaráthí school. From its situation, Pádra was in former times the usual place of detention for suspected members of the Gáekwár's family.

Padrauna (*Paráuna*).—North-eastern *tahsíl* of Gorakhpur District, North-Western Provinces; consisting of a level plain, lying along the west bank of the river Gandak, and co-extensive with the *parganá* of Sidhua-Jobna. The *tahsíl* is a long and straggling tract extending from the wild and marshy *tarái* in the north to the confines of the fertile Bengal District of Champáran on the south, and presenting a great variety of physical and agricultural features. The Great Gandak forms its eastern boundary in parts, and the almost yearly changes of bed effected by this river are a great obstacle to cultivation. In the neighbourhood of the Great Gandak, the agriculture is of an inferior description, and herdsmen and shepherds preponderate amongst the inhabitants. The other rivers are the Little Gandak, Jharáhi, Bánrí, and Khanuá; while numerous shallow lagoons connected by watercourses, and natural and artificial ponds and tanks, are dotted over the *tahsíl*. The villages are built wherever a little eminence is found, and are surrounded by mango groves and clumps of bamboos. The ordinary crops of the spring and winter harvests are produced; but within the last 45 years, sugar-cane has become the staple crop.

Area of the *tahsíl*, 934 square miles, of which 701 square miles are returned as under cultivation. Population (1868) 417,641; (1881) 559,838, namely, males 279,566, and females 280,272. Total increase of population in 13 years, 142,197, or 34·05 per cent. Classified according to religion, there were in 1881—Hindus, 477,806; Muhammadans, 82,003; and 'others,' 29. Of the 1220 villages comprising the *tahsíl*, 908 contain less than five hundred inhabitants, while no place exceeds five thousand. Principal manufactures, sugar, which is carried on by at least 50 native factories; and the manufacture and refining of saltpetre. Coarse hemp matting and sacking are also extensively manufactured, and the luxuriant pasturage along the banks of the Gandak has induced a considerable export trade in hides to Patna and Calcutta. Land revenue (1883), £33,786; total revenue, including local rates and cesses levied on land, £37,867; rental paid by cultivators, £113,948. Padrauna *tahsíl* contains 2 criminal courts, with 6 police stations (*thánás*); strength of regular police, 75 men, besides 352 village police (*chaukídárs*).

Padrauna.—Town in Gorakhpur District, North-Western Provinces, and head-quarters of Padrauna *tahsíl*. Lat. 26° 54′ 20″ N., long. 84° 1′ 25″ E. Distance from Gorakhpur town, 40 miles east. General

Cunningham identifies Padrauna with Páwá, mentioned in the Chinese chronicles as the last halting-place of Sakya Muni or Buddha before reaching Kusinagara, where he died, and which place received an eighth share of his relics. The village contains a large mound covered with broken bricks, from which several statues of Buddha have been excavated. The town is composed of five separate villages, with an aggregate population in 1881 of 8939. Besides the usual Sub-divisional courts and offices, Padrauna contains a post-office, police station, Government school, and excise warehouse. The site is malarious and very unhealthy, and goitre is common. A small house-tax is raised for police and conservancy purposes.

Pagára.—*Zamíndárí* estate in Hoshangábád District, Central Provinces, lying among the Mahádeo Hills. The estate comprises 12 villages, with a population (1881) of 1720, residing in 399 houses. The chief is one of the Bhopás or hereditary guardians of the temple on the Mahádeo Hills, and pays a tribute of £10 a year to the British Government.

Pa-gat (*Hpa-gat*).—Township in Amherst District, Tenasserim Division, Lower Burma. Population (1881) 14,732; land revenue, £818; capitation tax, £167.—*See* HPA-GAT.

Pa-gat (*Hpa-gat*).—Village in Amherst District, Tenasserim Division, Lower Burma.—*See* HPA-GAT.

Páglá (or *Páglí*).—River in Maldah District, Bengal. An offshoot of the Ganges on its left bank, into which the Chhotá Bhágírathí, a smaller branch, flows, and which, before it regains the Ganges, encloses a large island in the south of the District about 16 miles long. During the rainy season, the Páglá is navigable for boats of considerable size; its floods deposit sand and mud, in which rich early rice and other crops are grown.

Pahárapur.—*Parganá* in Gonda District, Oudh; bounded on the north and east by Gonda *parganá*, on the south by Guwárich, and on the west by Hisámpur *parganá* in Bahraich District. Area, 115 square miles, of which 73 are cultivated. A level *parganá*, watered by the Tirhi river, which intersects it from west to east, and occasionally causes damage to the neighbouring villages by inundation. A variety of long-stemmed rice, known as *dunsí dhán*, is peculiar to this *parganá*, which grows as the floods rise in the rainy season, and is never submerged. Population, according to the Census of 1881, 75,260, namely, 65,647 Hindus, 9612 Muhammadans, and 1 'other.' Total Government revenue, £9361. The *parganá* is chiefly owned by the Rájás of Kapúrthala and Chánda. The Bisambharpur estate belongs to the heirs of the late Mahárájá Sir Mán Singh, K.C.S.I. Of the 128 villages comprising the *parganá*, 80 are held by Bráhmans.

Pahári Banka.—One of the petty *jágírs* in Bundelkhand known as

the *Hasht Bháya Jágírs*, or 'appanages of the eight brothers.' It is under the political superintendence of the Central India Agency, and is situated within the geographical limits of Jhánsi District. Area, about 4 square miles. Population (1881) 1049; estimated revenue, £500. The *jágír* contains the single village of Pahári Kalan, and is an offshoot from the Barágáon *jágír*, which Diwán Rái Singh of Orchhá divided among his eight sons. The present holder is named Diwán Banka Piyáriju Bahádur. He has the right of adoption.

Pahárpur.—Town in Dera Ismáil Khán District, Punjab; situated in lat. 32° 7′ N., and long. 71° 2′ E. Population (1881) 2496, namely, Muhammadans 1644, and Hindus 852. A third-class municipality, with an income in 1883–84 of £164, or an average of 1s. 3½d. per head.

Pahár Sirgirá.—Old Gond chiefship, attached to Sambalpur District, Central Provinces; 15 miles west of Sambalpur town. Area, 20 square miles, about three-fifths of which are cultivated, producing rice and sugar-cane. Number of villages, 10. Population (1881) 1962. The chiefs of Pahár Sirgirá, Bhedan, and Pátholandá, all trace their origin to a family which came from Mandlá seven centuries ago. The principal village, Pahár Sirgirá (lat. 21° 27′ N., long. 83° 48′ E.), has a well-attended school. The estate contains much good forest on the plains abutting on the Bara Pahár hills. The late chief, Danardhán Singh, joined in the rebellion of 1858, and was outlawed. He, however, came under the amnesty, and was restored to his estate and former position. He died in 1870, and was succeeded by his son the present chief, Baijnáth Singh. The estate pays a tribute or quit-rent to Government of £14 per annum.

Pahásu.—Town in Bulandshahr District, North-Western Provinces; situated on the right bank of the Káli river, 24 miles south of Bulandshahr town. Population (1881) 3880, chiefly Rajputs and Musalmáns. Capital of Pratáp Singh, one of the earliest Badgújar immigrants into the Doáb. Pahásu was the head-quarters of a *mahál* under Akbar, and was conferred, with a *parganá* of 54 villages, by the Emperor Sháh Alam on Begam Samru as a *jágír* for the support of her troops. On her death in 1836 it was held for a time by Government, and then granted to Murád Alí Khán, from whom it passed to his son, the present proprietor, Nawáb Sir Fáiz Alí Khán, K.C.S.I., formerly prime minister of Jaipur (Jeypore) State. Police station, post-office, village school. A small house-tax is levied for the conservancy and police of the town.

Pahlanpur.—Collection of States, State, and town, Bombay Presidency.—*See* PALANPUR.

Pahra.—Petty State in Bundelkhand under the political superintendence of the Central India Agency. It is one of the Kálinjar Chaubes, that is, one of the shares in the district of Kálinjar belong-

ing to a member of the Chaube family. The lands belonging to the family were partitioned in 1812. The area of Pahra is 10 square miles, containing 11 villages. Population (1881) 4016. Hindus number 3892; Muhammadans, 72; and non-Hindu aborigines, 52. Estimated revenue, £1300. The present chief is named Chaube Rádha Charan. He received formal charge of the *jágír* in 1881. Pahra Khás, the capital of the State, contained in 1881 a population of 1184 persons.

Pai-bin.—Creek in Bassein District, Irawadi Division, Lower Burma. It unites the DA-GA and BASSEIN rivers, and can be navigated in all seasons for about 18 miles, as far as the village of Re-dwin-gun. During the dry weather this channel is tidal for about 30 miles from the Bassein mouth, and the water is then brackish; in the rains it is sweet.

Pai-gú.—Division, township, town, and river in Lower Burma.—*See* PEGU.

Páila.—*Parganá* in Kheri District, Oudh. This *parganá* formerly contained an area of 51 square miles, but has recently been enlarged by the inclusion of the neighbouring *parganá* of Karanpur. Present area, 103 square miles, of which 58 are cultivated. Population (according to the Census of 1881) 38,005, namely, 33,719 Hindus and 4286 Muhammadans. Number of villages, 117. Land revenue, £4967.

Pailáni.—*Tahsíl* or Sub-division of Bánda District, North-Western Provinces, lying along the south bank of the Jumna river, and intersected by its tributary, the Ken. It consists of a level plain, much broken up by ravines in the neighbourhood of the rivers. Area, 361¼ square miles, of which 197 square miles are cultivated. Population (1869) 91,176; (1881) 83,033, namely, males 42,147, and females 40,886, showing a decrease in population in 13 years of 8143, or 8·9 per cent. Hindus number 77,600; Muhammadans, 5429; and 'others,' 4. Government land revenue (1883), £17,867, or including local rates and cesses, £21,841. Rental paid by cultivators, £33,352. The *tahsíl* contains 1 criminal court, with 3 police stations (*thánás*); strength of regular police, 55 men, besides 205 village watchmen (*chaukídárs*).

Pailáni.—Village in Bánda District, North-Western Provinces, and head-quarters of Pailáni *tahsíl*, situated on the Ken river, 21 miles north of Bánda town. Of no importance, except as the head-quarters of the *tahsíl*, for which it is inconveniently situated. The population, which is insignificant, consists for the most part of Gaur Thákurs. Market held twice a week. The village contains a mosque in good preservation, built in 1702 by Himmat Bahádur Kásim, the governor towards the close of Aurangzeb's reign.

Páina (*Pania*).—Town in Deoria *tahsíl*, Gorakhpur District, North-Western Provinces; situated on the unmetalled Barhaj and Lárh road,

near the left bank of the Gogra river, and 44 miles south-south-east of Gorakhpur town. Population (1872) 5331; (1881) 6642, namely, Hindus 6127, and Muhammadans 515. Area of town site, 76 acres. Many of the villagers are boatmen who live by conveying traffic along the Ghágra, between Barhaj and Patná. But the chief castes are Rájputs and Ahírs. During the Mutiny the landholders plundered a Government commissariat train, in punishment for which the village was confiscated and bestowed on the loyal Rájá of Majhaulí.

Painam.—Village in Dacca District, Bengal.—*See* SONARGAON.

Páindá.—Offshoot of the Surmá river, in the east of Sylhet District, Assam; navigable for boats of 4 tons burthen throughout the year.

Paingangá.—River of Berar.—*See* PENGANGA.

Paing-kyun (*Paing-kyoon*).—Creek uniting the Pegu and Sittaung rivers, Lower Burma. Formerly very tortuous, and about 33 miles long, it has been generally deepened, and various cuttings made, so that its length has been reduced to 18 miles. Before the new canal to Myit-kyo was opened, the Paing-kyun formed a portion of the main route from Rangoon to Taung-ngu.

Paintepur.—Town in Sítápur District, Oudh; situated about 3 miles west of the high road from Bahramghát to Sítápur town. Lat. 27° 16′ 40″ N., long. 81° 13′ 20″ E. Said to have been founded about 300 years ago by one Paint Pál, an Ahban chief of Maholi, and to have been named after him. Population (1881) 5199, namely, Hindus, 2433; Muhammadans, 2665; and Jains, 101. A flourishing town, with a large community of bankers and merchants. Market twice a week; Government school.

Paithan.—Town in Aurangábád District, Haidarábád State (Nizám's Dominions), Deccan, Southern India. Situated on the left or north bank of the Godávari river, about 30 miles south of Aurangábád town. Population (1881) 10,874. Paithan is one of the oldest cities in the Deccan, but no authentic record exists regarding its foundation. It was at one period the capital of the Shátakami or Andhrabhritya dynasty, which about B.C. 130 to about A.D. 180 seems to have ruled the Deccan; at times their power extended right across India from Sopárá in Thána to Dharnikot, near the mouth of the Kistna. Paithan is believed to be the Paithan known to Ptolemy and to the author of the Periplus. The present town occupies but a small portion of the site of the ancient city; the ground to the east is covered with mounds of ruins. The town contains a number of Hindu temples, some of which are decorated with exquisitely carved wood-work. The silk looms of Paithan were once famous throughout the Deccan; and their productions fetched fabulous prices. Some exceedingly good work is still turned out; but the demand having decreased of late years, the out-turn is small. A remarkable sect of religious mendicants, known as Mangbhaus, was founded at

Paithan by Khrishna Bhát, the spiritual adviser of a Rájá who ruled at Paithan about the middle of the 14th century A.D.—*See* article RITPUR for an account of this sect.

Pákaur. — Sub-division of the District of the Santál Parganás, Bengal. With Rájmahál, it used to form one of the Sub-Districts of the Santál Parganás, up till 1873, when it was constituted a magisterial outpost of Dumká. In 1881 it was made a distinct Sub-division of the Santál Parganás District. Area, 683 square miles, with 1251 villages and 25,794 houses. Total population (1881) 204,919, namely, males 101,505, and females 103,414. Density of population, 300 persons per square mile; villages per square mile, 1·83; persons per village, 164; houses per square mile, 38·8; persons per house, 7·9. The great bulk of the population is composed of aboriginal tribes, the non-Hindus numbering 120,586, or 58·9 per cent., of whom Santáls numbered 102,499; Kols, 321; and other aboriginal tribes, 17,766. The Hindus (also including a number of Santáls returned as Hindus by religion) numbered 58,242, or 28·5 per cent.; Muhammadans, 25,712, or 12·6 per cent.; and Christians, 379. In 1883, the Sub-division contained 2 civil and 2 criminal courts; a regular police force of 41 men, and a rural or village police of 448 *chaukídárs.*

Pak-chan.—River in Mergui District, Tenasserim Division, Lower Burma. Rising in the main watershed of the Province, in lat. 10° 48′ 14″ N., and long. 98° 55′ 40″ E., it is for the first 15 miles of its course a mountain torrent, with a rocky bed. Lower down, it is joined by several affluents, and widens to about 100 feet, being navigable up to this portion of its course by small boats from July to December. For about 30 miles, as far as the Siamese village of Kra, the general direction of the river is south-west; after this it becomes exceedingly tortuous. The other principal tributaries are the Ma-lí-won, the Kya-un, and the May-nam-naw-ey. The Pak-chan falls into the Bay of Bengal at Victoria Point; its total length is 78 miles. The territory on the right bank is called Ma-lí-won, and belongs to the British. On the left are the Siamese Provinces of Kra and Re-naung, which are considered valuable for their lead and tin mines. At Kra the stream is 250 feet broad; it gradually increases in width towards its mouth, where the distance from shore to shore is 2½ miles. Tidal influence is felt in the dry season for 10 miles above Kra, at which place the rise at spring-tides is 8 feet. Immediately opposite the village an island has been formed, which is acknowledged as British territory. Colonel Fytche, in the rainy season of 1864, succeeded in reaching Kra in the ship *Nemesis*, to meet the Siamese chiefs, and settle the southern boundary of British Burma.

Pakhal. — Large lake or tank in Haidarábád State (Nizám's Dominions), Southern India; situated close to Pakhal village, in lat. 17° 57′ 30″ N., and long. 79° 59′ 30″ E. Pakhal lake is about 12 square

miles in area, and is enclosed on three sides by ranges of low and densely wooded hills. On the western side is a strongly constructed embankment about a mile in length. The average depth of the water is between 30 and 40 feet. The lake abounds with fish; and the hills which surround the lake contain game of every description, including a few wild elephants.

Pákpattan.—South-western *tahsíl* of Montgomery District, Punjab, lying between 29° 58′ and 30° 44′ N. lat., and between 72° 39′ and 73° 40′ E. long., and consisting of a barren tract along the bank of the river Sutlej (Satlaj). Area, 1305 square miles, with 366 towns and villages; number of houses, 14,295; number of families, 16,073. Total population (1881) 78,612, namely, males 42,683, and females 35,929. Classified according to religion, there were in 1881—Muhammadans, 57,198; Hindus, 19,951; and Sikhs, 1463. Of the 366 villages comprising the *tahsíl*, 334 contain less than five hundred inhabitants; 19 from five hundred to a thousand; 12 from one to two thousand; and 1 from five to ten thousand inhabitants. The average area under cultivation for the five years 1877–78 to 1881–82 was 91 square miles, or 58,758 acres, the area under the chief crops being as follow:—Wheat, 30,165 acres; *joár*, 5328 acres; gram, 3002 acres; cotton, 3806 acres; the remainder being taken up with a little rice, *bájra*, tobacco, and vegetables. Revenue of the *tahsíl*, £9702. The *tahsíldár* is the only local administrative officer, and presides over 1 civil and 1 criminal court; number of police circles (*thánás*), 3; strength of regular police, 62 men, besides a village watch or rural police of 83 *chaukídárs*.

Pákpattan.—Town and municipality in Montgomery District, Punjab, and head-quarters of Pákpattan *tahsíl*. Situated in lat. 30° 20′ 40″ N., and long. 73° 25′ 50″ E., on the old high bank of the river Sutlej (Satlaj), 10 miles from its present course, and 29 miles south of Montgomery town. Anciently known as Ajudhan. Identified by General Cunningham with one of the towns belonging to the Sudrakæ or Oxudrakæ of Alexander's historians; important at a later date as the chief ferry over the Sutlej. Meeting-place of the two great western roads from Dera Ghází Khán and Dera Ismáil Khán. The Musalmán conquerors, Mahmúd of Ghazní and Timúr, and the traveller Ibn Batuta, crossed the river at this point. The modern name of Pákpattan ('Ferry of the Pure') is derived from the saint Faríd-ud-dín, one of the most famous devotees of Northern India, who was instrumental in the conversion of the whole Southern Punjab to the faith of Islám. Pilgrims from all parts of India, and even from Afghánistán and Central Asia, flock to this shrine; and during the great festival of the *Muharram*, as many as 60,000 persons have been estimated as present. On the afternoon and night of the last day the characteristic ceremony of the festival

takes place. A well adjoining the shrine is pierced by a narrow opening, known as 'the Gate of Paradise;' and whoever can force his way through this aperture during the prescribed hours is assured of a free entrance into heaven. The crush is naturally excessive, and often results in severe injuries to the faithful. The lineal descendants of the saint enjoy the revenues of the shrine, and possess a high reputation for sanctity.

Pákpattan town is picturesquely situated on a slight elevation overlooking the plain, but disappoints the visitor's expectations upon closer acquaintance. The streets, however, are well paved, and although many of them are crooked and narrow the drainage and sanitary arrangements are excellent. Population (1881) 5993, namely, Muhammadans, 3610; Hindus, 2329; and Sikhs, 54. Number of houses, 1378. Pákpattan is a town of considerable commercial importance, collecting wheat and pulses from the surrounding villages, *gúr* and refined sugar from Hushiárpur and Jálandhar, piece-goods from Calcutta and Bombay, and fruits from Afghánistán. The exports consist principally of silk *lungís* and lacquered-work, for which the town has a local reputation. Municipal income (1883–84), £520, or an average of 1s. 9d. per head. Besides the ordinary Sub-divisional courts and offices, the public buildings consist of a police station, distillery, post-office, town school, girls' school, and *sarái*.

Pal.—Petty State within the British Political Agency of Mahi Kántha, Gujarát, Bombay Presidency.—*See* Pol.

Pál.—Petty State in the Hallár division of Káthiáwár, Bombay Presidency. Area, 21 square miles, containing 5 villages, with 1 proprietor. Estimated revenue, £1000; tribute of £125, 6s. is paid to the Gáekwár of Baroda, and £39, 8s. to the Nawáb of Junágarh. The estate lies 7 miles south-west of Rájkot, the Agency head-quarters. Population (1881) of the State 1214, and of Pál village 587. The *tálukdár* is a Járejá Rájput, with fifth-class jurisdiction.

Pálakollu (*Palkole*).—Town in Narsápur *táluk*, Godávari District, Madras Presidency; situated in lat. 16° 31′ N., and long. 81° 46′ 6″ E., 5 miles north of Narsápur town. Population (1881) 7510; number of houses, 1112. Hindus number 7246; Muhammadans, 99; and Christians, 165. Pálakollu was the first settlement of the Dutch on this part of the coast. They opened a factory here in 1652, and for a long time it was their head-quarters. In the churchyard, Dutch inscriptions as old as 1662 are still legible. The Dutch founded indigo factories, ironworks, and extensive weaving industries, and planted large orange and shaddock gardens. The town is still noted for its orchards. Pálakollu fell to the English by the treaty of Versailles in 1783, but the Dutch remained in possession, paying a small quit-rent till 1804. On 31st March 1818 it was formally restored to Holland agreeably to the

Convention of the Allied Powers in 1814. On 1st June 1825 it was ceded to Great Britain under the treaty of March 1824. Pálakollu is the seat of a Protestant mission.

Pálakonda (*Palkonda, Palcondah*).—Town in Vizagapatam District, Madras Presidency; situated in lat. 18° 36′ N., and long. 83° 48′ E., on the Languliyá river, near the Ganjám frontier, and connected with the coast and Párvatípur by good roads. Population (1881) 9531, namely, males 4675, and females 4856, occupying 1992 houses. Hindus number 9099; Muhammadans, 95; Christians, 268; and 'others,' 69. Sub-magistrate's court, post-office, and good school.

Pálakonda.—An ancient *zamíndárí* in Vizagapatam District, Madras Presidency, granted by the Rájá of Jaipur early in the 16th century, with the town of Pálakonda for its capital. The founder of the Pálakonda family was a Kandh. When the East India Company came into possession, the Pálakonda family were tributary to Vizianágaram. In 1796 the Ráj was taken from the *zamíndár* for rebellion, and given to his son. Each succeeding *zamíndár* gave the Company trouble, till in 1828 the Collector had to take charge for a time. The new *zamíndár* in 1832 broke out into open rebellion, which led to the forfeiture of the estate, and the prolonged imprisonment of the male members of the family. For some years after this, the *zamíndárí* was managed by the Collector; but from 1846 till the present time it has been rented to Messrs. Arbuthnot & Co. of Madras, who pay £13,100 to Government, and are said to receive £15,800 per annum, the difference being nearly all spent in irrigation works and administration. The lessees hold as 'farmers of land holding farms immediately from Government,' and guarantee to all parties the rights and privileges of property confirmed by local custom. The people have thriven greatly, and cultivation is annually extending. Indigo (grown here for the first time in 1848), sugar, cotton, and grains were in 1876–77 grown on 25,000 out of a total of 48,500 acres. No later returns of cultivation are available.

Pálakonda.—*Táluk* within the 'Agency Tracts' of Vizagapatam District, Madras Presidency. Population (1881) 9098, namely, 4733 males and 4365 females, occupying 103 villages, dwelling in 2143 houses. All returned as Hindus.

Paláli (*Puláli*).—Petty State in the Jháláwár division of Káthiáwár, Bombay Presidency. Area, 4 square miles, containing 2 villages with 2 separate shareholders. Estimated revenue, £480; tribute of £35, 14s. is paid to the British Government, and £4, 12s. to the Nawáb of Junágarh. Population (1881) 679.

Pálamainer (*Pulmanair*).—Town in North Arcot District, Madras Presidency.—*See* Palmaner.

Palámau. — Sub-division of Lohárdagá District, Bengal. Area, 4241 square miles; villages, 2859; houses, 82,254. Population

(1881), males 240,285, and females 244,537: total, 484,822. In religion, Hindus number 409,558; Muhammadans, 43,096; Christians, 18; Santál, 1; Kols, 4664; other aboriginal tribes, 27,140; unspecified, 345. Average number of persons per square mile, 114; villages per square mile, 0·67; persons per village, 169; houses per square mile, 20; persons per house, 5·8. This Sub-division consists of the 8 police circles of Barasaud, Chhattarpur, Daltonganj, Garwá, Manká, Husáinábád, Patun, and Rámkunda. In 1883 it contained 2 civil and 2 criminal courts, a regular police force of 165 men, and a village watch of 1069.

Pálámkottá (*Palamcottah, Páláyam-kottai*).—Town in Tinnevelli *táluk*, Tinnevelli District, Madras Presidency; head-quarters of the Collector, and a municipality, with church, jail, telegraph and post offices; situated in lat. 8° 42′ 30″ N., and long. 77° 46′ 40″ E., 2½ miles east of Tinnevelli, and 1 mile from the Támbraparni river. Population (1871) 17,885; and (1881) 17,964, namely, 8764 males and 9200 females; number of houses (1881) 3720, of which 3049 were occupied. In 1881 Hindus numbered 15,098; Muhammadans, 865; and Christians, 2001. The fort is now dismantled and the garrison removed. Pálámkottá is considered healthy. Income of municipality from taxation in 1883-84, £1246; incidence of municipal taxation, 11¼d. per head of population. The South Indian Railway opened a station near Pálámkottá in 1874. Most of the civil officers of Tinnevelli District reside at Pálámkottá. Anglo-vernacular school, and a school for boys under the care of the Church Mission Society; also a boarding-school for poor Christian boys and girls, and a training-school for Christian girls.

Pálampur.—Town in Kángra District, Punjab; situated in lat. 32° 7′ N., and long. 76° 35′ E., on the outer slope of the Dháola Dhar. Important as the centre of the rising tea plantations of the Pálam valley. Government established a fair here in 1868, for the purpose of encouraging trade with Central Asia; it was at one time frequented by large numbers of Yarkandís, who brought with them silk, *charas*, *pashm* wool, carpets, and ponies for sale. The fair was held annually for a number of years; but the attendance of Yarkandí traders dropped off, till in 1879 the fair had dwindled down to a merely local gathering, and was then abolished.

Palani (*Pulney*).—Town and Hills in Madúra District, Madras Presidency.—*See* PALNI.

Pálanpur Agency, The.—A collection of Native States in the Bombay Presidency, under the political superintendence of the Bombay Government. Situated between 23° 25′ and 24° 41′ N. lat., and 71° 16′ and 72° 46′ E. long. Area, 8000 square miles. Population (1881) 576,478. Pálanpur Agency is situated in the extreme north of Bombay

Presidency; bounded on the north by Udaipur (Márwár) and Sirohi States; on the east by the Mahi Kántha Agency; on the south by Baroda State and the Káthiáwár Agency; and on the west by the Rann of Cutch. For the most part the country is a sandy treeless plain, with, in some places, waving sandhills, and between them valleys of black clay. To the north and north-east, bordering on Sirohi, the country is extremely wild and picturesque, covered with rocks and forest-clad hill ranges, outliers from the Abu and Jásor Hills. Some of these hills are of considerable height; chief among them is Jásor, about 3500 feet above the sea, a hill of gneiss with outbursts of granite, situated about 18 miles north of Pálanpur town. Jásor Hill is well suited for a sanitarium, except that its water-supply is scanty.

The chief rivers are the Banás and the Saraswatí. The Banás, rising in Dhebar lake, among the hills of Udaipur, flows west past the town and cantonment of Dísa (Deesa), and falls into the Rann of Cutch by two mouths. Except when in flood, the Banás may almost everywhere be forded. Its chief tributaries are the Sipu and the Balárám. The Banás is not utilized for irrigation, though by building dams much of the water might be stored. The Saraswatí, a small but sacred stream, rising in the Mahi Kántha Hills, crosses the eastern corner of the Agency. Close to the hills, the water is near the surface, but gradually sinks into the sandy western plains. Towards the Rann, water is especially scarce and brackish, and in this part a year of scanty rainfall causes great hardship. From March to June the heat is great, the thermometer in the shade rising to 120° F.; the hot winds are so fierce as to keep even the people of the country from travelling during the day. From September to November it is unhealthy; both Europeans and natives suffer from fevers of a bad type.

Pálanpur Agency includes a group of thirteen States, namely, PALANPUR, RADHANPUR, THARAD, WAO, SUIGAON, DEODAR, BHABAR, TERWARA, KANKREJ, WARAI, SANTALPUR, MORWARA, and CHADCHAT. The States are nominally divided into two divisions; the northern division includes the seven first-named States under the charge of the Senior Political Agent; the southern includes the six last-named States, under the Junior Political Agent. Of these States, four (Pálanpur, Rádhanpur, Warái, and Terwára) are under Muhammadan rulers; two (Bhabar and Kankrej) under Kolí Thákurs of partly Rájput origin; and the remaining seven under Rájputs. Two of the whole number, Pálanpur, with an area of 3150 square miles, and a population (1881) of 234,402, and Rádhanpur, with an area of 1150 square miles, and a population (1881) of 98,129, rank as first-class States. The remaining eleven are petty States. The disposal of important political cases, all appeals, the work of the Sessions Court, and general supervision of the whole devolves on the Political Superintendent.

The territory included in the Political Agency of Pálanpur has, like the more central parts of Gujarát (Guzerát), passed during historical times under the sway of the different Rájput dynasties of Anhilwára (746–1304); then the Ahmadábád Sultáns (1390–1573); then the Mughal Emperors (1573–1757); then the Maráthás (1757–1819); and last the British. British connection with Pálanpur dates from 1809; with Rádhanpur, from 1813; and with the remaining States, from 1819, when, much harassed with freebooting raids from Sind, the chiefs prayed the British Government to help them, offering to pay a share of the charges incurred in restoring order. In September 1822, the chiefs of the States agreed to forbid the transport of contraband opium through their territories.

Population.—The Census of 1881 returned the population at 576,478, namely, 301,550 males and 274,928 females, dwelling in 4 towns and 1104 villages, and occupying 125,237 houses. Density of population, 72·1 persons per square mile.

Distributed according to religion, the Census returned—Hindus, 494,737, or 85·8 per cent. of the population; Muhammadans, 53,197, or 9·5 per cent.; Jains, 28,111, or 4·8 per cent.; Christians, 225; Pársís, 207; and Jew, 1. Among the Hindus, Bráhmans numbered 23,503; Rájputs, 27,702; Chamárs, 2846; Darjís (tailors), 4954; Nápits (barbers), 8508; Kunbís (cultivators), 68,728; Kolís (labourers), 137,077; Kumbhárs (potters), 17,261; Lohánas, 3156; Lohárs (blacksmiths), 11,147; Málís (gardeners), 3793; Mhárs (low castes), 42,647; Sonárs (goldsmiths), 3153; Sutárs (carpenters), 9582. The Muhammadans, of whom 40,944 belonged to the Sunní sect, and 12,253 to the Shiá, were thus divided in tribes—Balúchís, 2338; Patháns, 4019; Sayyids, 417; Shaikhs, 14,182; Sindhís, 4477; and 'others,' 27,764.

The principal towns are—PALANPUR (17,547); RADHANPUR (14,722); SHAMI (5306); DISA TOWN (3830), CANTONMENT (4546).

Agriculture.—The soil of Pálanpur Agency is of three kinds:—(1) The black, suited to cotton, rice, millets, wheat, and (if there be water) sugar-cane; (2) a light soil, fitted for the different kinds of pulse; and (3) sandy for pulses and the palmyra palm (Borassus flabelliformis). The country has not been surveyed, and the exact cultivated area is unknown; but it may be roughly stated that about three-fifths of the whole is cultivated, the remaining two-fifths about equally divided between cultivable and uncultivable lands. Except on irrigated lands, manure is not generally used. Holdings vary from eight to fifty acres and upwards. Most of the land is in the hands of holders of service lands. Skilled husbandmen are comparatively few in number, and the majority of them are hampered with debt, and are more or less in the hands of the village money-lenders.

Commerce and Trade.—The chief articles of trade are—Exports—saltpetre, grain, rape-seed, sesamum, cotton, *attar* of *chámpa* (Michelia champaca), and of *kevda* (Pandanus odoratissimus), cattle, and *ghí.* Imports—tobacco, fruit, spices, molasses, sugar-candy, sugar, cotton, and silk cloth. The estimated yearly value of the whole trade, which is about equally divided between exports and imports, is estimated at from £100,000 to £150,000. The exports go chiefly to Márwár, Cutch, Káthiáwár, Gujarát, and Bombay. The imports come from Bombay, Kaira, Márwár, Ahmadábád, and Páli. Trade is carried on at permanent markets, the leading trade centres being Pálanpur, Rádhanpur, Dísa, Sami, and Munjpur. Horses are bred by large landlords (*tálukdárs* and *jágírdárs*), and by well-to-do cultivators. The horses sell at from £3 to £30. No made roads, but cross country tracks exist within the limits of Pálanpur Agency. The Bombay, Baroda, and Central India Railway crosses the north-east corner of the Agency for about 30 miles.

The chiefs of Pálanpur and Rádhanpur States are invested with full criminal and civil powers, and in matters of revenue are almost independent. Over them, the Political Superintendent exercises only a general supervision; but over the remaining 11 petty States it was necessary to appoint *karkúns*, now called *thánádárs*, six in number, who are invested with power to try petty criminal suits, and to decide civil suits up to £25 in value. There are also two European Political Assistants who have higher powers, above whom is the Political Superintendent, who is the highest executive and appellate authority. But appeals in important cases lie to the Commissioner of the Northern Division, Bombay Presidency.

In Pálanpur and Rádhanpur towns are local courts, from whose decision a final appeal lies to the chiefs in person, who follow codes of their own, based on British-Indian laws. The Thákur of Tharád has been appointed a magistrate of the first class, and has powers to decide civil suits up to £100 in value. The Ráná of Wao has also been invested with lesser civil and criminal powers; and a few of the minor chiefs have been invested with powers suitable to their rank and intelligence.

In 1882-83, the estimated gross revenue of the States of the Agency amounted to £124,950. The tributes paid amounted to £5512, 14s., all to the Gáekwár of Baroda. The average daily attendance at the 29 schools in 1882-83 was 1354 pupils, and the amount spent on education was £922. The States of the Agency decided in June 1882 to defray all educational expenses, receiving in return all school fees, and agreed that the expenditure shall be regulated by proposals of the Education Department. It is proposed to establish a *tálukdárí* school at Pálanpur for the education of young chiefs. In 1882-83,

481 prisoners were admitted into the Agency jail, and 927 into the State prisons. At the three dispensaries, 11,677 persons were treated in 1882–83.

Except near the hills, the Pálanpur States are liable to drought from want of rain. The years held in remembrance as times of scarcity and famine are 1747, 1756, 1785, 1791, 1804, 1813, 1825, 1834, 1839, 1842, and 1849. Of these, the severest was the famine of 1813. To such straits were the people brought, that some are said to have lived on human flesh. In such numbers did they die that the survivors could not carry away the dead. Villages were left desolate, and parts of the country, formerly cultivated, have ever since lain waste. The price of grain rose to 6 lbs. the rupee (2s.). On the 15th December 1882, an earthquake occurred with minor shocks and rumbling noise at intervals of a few days, ceasing in April 1883. The damage done thereby to buildings is estimated at £15,000.

Pálanpur.—Native State under the British Political Agency of Pálanpur, in the Province of Gujarát, Bombay Presidency; lying between 23° 57′ and 24° 41′ N. lat., and between 71° 51′ and 72° 45′ E. long. Area, 3150 square miles; 1 town and 451 villages. Population (1872) 215,972; (1881) 234,402, namely, 122,051 males and 112,351 females, dwelling in 52,389 houses. Hindus number 193,317; Muhammadans, 27,256; and 'others,' 13,829. Bounded on the north by the Sub-division of Márwár and Sirohi; on the east by Sirohi and Dánta States, the Aravalli range forming the boundary; on the south by Baroda; and on the west by other States under the Pálanpur Agency. Length, east and west, 60 miles; north and south, 45 miles.

The southern and eastern portions are undulating and tolerably wooded. Towards the north the country becomes mountainous, with much forest; the villages are far apart, and generally poor and small; the hills afford excellent pasture; and the woods contain many useful timber-trees. In the north-west, bordering on Márwár and Tharád, the country is a level plain, with a poor and sandy soil, generally producing but one crop during the year; in the southern and eastern portions, on the contrary, it is a rich black loam, yielding three crops annually. For the first crops slight rain is sufficient, but for the two latter heavy rain is required, when the yield is very abundant. Prices current in March 1883 per rupee (2s.)—*bájra*, 34 lbs.; wheat, 30 lbs.; gram, 44 lbs.; and rice, 16 lbs. The State is watered by the Banás river, which flows through its whole length. The Saraswatí also crosses a part of the eastern tracts. The climate is dry and hot, and fever is prevalent. Rainfall (1882), 26 inches. The principal products are wheat, rice and other grains, and sugar-cane. The high road from Ahmadábád to Páli in Márwár, and also the road from Ahmadábád to Nasirábád, Ajmere, Delhi, and Agra *viâ* Dísa (Deesa), pass through the State. Consider-

able trade is carried on with Páli, Dholera, Ahmadábád, and Rádhanpur.

The Pálanpur family is of Afghán origin, belonging to the Loháni tribe, and is said to have occupied Behar in the reign of the Mughal Emperor Humáyún. From Akbar, in 1597, Ghazní Khán, the chief, obtained the title of Diwán for having successfully repulsed an invasion of the Afghán tribes. For his services on this occasion, he was also rewarded with the government of Lahore. The chief who ruled in 1682 received the Province of Jhálod, Sáchor, Pálanpur, and Dísa (Deesa) from the Emperor Aurangzeb. His successor, being unable to withstand the increasing power of the Rahtors of Márwár, was compelled in 1698 to quit the country and retire with his family and dependants to Pálanpur, where the family has remained ever since. Firoz Khán, the chief in 1812, was murdered by his Sindi retinue. His son Fateh Khán applied for assistance to the British Government. A force was accordingly despatched under General Holmes, and Fateh Khán was ultimately, in December 1813, installed as chief of Pálanpur. But in 1817 it was necessary, on account of the mismanagement of the State, to coerce the Diwán, and Pálanpur was assaulted and taken. The British political connection with the State dates from 1809.

The present (1882–83) ruler is named Diwán Sher Muhammad Khán, and he administers the State in person. He is entitled to a salute of 11 guns, and has power to try any persons except British subjects. The chief enjoys a gross revenue of £44,500, and pays a tribute of £4375 to the Gáekwár of Baroda. Land revenue (1882–83), £16,106; excise revenue, £10,062; taxes, £5676; tributes, £3700. The chief maintains, at an annual cost of about £13,000, a force of 294 horse and 697 foot. The family hold a patent or *sanad* authorizing adoption, and follow the rule of primogeniture in point of succession. Transit duties are levied in the State. There are 12 schools, with 936 pupils. The State area is now (1885) undergoing survey. In 1882–83, the State expended £1168 on education, £237 on dispensaries, £2134 on public works, and £51 on vaccination. The number of persons vaccinated in 1882–83 was 2934. The mean temperature is 59° in January and 83° in May.

Pálanpur. — Chief town of Pálanpur State, Bombay Presidency; situated in lat. 24° 9′ 58″ N., and long. 72° 28′ 9″ E. Population (1872) 17,189; (1881) 17,547, namely, 8852 males and 8695 females. Hindus number 8030; Muhammadans, 6237; Jains, 3243; Pársís, 30; and Christians, 7. Situated 18 miles east of Dísa (Deesa) cantonment and town, and 83 miles north of Ahmadábád. Pálanpur is the head-quarters of Pálanpur Political Agency, and the seat of the Diwán or chief of Pálanpur State. The town, lying low, is hidden and commanded by a circle of hillocks. It is surrounded by a brick and

mortar wall, built in 1750 by Diwán Bahadúr Khánjí, from 17 to 20 feet high, 6 feet thick, and 3 miles in circuit. The two suburbs of Jainpura and Tájpura are surrounded by a ditch once 12 feet deep and 22 feet broad. The houses are irregular and closely packed, and, with few exceptions, the streets and lanes are narrow and dirty. The supply of water, chiefly from wells, is unwholesome. The public health is not good, lung diseases and fevers being very prevalent. A beginning has been made towards lighting the town. A traveller's bungalow has been recently built. Hospital, post and telegraph offices, school, and library. A station on the Bombay, Baroda, and Central Railway.

Pálár ('*Milk River;*' also called the *Kohíranathi*).—River of Southern India. Rising in the State of Mysore, in lat. 13° 27′ N., and long. 78° 2′ E., it flows south and east into North Arcot District, cutting off a small portion of North Salem, thence nearly due east across North Arcot into Chengalpat (Chingleput), and finally south-east until it falls into the sea in lat. 12° 27′ 20″ N., and long. 80° 12′ 30″ E., a few miles south of SADRAS. Total length, about 230 miles. The chief tributaries of the Pálár are the Poini and Cheyár; and on its banks are the towns of Kistnapur, Vaniembadi, Ambúr, Gudiatham, Vellore, Arcot, Wallajábád, and Chengalpat. It is crossed by railway bridges at Malevatti in North Arcot (2376 feet long, 18 spans), and between Chengalpat and Madarantakam (2160 feet long, 18 spans). The waters of the Pálár are largely used for irrigation. The Pálár anicut is thrown across the river near the town of Arcot. Its length is 2600 feet, and is the head of a system which irrigates about 3800 acres. The original work was constructed in 1855; it was damaged seriously in 1874, but has been restored chiefly by famine labour. The receipts from this irrigation system were £10,989 in 1882–83, and the expenditure £10,531. Total capital expenditure up to end of 1883, £211,276.

There is some reason to believe that the Pálár river once flowed in the present Cortelliár valley, which has been described as 'disproportionately large as compared with the river which runs through it in a rather deep channel.' The present valley of the Pálár is still more disproportionately small as compared with its river; the two alluvial valleys join, or rather diverge, at a place about 10 miles east of the town of Arcot. A stream is even now connected with the Pálár, just at the fork, by which water is still carried down the Cortelliár valley for many miles, and eventually falls into that river. This stream is considered by the natives to be the old Pálár, and bears a Sanskrit name meaning the 'old milk river,' the Tamil word Pálár also signifying milk river.

Palásbárí.—Market village in Kámrúp District, Assam; situated in lat. 26° 8′ N., and long. 91° 35′ E., on the south or left bank of the Brahmaputra. Considerable river traffic, and a local market twice a week. Police outpost station and staging bungalow.

Palásbihár.—Petty State in the Dang country, Khándesh District, Bombay Presidency.—*See* DANG STATES.

Palasgáon. — *Zamíndárí* estate in Sakoli *tahsíl*, Bhandárá District, Central Provinces; situated in a wild and hilly country, 7 miles east of Nawágáon Lake. Area, 71 square miles, of which only 2 square miles are returned as under cultivation. The forests yield valuable timber, and contain herds of wild buffaloes and bison. Number of villages, 10, with 228 houses, and a population (1881) of 1296.

Palásgarh.—*Zamíndárí* estate in Warorá *tahsíl*, Chándá District, Central Provinces; situated 20 miles north-north-east of Wairágarh, and comprising 85 villages, spread over an area of 262 square miles. Population (1881) 9430. The country is hilly. The Maráthás occupied the fort after the capture of Chándá. This chiefship, formerly held by a Gond prince of the Wairágarh family, now belongs to a Ráj Gond of the Sáigam section.

Palasni.—Petty State in the Sánkhera Mehwás tract of Rewá Kántha, Bombay Presidency. Area, 12 square miles; number of villages, 14; estimated revenue, £475; tribute of £213, 2s. is paid to the Gáekwár of Baroda. A fairly rich estate.

Palaveram.—Town in Chengalpat District, Madras Presidency.—*See* PALLAVARAM.

Pa-law.—Village in Mergui District, Tenasserim Division, Lower Burma; situated in lat. 12° 51′ 4″ N., and long. 98° 42′ 40″ E., on the left bank of the Pa-law stream, and 40 miles north of Mergui town. Population (1877) 1481, and (1881) 973. Pa-law stands in the centre of a large rice-producing country, and has a considerable trade.

Paldeo.—Petty State in Bundelkhand under the political superintendence of the Central India Agency. Area, 28 square miles. Population (1881) 8824. Hindus number 8645; Muhammadans, 147; and aboriginal tribes, 32. Estimated revenue, £2000. Paldeo is one of the Kálinjar Chaubes, that is, one of the shares in the district of Kálinjar belonging to a member of the Chaube family. The lands belonging to the family were partitioned in 1812. The present chief is named Anrúdh Singh. A military force is kept up of about 250 infantry. The capital of the State is situated in lat. 25° 6′ N., and long. 80° 50′ E., and contained in 1881 a population of 1087 persons.

Pálghát. — *Táluk* or Sub-division of Malabar District, Madras Presidency. Area, 613 square miles. Population (1881) 342,454, namely, males 165,311, and females 177,143, dwelling in 1 town and 56 parishes or *amshams*, containing 60,351 houses. Hindus number 306,662; Muhammadans, 32,330; and Christians, 3462. The *táluk*

contains 3 civil and 3 criminal courts; police circles (*thánás*), 11; regular police, 134 men. Land revenue (1883), £28,286.

Pálghát.—Town in Malabar District, Madras Presidency; station of a Head Assistant Collector and District *munsif*, and head-quarters of the Pálghát *táluk;* situated in lat. 10° 45′ 49″ N., and long. 76° 41′ 48″ E., 68 miles east of Calicut, in the gap in the Western Gháts through which the south-west monsoon finds its way up to Coimbatore District. Population (1881) 36,339, namely, males 17,673, and females 18,666; number of houses, 6081. Hindus number 30,424; Muhammadans, 4854; Christians, 1061. Pálghát, being the key to Travancore and Malabar from the east, was formerly of considerable strategic importance, as its fort, built by a Hindu, attests. In 1768 it fell for the first time into British hands, Colonel Wood capturing it in his victorious raid on Haidar Alí's fortresses. Haidar, however, retook Pálghát and all the other forts a few months later. In 1783 it was again taken by Colonel Fullerton, and in 1790 by Colonel Stuart; and from that time it was the basis of many of the operations against Tipú, which terminated in the storming of Seringapatam (1799). The fort still stands, but is no longer garrisoned. Pálghát is a busy entrepôt for exchange of produce between Malabar and the upland country. The railway station (distant from Beypur 74 miles) was opened in 1862. Municipal revenue, 1876–77, £1510; in 1883–84, £1547; average incidence, 6d. per head of municipal population. The easy ascent by the Pálghát Pass, formerly covered with teak forests, supplies the great route from the south-west coast of India to the interior, and is traversed by the Madras Railway and military road. There are Protestant (Basel) and Roman Catholic Missions. Post and telegraph offices.

Palguralapalli.—Village in Badvel *táluk*, Cuddapah (Kadapá) District, Madras Presidency; 39 miles north by east from Cuddapah town. Population (1881) 2046; number of houses, 445. Hindus number 1754; Muhammadans, 151; and Christians, 141. Pharaoh says that a tope in the neighbourhood has long been a resort of pelicans and of a colony of storks, under the special protection of the inhabitants.

Pálhalli.—Village in Mysore District, Mysore State; situated on the right bank of the Káveri (Cauvery) river, 7 miles by road north of Mysore city, and 3 miles west of Seringapatam. Population (1881) inconsiderable. Until 1871, head-quarters of the Ashtagrám *táluk*. Pálhalli was for many years the site of the Ashtagrám Sugar Works, established in 1847 by Messrs. Groves & Co. The jaggery or inspissated juice produced by the *ráyats* from their own fields of sugar-cane, was here refined into sugar. The out-turn of sugar was estimated at 50 per cent. of the raw material; of the remainder about 30 per cent. was utilized

for distilling rum. The machinery, worked both by steam and water power, was capable of producing about 2000 tons in the year, which afforded the growers of sugar-cane a market for £17,000 worth of their produce. When in full operation, the works gave employment to about 10 Europeans and 300 natives. Ashtagrám sugar had won prizes at the London Exhibitions of 1851 and 1861, and an honourable mention at Paris in 1867. It was stated that the condition of the *ráyats* in the neighbourhood had been sensibly improved by the opening of these works. Recent information obtained from Mysore intimates that this once prosperous concern is now abandoned. A full description of the processes of manufacture is given in Mr. Rice's *Gazetteer of Mysore and Coorg*, vol. i. pp. 447-449.

END OF VOLUME X.

MORRISON AND GIBB, EDINBURGH,
PRINTERS TO HER MAJESTY'S STATIONERY OFFICE.